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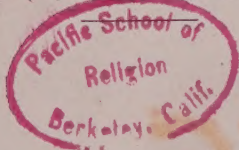
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WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1855.

VOL. LI.



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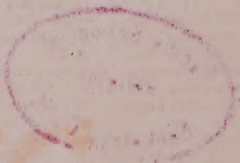
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American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE year which has just closed, will be memorable in the history of our race. Hereafter it will be said, "In 1854, the chief powers in western Europe leagued together for the support of Islamism. Britain and her ancient rival forgot their traditional enmity, in their desire to rescue a Mohammedan state from its Christian invader." What a spectacle have we seen within the last few weeks! A contest of terrific severity for the key of the Euxine, the Gibraltar of the East, between the myriads of Russia, on the one hand, and Protestants, Romanists and Turks, on the other! Once it was "the Cross against the Crescent." Now it is *the Cross shielding the Crescent from the Cross*.

But whereunto are all these things tending? Who will open the books which contain this prophesy? Who will tell us what bounds are appointed to this deadly strife? Are other nations to be drawn into its engulfing vortex? Are other years to be burdened with this great tragedy? The wisdom of this world has no answer. Nor will the Christian speak with confidence in regard to positive and definite results. He cannot say what fortresses will be taken, or what sieges raised; what provinces will be conquered, or what invasions repelled. These are "secret things," which belong not to him. But there is One who "taketh up the isles as a very little thing," in whose sight "the nations are as a drop of a bucket, and are counted as the small dust of the balance." He has set bounds to this bloody war, that it cannot pass. From the beginning, he has foreseen all its issues. "The map of the future" is distinctly in his mind; and none can change it. "Even so, Father, for so it seemed good in thy sight."

Nor is this all. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints



of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." So was it written in ancient time; but "the dream is certain, and the interpretation thereof sure." And is not this Scripture now receiving its fulfillment? Look at our brethren in Western Asia. How quietly and successfully are they prosecuting their work! What vistas of hope and promise open before them! The last barrier to the free course of God's holy word, it may be, is soon to fall. Soon they may read their broad commission with new emotions of joy and thankfulness, "Preach the gospel to *every* creature."

Disciples of Christ! What an honor has God granted you, in permitting you to be a co-worker with him in saving the world! For this cause "the blessing of the Lord" is upon you; "it maketh rich; and he addeth no sorrow." The joys of the missionary are your joys; the triumphs of the missionary are your triumphs. You are brought, moreover, into relations of peculiar interest and endearment to the entire "body" of Christ, "the fullness of him that filleth all in all." You begin to catch the meaning of those words, "One fold," "one Shepherd." You see that not only are English Christians our "fellow-workers unto the kingdom of God" in the Orient; but all who obey the last command of our Emmanuel, are striving together for his present honor and his final enthronement in all the earth. Wherefore strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, "Fear not." "Stand fast in the faith; quit you like men." "Be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts."

## AFRICA.

### GABOON.

**BARAKA.**—William Walker, Ira M. Preston, *Missionaries*; Henry A. Ford, *Physician*; Mrs. Jane S. Preston, Miss Olivia Smith.—One native helper.

**OLANDEBENK.**—(Ikai Station).—Jacob Best, Epaminondas J. Pierce, *Missionaries*; Mrs. Gertrude Best, Mrs. Susan Pierce.—One native helper.

**NENGENENGE.**—Albert Bushnell, Hubert P. Herrick, *Missionaries*; Mrs. Lucinda J. Bushnell, Mrs. Julia Herrick.

**OUT-STATION.**—*Nomba.*—One native helper.

*On his way to the mission.*—Henry M. Adams, *Missionary*.

*In this country.*—Mrs. Catharine H. Walker.

This mission has received a very timely accession of laborers within the last twelvemonth. Its three stations are at present fully manned; and Mr. Preston is hoping soon to break ground in the "regions beyond." "There is no barrier to the preaching of the gospel," writes Mr. Herrick, "as far as our knowledge of the country extends; and probably the field is open far beyond."

Among the natives who reside nearest to the Atlantic coast, a change seems to be gradually taking place. Perhaps this

was to be expected in the progress of the missionary work; and, though for the present trying, it may be hoped that there will be another and a greater change. The novelty of having white men on the coast, as also of attending public worship, has in some measure passed away. The expectations of worldly advantage, always excited in that portion of the world when a mission is first planted, are seen not to be at once realized. The opposition of the gospel, and of all the instructions of the missionaries, to the habits and passions of the people is better understood; and hence many of them are manifesting a more decided hostility to the presentation of the truth.

Still the missionaries labor in hope, and the truth is believed to be making progress. It is becoming more extensively known, and occupies more of the thoughts of the people. The devotees of superstition are not satisfied with their belief; nor are they at peace with themselves. Three persons were admitted to the church at Baraka in July; and since that time there has been much to encourage the brethren at that station.

## ZULUS.

MAPUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah Abraham.

UMVOTI.—Aldin Grout, *Missionary*; Mrs. Charlotte Grout.

ESIDUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan Tyler.

UMSUNDUZI.—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

ITAFAMASI.—Vacant.

TABLE MOUNTAIN.—Jacob L. Döhne, *Missionary*; Mrs. Döhne.

INANDA.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

UMLAZI.—David Rood, *Missionary*; Mrs. Alvira V. Rood, Mrs. Sarah C. Adams.

IFUMI.—William Ireland, *Missionary*; Mrs. Jane C. Ireland.

AMAHLONGWA.—Vacant.

IFAPA.—Seth B. Stone, *Missionary*; Mrs. Catharine M. Stone.

UMT WALUMI.—Hyman A. Wilder, William Mellen, *Missionaries*; Mrs. Abba Wilder, Mrs. Laurana W. Mellen.

*In this country.*—Silas McKinney, *Missionary*; Mrs. Fanny N. McKinney, Mrs. Mary S. Marsh.

No reinforcement has been sent to this mission during the year. Mr. Marsh, who went to South Africa in 1848, and was a man greatly beloved by his brethren, died in December, 1853. Two stations, it will be seen, are now vacant; and another laborer is needed at Umlazi. The Prudential Committee are hoping to meet the exigency at an early day.

The year has been one of trial to the faith and patience of the missionaries; but they have not been left without some tokens of the presence and favor of God. Eleven have been added to the churches, professing their faith in Christ; and others are candidates for admission. Some painful cases of apostasy have occurred; and the natives generally seem to feel but little interest in the truths of the gospel. The great mass of the people in Natal, it is said, have heard enough of the Word to understand the way of salvation; but it is feared that they are becoming, for the present, indifferent in regard to it.

The native population in the Natal District, amounting to one hundred and twenty thousand, is increasing both from births and immigration. It is of a healthy, vigorous stock, with no prevalent wasting diseases to retard its growth. Destructive wars between different tribes are prevented by the presence of the English colony, which may have been sent thither in mercy to the natives, and not in judgment. The white population of the district, only about five thousand, is diminishing; and there is no reason

to suppose that the black race is to be exterminated, as uncivilized tribes so often are, by civilized white men. Reviewing the history of God's providential dealings, since missionary operations were commenced in that part of the world, it is the conviction of Mr. Lindley that the Head of the church has been working constantly and wonderfully to secure protection and an open field for his servants, and to favor the ultimate evangelization of the people.

## EUROPE.

## GREECE.

ATHENS.—Jonas King, *Missionary*.

*In this country.*—Mrs. Anna A. King.

The sentence of exile against Mr. King has been annulled, in a manner honorable alike to the government of Greece and to himself. Various influences, it is supposed, have conspired to bring about this result. The sentiment of the intelligent and candid portion of the Greeks, particularly of the legal profession, was strongly in his favor. Political events concurred to produce a change of feeling among the people at large favorable to Americans. One of Mr. King's distinguished counsel was appointed Minister of Justice. Thus he remains at his post, not on sufferance, but of right; and he is in a position of far greater strength than the one which he held before his prosecution. Many who were bitterly opposed to him, not long since, are now friendly.

The attendance on his preaching has more than doubled, and his influence is increasing. Political agitations do, indeed, occupy the attention of all classes; but results auspicious to the progress of evangelical religion are reported. The whole Bible is now received in all the communal schools of the kingdom; and an edition of ten thousand copies of the New Testament has been authorized by the American Bible Society for these schools and for general circulation. There is much, therefore, in the aspect of Greece that is encouraging.

## JEWS.

CONSTANTINOPLE.—William G. Schauffler, *Missionary*; Mrs. Mary R. Schauffler.

SMYRNA.—Homer B. Morgan, Justin W. Parsons, *Missionaries*; Mrs. Susan H. Morgan, Mrs. Catharine Parsons.—One native helper.

THESSALONICA.—One Armenian helper.

*In this country.*—Edward M. Dodd, *Missionary*; Mrs. Lydia H. Dodd.

The labors of Messrs. Morgan and Parsons have been for the most part preparatory. A small store is already opened for the sale of religious publications; and a school, commenced in May last, may be regarded as quite hopeful. Some progress has been made in effecting an acquaintance with the Jews; and it is hoped that a congregation will be collected at an early day.

The value of Thessalonica as a Jewish station forbids its abandonment; although the effect of its climate on the missionary families has left it for the present with only a native helper. It is believed that more favorable situations may be found for dwellings, and that by removing to a better locality, during the sickly season, health may be preserved. The mission will endeavor, therefore, to cultivate, in the wisest manner, what it regards as a most important and promising portion of the field committed to its care.

Mr. Schaffler's Hebrew Lexicon, nearly completed, is rapidly passing through the press. The work of Bible revision, with a view to a better adaptation of the Hebrew-Spanish translation to the popular mind, occupies much of his time. A translation of the Old Testament into Hebrew-German, which he has long had by him, but which the pressure of other duties has prevented his completing, is to receive a revision from a member of the mission of the Free Church of Scotland, and will be printed in this country by the American Bible Society.

## WESTERN ASIA.

### ARMENIANS.

**BEBEK.** (Constantinople).—Cyrus Hamlin, Elias Riggs, *Missionaries*; Mrs. Harriet M. Hamlin, Mrs. Martha J. Riggs.

**PERA.** (Constantinople).—Nathan Benjamin, *Missionary*; Mrs. Mary G. Benjamin, Mrs. Sarah C. Hinsdale.

**HASS-KEUY.** (Constantinople).—William Goodell, Joel S. Everett, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Seraphina H. Everett, Miss Maria A. West, Miss Melvina Haynes.

**KOOM-KAPOO.** (Constantinople).—H. G. O. Dwight, *Missionary*; Mrs. Mary L. Dwight.

Four native preachers and nine native helpers are connected with these stations.

**SMYRNA.**—Daniel Ladd, *Missionary*; Mrs. Charlotte H. Ladd.—One native helper.

**MARASH.**—Albert G. Beebee, George A. Perkins, *Missionaries*; Mrs. Sarah J. Beebee, Mrs. Sarah E. Perkins.—One native preacher and one helper.

**AINTAB.**—Benjamin Schneider, Andrew T. Pratt, M. D., George E. Nutting, *Missionaries*; Mrs. Eliza C. Schneider, Mrs. Sarah F. Pratt.—One native preacher, and five helpers.

**CESAREA.**—Wilson A. Farnsworth, Jasper N. Ball, *Missionaries*; Mrs. Caroline E. Farnsworth, Mrs. Caroline Ball.—One native helper.

**SIVAS.**—Benjamin Parsons, Edwin Goodell, *Missionaries*; Mrs. Sarah W. Parsons, Mrs. Catharine J. Goodell.—One native helper.

**TOKAT.**—Henry J. Van Lennep, *Missionary*; Fayette Jewett, *Physician*; Mrs. Emily B. Van Lennep, Mrs. Mary Ann Jewett.—One native helper.

**MARSOVAN.**—Edwin E. Bliss, *Missionary*; Mrs. Isabella H. Bliss.—Two native helpers.

**TREBIZOND.**—Philander O. Powers, *Missionary*; Mrs. Sarah L. Powers.—One native helper.

**ERZROOM.**—Josiah Peabody, Sanford Richardson, *Missionaries*; Mrs. Mary L. Peabody, Mrs. Rhoda Ann Richardson.—One native helper.

**ARABKIR.**—William Clark, George Dunmore, *Missionaries*; Mrs. Elizabeth W. Clark, Mrs. Susan Dunmore.—Six native helpers.

**OUT-STATIONS.**—*Broosa*, one native preacher and two helpers. *Nicomedia*, one native preacher and two helpers. *Ada-bazar*, one native preacher and three helpers. *Rodosto*, one native preacher and two helpers. *Adrianople*, one native helper. *Hajikeuy*, one native helper. *Koonos*, one native preacher and one helper. *Killis*, two native preachers and one helper. *Kessab*, one native preacher and one helper. *Adana*, one native preacher and one helper. *Birejik*, one native preacher and one helper. *Oorja*, one native preacher and one helper. *Baghchejuk*, *Magnesia*, *Ak-hissar*, each one native helper.

*In this country.*—Thomas P. Johnston, Isaac G. Bliss, Oliver Crane, *Missionaries*; Mrs. Marianne C. Johnston, Mrs. Eunice B. Bliss, Mrs. Marion D. Crane, Mrs. Corinth J. Smith.

Within the past year, Mr. and Mrs. Beebee, Mr. and Mrs. Perkins, Mr. and Mrs. Richardson, Mr. and Mrs. Parsons, Mr. and Mrs. Goodell, have joined this mission; and their stations are already assigned them. The death of Mrs. Nutting, at Aintab, is deeply regretted.

The removal of the press from Smyrna to Constantinople has secured all the advantages that were anticipated. Its issues for the year have amounted to nearly nine millions of pages, of which considerably more than two millions were of the sacred Scriptures. The publication of the Modern Armenian Bible, in one volume with references, translated mostly by Mr. Riggs, marks a new epoch in the history of the Reformation. In various forms the Word of life is going forth among the nations of the East, in its own native home, to effect a regeneration such as physical force and political overturnings can never produce. The seminary at Bebek contains fifty students, ten of whom are Greeks, and seven are in the theological department. The raising up of a well-qualified ministry for the churches in Turkey is an object of intense solicitude to the mission; and the prospect in this regard is certainly encouraging. The girls' boarding school, in its new location on the



Golden Horn, is doing more and more for the female portion of the community, and is opening a wide door of usefulness, especially in that part of Constantinople. In the midst of the alarms and agitations of the times, our brethren in the capital pursue their work in peace and quietness; and the still small voice of the Spirit is making itself heard in many hearts. It was a reasonable anticipation that the war would greatly disturb the movement which the mission seek to promote. Had a general state of anarchy, or an outburst of Mohammedan fanaticism, broken up for a time some or even all of the stations, it would have been a matter of no surprise and no real discouragement. But it is the God of missions, who has permitted this conflict of the nations. Some of his servants he has suffered to fall into the hands of lawless and bloody men; but he has delivered them from danger; and he has allowed no one to be driven from his post.

The field of which Erzroom is the centre has, indeed, been affected unfavorably. As during the last war between Turkey and Russia this city fell into the hands of the latter, it is hoped by the enemies of the truth that it will meet with the same fate in this, and that the Protestants will be exterminated, if they do not renounce their faith. The timid are, therefore, deterred by an apprehension of the worst consequences, if they are known to favor this "heresy." Elsewhere the same influence is felt; but no serious interruption to the regular course of labor has occurred; and the hindrances occasioned by the war have not prevented the year from being, on the whole, one of cheering progress.

It is not for us to foretell what will be the political results of the present contest; but the analogy of the past forbids the fear that what has been done for liberty and righteousness in the East, is now to be all undone. "Whoever else may possess the land," say the brethren of the mission, "we may believe that we shall possess it;" and they are confident that there is a great and glorious work to be done, not only for the Armenians, but also for a people hitherto shut out from the circle of our plans. For this let the church of God be incessant in prayer.

#### SYRIA.

BEIRUT.—Eli Smith, George B. Whiting, William A. Benton, David M. Wilson, *Missionaries*; George C. Hurter, *Printer*; Mrs. Hetty S. Smith, Mrs. Matilda S. Whiting, Mrs. Elizabeth Hurter, Mrs. Lo-

anza S. Benton, Mrs. Eveline Wilson, Miss Sarah Cheney.—One native helper.

ABEIH.—Simeon H. Calhoun, William W. Eddy, William Bird, *Missionaries*; Mrs. Emily P. Calhoun, Mrs. Hannah M. Eddy, Mrs. Sarah F. Bird.—Two native helpers.

HASBEIYA AND SIDON.—William M. Thomson, C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Thomson, Mrs. Van Dyck.—One native preacher, and one helper.

TRIPOLI.—Horace Foot, *Missionary*; Mrs. Roxana Foot.

ALEPPO.—J. Edwards Ford, *Missionary*; Mrs. Mary E. Ford.—One native helper.

OUT-STATIONS.—B'hamdun, Keft-Shima, Rushaiya, Ibel, Khizem.

In this country.—Henry A. De Forest, *Physician*; Mrs. Catharine De Forest.

Dr. and Mrs. Van Dyck have returned to their old station, after spending about a year in this country. Dr. and Mrs. De Forest have been obliged to visit the United States for the restoration of their health. Others have suffered from the effects of the climate, or from other causes; still the work of the mission has gone steadily forward. The male and female seminaries are well sustained, and they continue to make their influence felt for good. Other schools give a Christian education to about six hundred pupils. There is an urgent call, however, for a considerable addition to their number.

Mr. Smith's translation of the New Testament into Arabic, the Pentateuch having previously been completed, has advanced more than half through the Second Epistle to the Corinthians. The press is diligently employed, and fully furnished for any work which it may be required to perform, as an auxiliary in the great enterprise of evangelizing the Arab race. A demand has more than once come from Bombay for its issues. The books, it is understood, are wanted for Moslem readers. As these Mohammedans are undoubtedly from the easternmost parts of the Arab world, and the fact of the demand shows that the language of the publications is understood by them, the prospective importance given by it to the operations of the mission press, and especially to the new version of the Bible, can hardly be overestimated.

A portion of the field occupied by this mission is not particularly productive; in other portions, however, the leaven of the gospel is working with power. As elsewhere in Turkey, the war exerts an unfavorable influence to a certain extent; but it is wonderful that thus far it should have had so little disturbing effect, among a people so often in arms against the

government, or engaged in deadly strife amongst themselves. In the region of Hermon, the year has been a time of danger and trial; yet in Hasbeiya, that stronghold of outlaws, where political troubles are sure to be found, if any where, but where the gospel has effected a secure lodgment, an excellent native pastor has proved himself entirely competent to the duties of his post, maintaining his position with courage, and prosecuting his labors with unabated zeal and very pleasing results. At most of the stations progress is reported; while in the district allotted to the Sidon station, a movement has commenced which appears to be one of remarkable promise.

#### ASSYRIA.

MOSUL.—W. Frederic Williams, Dwight W. Marsh, Henry Lobdell, M. D., *Missionaries*; Mrs. Julia Marsh, Mrs. Lucy C. Lobdell.—Two native helpers.

DIARBEKIR.—Augustus Walker, *Missionary*; David H. Nutting, *Physician*; Mrs. Eliza M. Walker, Mrs. Mary Elizabeth Nutting.—One native helper.

OUT-STATION.—Hainse.—One native helper.

Mr. and Mrs. Dunmore, for reasons growing out of the state of her health, have been transferred to Arabkir. Dr. and Mrs. Nutting have joined the mission within the period under review. The death of Mrs. Williams is deeply lamented by her associates at Mosul.

A distinguishing feature of this mission is the greater degree of intercourse, as compared with other missions in Western and Central Asia, which it is enabled to have with Mohammedans, thereby diffusing among them a knowledge of the true doctrines of the gospel. In the midst of alarms at Mosul, and of outrages at Diarbekir, even to incessant stonings in the streets, for which unhappily no real redress has been obtained, and against which no efficient protection is afforded by the local authorities, our brethren have dwelt in safety. Mr. and Mrs. Walker, on their way to Aintab, fell into the hands of Koordish robbers; and Dr. Lobdell, on a tour through southern Koordistan to Oroomiah, was also in danger of his life. But the Angel of the Covenant delivered them from their fears.

The situation of the native Protestants has somewhat improved; but such is the venality of the local magistracy, and such its disregard of imperial orders, that they are called to the endurance of many trials for their attachment to the truth. Still the word of the Lord is preached. A blessed work of divine grace has been

commenced; and we cannot doubt that it will be carried forward to a successful issue.

#### NESTORIANS.

OROOMIAH.—Austin H. Wright, M. D., George W. Coan, *Missionaries*; Edward Breath, *Printer*; Mrs. Catharine M. Wright, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath, Miss Fidelia Fisk, Miss Mary S. Rice, Miss Martha A. Harris.

SEIR.—Justin Perkins, David T. Stoddard, Joseph G. Cochran, *Missionaries*; Mrs. Charlotte B. Perkins, Mrs. Sophia D. Stoddard, Mrs. Deborah W. Cochran, Mrs. Ann Eliza Crane.

GAWAR.—Samuel A. Rhea, *Missionary*. Ten native preachers and eleven native helpers are at these stations.

OUT-STATIONS.—Geog Tapa, Ardeshai, Supergan, and Dizza Takha; a native preacher at each.

In this country.—Mrs. Jerusha E. Stocking.

Mr. Stocking has rested from his labors, having spent seventeen years of faithful service in connection with this mission. More recently, Mr. Crane has been cut down at Gawar, where his loss is severely felt. A physician is urgently needed at that station.

Another of those revivals with which this mission has been so often favored, commenced early in 1854; as the fruit of which a few, it is hoped, have been born into the kingdom of God. The efforts of the papists to proselyte the Nestorians are still carried on with energy, and not without some success. The male seminary is bringing forward a number of pious, efficient and able preachers of the gospel, as well as teachers of schools; and the work both of enlightening and evangelizing the people is obviously making progress. Of more than 1,300 pupils in the free schools, 359 are girls; and there are 48 scholars in the female seminary. Sixteen years ago, the missionaries could hear of but one female who was able to read; and it was a matter of reproach for the sex to learn. All who have graduated from the female seminary, have been more or less engaged in teaching; and several have shown themselves to be excellent instructors.

The brethren in Gawar have been enabled to retain their position, in circumstances which are in many respects more favorable. Owing to the war between Turkey and Russia, most of the troops have been withdrawn from the country around them; and in some mountain districts the Koords have been unusually lawless; but their neighborhood has been quiet. The poor Nestorians, by no means without reasonable ground for fear, have regarded the continued resi-

dence of the missionaries at Memikan both as a proof of comparative safety and as affording protection. They have looked to them also for truthful reports as to the state of the war, and have come to regard them as friends and benefactors. Through the united efforts of the British and American legations at Constantinople, the release of Deacon Tamo has been secured; and it seems to be fully settled that the missionaries have gained a residence in Gawar.

## SOUTHERN ASIA.

### BOMBAY.

BOMBAY.—Robert W. Hume, Samuel B. Fairbank, George Bowen, *Missionaries*; Mrs. Hannah D. Hume.—One native helper.

Two persons have been admitted to the Bombay church on profession. There are three day schools for boys under the care of this mission, and as many for girls; and there is also a boarding school for girls, upon which the blessing of God has obviously rested.

Among all the Mahratta missions there are signs of progress. In the intellectual and moral world, changes are constantly taking place, which seem to be working out the overthrow of superstition, and preparing the way of the Lord. Railroads and electric telegraphs are gradually extending their lines in different directions. The government is opening roads, and digging canals for purposes of irrigation; and cheap postage is expected soon to be introduced. The desire for education is increasing among the natives; and while they are more ready to contribute individually for the support of schools, the government is increasing its grants for this purpose. In regard to female education, the change in the sentiments of the people has been very great. Many of the most prominent natives now subscribe for girls' schools, and send their daughters to them. The native periodical press is becoming more able, more influential, and of a better character. Several papers, begun at different times for the purpose of opposing Christianity, have had a short-lived existence. The mission periodical, the *Dnyanodaya*, "has a circulation nearly equal to that of all the other Marathi papers put together," and is thought to be exerting a great and happy influence. The statements made by the Bombay mission in regard to the extensive circulation of the Scriptures

and religious tracts, chiefly by the agency of colporters, are of peculiar interest. Persons sometimes buy these publications by the quantity to retail, on their own account, for their own profit. Sellers of heathen publications do this; and in some cases, it is said, most of the stock in trade "consists of the prettily got up Christian publications of the mission press."

### AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, Allen Hazen, William P. Barker, *Missionaries*; Mrs. Elizabeth D. Ballantine, Mrs. Martha R. Hazen, Mrs. Lucelia U. Barker, Miss Cynthia Farrar.—Harripunt, Ramkrishnapunt, native preachers; and five other native helpers.

BHINGAR.—Sendol B. Munger, *Missionary*; Mrs. Mary E. Munger.—Two native helpers.

SEROOR.—Lemuel Bissell, *Missionary*; Mrs. Mary E. Bissell.—Two native helpers.

OUT-STATIONS.—Wudaley, Newcastle, Dedgaum.

Mr. and Mrs. Munger accompanied Dr. Anderson and Rev. A. C. Thompson from Southampton to Bombay. The brethren of this mission have much to encourage them in their labors. There are frequent accessions to the churches; and some of the converts are exerting a very happy influence upon the people around them. Important assistance is rendered by the native helpers, who seem to be worthy of confidence.

The educational department appears to be flourishing. The school for Christian boys, under the care of Mr. Hazen, and one for Christian girls, under Mrs. Ballantine's direction, are reported as doing well. The pupils make commendable progress; and some of them give evidence that they love the truth. The mission would be glad to enlarge their efforts in this line of things, had they teachers of the needed qualifications.

Excursions are made in different directions, from time to time. "I always return from such tours," writes one of the missionaries, "feeling that we must do more for the heathen in this way." Messrs. Ballantine and Hazen devote a part of their time to the preparation of works for the press. The demand for religious publications is increasing.

### SATARA.

SATARA.—William Wood, *Missionary*.—Two native helpers.

MAHABULISHWAR. (Malcolm Peth.)—Mrs. Mary L. Graves.

*In this country*.—Ebenezer Burgess, *Missionary*.

This mission is more enfeebled than it was last year, Mr. Burgess having



been constrained by a proper regard to his health and other considerations to come to the United States; while Mr. Wood's health is far from being good. He calls attention to certain large villages, as affording important openings for out-stations; but there are not laborers on the ground to do even the work at Satara. "Had we three men here," says Mr. Wood, "they would each have a good place ready in which to preach the gospel." The schools, having some hundred and fifty scholars, are exerting more or less influence on the native community.

## KOLAPOOR.

KOLAPOOR.—Royal G. Wilder, *Missionary*; Mrs. Eliza J. Wilder.—One native helper.

The prospects of this new mission appear to be favorable. An average Sabbath congregation of one hundred persons is reported. The people listen with the attention of those who have never before heard the gospel; and a few have manifested some interest in the truth. Several months ago five had requested baptism. The first attempts to establish schools at Kolapoor were not particularly encouraging; but the prejudices and fears of the people subsided; and at the close of the year there were five schools, with more than two hundred pupils.

## MADRAS.

ROYAPOORUM.—Isaac N. Hurd, *Missionary*.—One native helper.

CHINTADREPETTAH.—Miron Winslow, *Missionary*.—One native helper.

BLACK TOWN.—John Scudder, M. D., *Missionary*.—One native helper.

*In this country*—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.

Mr. and Mrs. Hunt have been constrained, by the continued ill health of the latter more particularly, to visit the United States. Mrs. Hurd, who was the only female assistant missionary left at Madras, has since been called to her rest. This mission has four places for stated preaching, at two of which the average Sabbath congregations are quite large. A number of persons have been added to its two churches within the last year. In the twelve vernacular schools there are three hundred and twenty male and one hundred and forty-five female pupils; and the high school at Chintadrepettah reports two hundred pupils. English residents have for many years contributed liberally towards the support

of these schools. The mission press issued during the year 27,813,246 pages, of which more than 12,000,000 were pages of Scripture.

## ARCOT.

WALLAJANUGGUR.—Henry M. Scudder, M. D., *Missionary*; Mrs. Fanny L. Scudder.

ARNEE.—Joseph Scudder, *Missionary*; Mrs. Sarah Ann Scudder.

CHITTOOR.—William W. Scudder, *Missionary*.

The sad bereavement which Mr. W. Scudder has suffered, will be described more fully on a subsequent page. The members of this mission have resolved "not to encumber themselves with educational establishments for heathen children and youth," but to have those only which shall "spring out of the necessities of such communities as may be proselyted to the Christian faith." Having adopted this plan, they intend to give themselves more exclusively to the preaching of the Word, and the distribution of books and tracts.

## MADURA.

MADURA EAST.—John Rendall, *Missionary*; Charles S. Shelton, *Physician*; Mrs. Jane B. Rendall, Mrs. Henrietta M. Shelton.—Six native helpers.

MADURA FORT.—Clarendon F. Muzzy, *Missionary*; Mrs. Mary Ann Muzzy.—Eight native helpers.

DINDIGUL EAST.—Edward Webb, *Missionary*; Mrs. Nancy A. Webb.—Eight native helpers.

DINDIGUL WEST.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—Twelve native helpers.

PERIACCOOLUM.—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—Nine native helpers.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Elizabeth C. Herrick.—One native preacher, and ten native helpers.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—Four native teachers.

MANDAHASALIE.—Horace S. Taylor, *Missionary*; Mrs. Martha E. Taylor.—One native preacher, and fourteen native helpers.

TIRUPOOVANUM.—Charles Little, *Missionary*; Mrs. Susan R. Little.—One native helper.

SIVAGUNGA.—In charge of Mr. Chandler.—Six native helpers.

*In this country*.—George W. McMillan, George Ford, *Missionaries*; Mrs. Rebecca N. McMillan, Mrs. Ann Jennett Ford.

There are urgent reasons for sending more laborers to this large and promising field. The work to be performed is far beyond the strength of the present missionary force; and even this is diminishing rather than the contrary. Mr. and Mrs. McMillan have returned to this country for the restoration of their health.

The village congregations, under the

care of the mission, have increased within the past twelvemonth. These open to the missionaries and native Christians a wide and effectual door. The number of persons now connected with these congregations, reported as "people under instruction," exceeds four thousand. In fifty-five free schools there are now 1,200 pupils; in the English school at Madura Fort, 128; in the seminary at Pasumalie, 33; and in four boarding schools, 111. Nine churches report 443 members, of whom 122 were received during the past year; and the brethren speak of a religious interest among the village congregations connected with nearly or quite all of the stations. This field is certainly one of great interest to the friends of missions.

## CEYLON.

TILLIPALLY.—Benjamin C. Meigs, *Missionary*.—Five native helpers.

BATTICOTTA.—William W. Howland, *Eurotas P. Hastings, Missionaries*; Samuel F. Green, *Physician*; Mrs. Susan R. Howland, Mrs. Anna Hastings. Seth Payson, *Native Preacher*; and ten native helpers.

ODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—Nathaniel Niles, *Native Preacher*; and six native helpers.

MANEPI.—Daniel Poor, *Missionary*; Thomas S. Burnell, *Printer*; Mrs. Anna K. Poor, Mrs. Martha Burnell.—Six native helpers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Mary Smith.—Four native helpers.

CHAVAGACHERRY.—Marshall D. Sanders, *Missionary*; Mrs. Georgiana Sanders.—Four native helpers.

ODOOPITTY.—Nathan L. Lord, *Missionary*; Mrs. Laura W. Lord.—Three native helpers.

VARANY.—One native helper.

OUT-STATIONS.—*Caradive, Valany, Poongerdiva, Kaits, Atochovaley.*

*In this country.*—Cyrus T. Mills, *Missionary*; Mrs. Susan C. Mills.

Mr. and Mrs. Hoisington, satisfied that there is no reasonable prospect of their being able to labor again in Ceylon, have been released from their connection with the Board. The health of Mrs. Mills having failed, she and her husband have returned to the United States. No striking changes have occurred in the character and prospects of the work which our Ceylon brethren have in charge. To the mission churches, which now embrace 395 members, 23 were added last year by profession. There are 4,028 pupils in 83 day schools, 93 in the Batticotta seminary, and 85 in the female boarding school at Odooville. The issues of the press have been only 1,595,000, less than those of any previous year.

## EASTERN ASIA.

## CANTON.

CANTON.—Daniel Vrooman, *Missionary*; Samuel W. Bonney, *Licensed Preacher*; S. Wells Williams, LL. D., *Printer*; Mrs. Sarah W. Williams, Mrs. Mary G. Brewster.

*On his way to the mission.*—William A. Macy, *Missionary*.

*In this country.*—Dyer Ball, M. D., *Missionary*; Mrs. Isabella Ball.

Missionaries in China are looking with profound interest upon the movements of the "insurgents," which have already done much to destroy the influence of old superstitions, and which, should the rebellion be successful, may do much to prepare the way for the preaching of the gospel throughout the empire. We must wait, however, for time to show what is to be evolved from the remarkable mixture of Christianity, Mohammedanism, Paganism, and fanaticism, which seems to be exhibited both in the publications and the conduct of the insurgent leaders.

Mr. and Mrs. Bridgman have commenced a new mission at Shanghai. Dr. and Mrs. Ball have been compelled to seek a restoration of his health by a return to this country. The mission is still further afflicted in the death of Mrs. Vrooman. One who had been long a native helper at Canton, has left the service of the mission for mercantile employment; and the other native helper has died.

The operations of the brethren have been much as in past years. The issues of the press were about 2,000,000 pages. Frequent excursions are made for the more extensive diffusion of the knowledge of the gospel. On the whole, the past year is regarded as one of decided progress; and important changes seem to be near at hand.

## AMOY.

AMOY.—Elihu Doty, John Van Ness Talmage, *Missionaries*; Mrs. Eleanor S. Doty, Mrs. Abby F. Talmage.—Two native helpers.

The imperialists regained the possession of Amoy, after a protracted contest, in November, 1853. Mr. Doty's dwelling was much exposed; and after one of the naval engagements it showed the marks of about one hundred balls of various sizes. Contrary to what might have been expected, the insurrection served rather to increase than diminish the number of hearers of the Word.

The members of the church at Amoy continue to exhibit not a little of the missionary spirit; and several preaching

and colporter excursions have been planned and executed. In some of these Mr Burns, of the English Presbyterian church, has gone with the native Christians. Growing out of such labors, a religious movement of deep interest is reported at a market town, about fifteen miles from Amoy; and in the city itself there has been recently a visitation of the Spirit. Six persons were received into the mission church during the year 1853; and in March last ten more were added. The brethren of the London Missionary Society were sharing largely in the good work, having lately received seventeen into their church; while many more were asking to be admitted. Such things may well strengthen our faith and encourage our hopes, as we look upon this great and difficult field.

## FUH-CHAU.

FUH-CHAU.—Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, Justus Doolittle, Charles Hartwell, *Missionaries*; Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin, Mrs. Sophia A. Doolittle, Mrs. Lucy E. Hartwell.

No important change has occurred in the plans and labors of this mission, since the commencement of the year under review. The gospel has been preached regularly in the city of Fuh-chau, and occasionally in many other places. Excursions are made to the surrounding villages; and in some instances the brethren have gone to a very considerable distance from their homes. To the distribution of religious publications there seems to be almost no limit. Some sixty or seventy children are taught in the mission schools; and 313,000 pages have been sent forth from the press. The wars and fightings which have carried terror to so many hearts, have not disturbed the families sustained by the Board at Fuh-chau. Mr. and Mrs. Johnson have been released from their connection with the Board, as they have no expectation that his health will allow him to return to China.

## SHANGHAI.

SHANGHAI.—Elijah C. Bridgman, William Aitchison, Henry Blodgett, *Missionaries*; Mrs. Eliza J. Bridgman.

Mr. Bridgman has spent the greater part of the last few years at the most northerly of the Five Ports, engaged with others in the work of translating the Scriptures. The Prudential Committee have deemed it expedient to send two young brethren, Messrs. Aitchison

and Blodgett, to the same field, and so commence permanent operations. Shanghai is a very important point, and as such has strong claims on the friends of missions.

## NORTH PACIFIC OCEAN.

## MICRONESIA.

RONO KITTIE. (Ascension Island).—Albert A. Sturges, *Missionary*; Mrs. Susan Mary Sturges.—Kaaikaula, Hawaiian helper.

SHALONG POINT. (Ascension Island).—Luther H. Gulick, M. D., *Missionary*; Mrs. Louisa L. Gulick.

STRONG'S ISLAND.—Benjamin B. Snow, *Missionary*; Mrs. Lydia V. Snow.

*Stations not known.*—Edward T. Doane, William C. Shipman, *Missionaries*; Mrs. Sarah W. W. Doane, Mrs. Jane S. Shipman.

*On their way to the mission.*—George Pierson, *Missionary*; Mrs. Nancy A. Pierson.

Messrs. Doane and Shipman, with their wives, embarked for this mission in June; and quite recently Mr. and Mrs. Pierson have sailed for Strong's Island. That station has been severely afflicted by the death of Oponui, Mr. Snow's Hawaiian associate. Religious services are maintained apparently at all the stations; and schools have been commenced with some degree of encouragement. The native rulers seem disposed to countenance and aid the missionaries in their work; and many foreigners, both residents and transient visitors, have shown them much kindness. There has been, however, some experience of the sore trials so often brought upon Christian laborers on such distant islands by the unprincipled conduct of sailors and others. It is painful to learn that the small-pox has broken out on Ascension Island. Of course the missionaries look forward with much apprehension to the spread of the disease, not knowing how terrible may be the visitation to such a people.

## SANDWICH ISLANDS.

## HAWAII.

KAILUA.—Rev. Asa Thurston; † Mrs. Lucy G. Thurston.

KEALAKEKUA.—Rev. John D. Paris; † Mrs. Mary C. Paris.

HILO.—Rev. Titus Coan, † Rev. David B. Lyman; \* Charles H. Wetmore, † *Physician*; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, Mrs. Lucy S. Wetmore.

KOHALA.—Rev. Elias Bond; † Mrs. Ellen M. Bond.

WAIMEA.—Rev. Lorenzo Lyons; † Mrs. Lucia G. Lyons.

## MAUI.

LAHAINA.—Rev. Dwight Baldwin, † M. D.; Mrs. Charlotte F. Baldwin.



LAHAINALUNA.—Rev. William P. Alexander,† Rev. John F. Pogue,† *Teachers in the Seminary*; Mrs. Mary Ann Alexander, Mrs. Maria K. Pogue.

WAILUKU.—Rev. Daniel T. Conde,† Edward Bailey,† Mrs. Andelusia L. Conde, Mrs. Caroline H. Bailey.

## MOLOKAI.

KALUAHA.—Rev. Claudius B. Andrews,† Mrs. Anna Andrews, Miss Lydia Brown.

## OAHU.

HONOLULU.—Rev. Ephraim W. Clark,† Rev. Lowell Smith,† Mrs. Mary K. Clark, Mrs. Abba W. Smith, Mrs. Maria P. Chamberlain, Mrs. Mary W. Rogers.

PUNAHOU.—Rev. Daniel Dole,\* *Teacher in the Seminary for Missionaries' Children*; Mrs. Charlotte C. Dole.

EWA.—Rev. Artemas Bishop,† Mrs. Delia S. Bishop.

WAIALUA.—Rev. John S. Emerson,† Rev. Peter J. Gulick,† Mrs. Ursula S. Emerson, Mrs. Fanny H. Gulick.

KANEHOE.—Rev. Benjamin W. Parker,† Mrs. Mary E. Parker.

## KAUAI.

WAIMA.—Rev. George B. Rowell,† Mrs. Mercy P. Whitney,† Mrs. Melvina J. Rowell.

KOLOA.—James W. Smith,† *Physician*; Mrs. Millicent K. Smith.

WAIOLI.—Rev. Edward Johnson,† Abner Wilcox,\* *Teacher*; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

*On their way to the Islands.*—Rev. Harvey R. Hitchcock,† Rev. William O. Baldwin,† Mrs. Rebecca H. Hitchcock, Mrs. Mary P. Baldwin.

*In the United States.*—Rev. Eliphalet Whittlesey; Mrs. Eliza H. Whittlesey, Mrs. Maria L. Kinney.

Mr. Rogers died at Honolulu in December, 1853. Mr. Kinney rested from his labors in California last September, having gone thither for the benefit of his health. Mr. and Mrs. Whittlesey have come to their native land for the restoration of health. Miss Marcia M. Smith is released from her connection with the Board. Mr. and Mrs. Hitchcock, with two sons, have just sailed for the Islands. With them went Mr. and Mrs. Baldwin, in the expectation of residing at Hana.

The small-pox has destroyed many lives, particularly on the island of Oahu. At Honolulu five hundred members of the First Church, one-fifth of the whole, and four hundred members of the Second Church, one-third of the whole, fell before it. At Ewa nearly one half of the church, of about eight hundred members, and more than twelve hundred in all, out of a population of about two thousand eight hundred, were swept away; and society was almost disorganized.

At other islands, however, the disease was far less fatal.

The main building of the Hilo boarding school has been consumed by fire, with nearly all its furniture, books, maps, &c., and not a little of the clothing of the pupils. Much sympathy was at once manifested both by natives and foreigners. Mats, cloth and clothes were sent in; a temporary building was soon erected; the school was kept together; and subscriptions were immediately commenced for the erection of a permanent building of less combustible materials. A grant of four thousand dollars has been made by the government for this purpose. All seem to feel that the school, which has accomplished great good, must be continued, and put on a better footing than before.

Letters from the Islands speak of mercies as well as judgments. The Punahou school, which has received a charter as a college, has been visited with the influences of the Holy Spirit, as have some of the churches. Seventeen hundred persons were admitted to the ordinances of the gospel within the year. The Hawaiian converts manifest, as heretofore, a very commendable liberality in efforts to sustain their own religious institutions, and in contributions for missionary and other benevolent purposes. They are reported as having given \$8,574 for pastoral support, \$11,533 for church erection, &c., and \$4,946 for foreign missions, &c. The brethren have still much to try their Christian faith; but there is evidence of progress in the slow rising of the people, under the influence of the gospel, from the deep degradation of their former state.

## NORTH AMERICAN INDIANS.

## CHOCTAWS.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Jason D. Chamberlain, *Steward of the Boarding School*; Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain, Miss Frances W. Sawyer; Miss Priscilla G. Child, *Teacher*.

WHEELOCK.—John Edwards, *Missionary*; Henry K. Copeland, *Assistant Missionary*; Mrs. Harriet B. Wright, Mrs. Rosanna H. Edwards, Mrs. Abigail H. Copeland, Miss Sarah Ker; Miss Hannah E. Prudden, Miss Helen E. Woodward, *Teachers*; Joseph Dukes, *Native Preacher*.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Samuel T. Libby, *Assistant*; Mrs. Electa M. Kingsbury, Miss Hannah Bennett, Miss Laura M. Aiken; Miss Harriet Goulding, *Teacher*.

GOOD WATER.—Ebenezer Hotchkinn, *Missionary*; Mrs. Philena Hotchkinn.

GOOD LAND.—Oliver P. Stark, *Missionary*; Harvey B. Schermerhorn, *Assistant*; Miss Harriet McGormic, *Teacher*.

\* Supported entirely by the Board.

† Supported in part by the Board.

‡ Supported entirely by the natives.

**BENNINGTON.**—Abraham G. Lansing, *Assistant Missionary*; Mrs. Sarah Maria Lansing, *Miss Mercy Whitcomb*.

**MOUNT PLEASANT.**—Charles C. Copeland, *Missionary*; Miss Cornelia L. Copeland.

**LENOX.**—Simon L. Hobbs, M. D., *Assistant Missionary*; John Hotchkin, *Assistant*; Mrs. Mary C. Hobbs.

**OUT-STATIONS.**—*Mount Zion*, Pliny Fisk, *Native Preacher*.—*Bok Chito*, Jonathan E. Dwight, *Native Preacher*.

*Absent.*—Elias L. Boing, *Missionary*; Mrs. Anna Maria Boing, *Miss Catharine Fay*, *Miss Maria P. Arms*, *Miss Elizabeth M. Backus*.

The Lord has been pleased to bless the preaching of his Word; and more than one hundred persons have been admitted to Christian fellowship for the first time. The contributions made to foreign missions by the churches amount to \$425; and \$659 are known to have gone into other channels of benevolence. The legislature of Texas has passed a law prohibiting the sale of intoxicating liquors to the red man. If Arkansas could be induced to take the same step, the prospects of thousands of Indians would become far more bright and hopeful. The Choctaw government appears to be vigilant and faithful in executing its prohibitory law; and it is the testimony of the mission that intemperance is decreasing. In agriculture and domestic comfort, moreover, the Choctaws are making constant advances. Four boarding schools and four day schools have been in operation since the last annual survey. The average number of pupils is about two hundred and fifty. An interesting work of grace has cheered the hearts of our friends at Pine Ridge.

Two teachers have been sent to Wheelock, Miss Prudden and Miss Woodward; but the health of others connected with the mission has failed, so that they have been obliged to leave the Indian Territory. The mission has been afflicted by the loss of Mrs. Stark and Mr. Potter, both of whom died at Good Land.

#### CHEROKEES.

**DWIGHT.**—Horace A. Wentz, *Missionary*; James Orr, *Assistant Missionary*; Mrs. Julia F. Orr; Miss Jerusha E. Swain, *Teacher*.—One native helper.

**LEE'S CREEK.**—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney; Miss Mary E. Denny, *Teacher*.—One native helper.

**FAIRFIELD.**—Worcester Willey, *Missionary*; Mrs. Annie S. Willey.

**PARK HILL.**—Samuel A. Worcester, *Missionary*; Edwin A. Archer, *Printer*; Mrs. Erminia N. Worcester; Miss Lois W. Hall, *Teacher*.—One native helper.

**OUT-STATION.** *Honey Creek*.—John Huss, *Native Preacher*.

*Absent.*—Edwin Teele, *Missionary*; Mrs. Sarah E. Teele, *Miss Lucina H. Lord*.

Mr. Pierson died at Jacksonville, Illinois, just as he was about to return with his wife to the Cherokee Nation. Mr. and Mrs. Teele are in New England, for reasons connected with her health. Miss Lord accompanied them. Mr. and Mrs. Willey are expected to take charge of the station thus made vacant.

Only five persons have made a public avowal of their faith in the Savior during the year under review. The Committee have hoped that the set time to favor these churches would soon come; but the blessing still tarries. There are a few candidates for the privileges of discipleship; and the attendance in the house of God is encouraging, particularly at Park Hill, where a new edifice has been set apart as a house of worship. The day schools, taught at the four stations, are efficient and successful. The one at Fairfield has been unusually large and interesting. The issues of the press are Cherokee Hymns, fourth edition, the Cherokee Primer, and the Cherokee Almanac, a very useful publication. The book of Genesis is in hand.

#### DAKOTAS.

**YELLOW MEDICINE.**—Thomas S. Williamson, M. D., *Missionary*; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*; Miss Mary Briggs.

**NEW HOPE.**—Stephen R. Riggs, *Missionary*; Miss Mary Ann C. Riggs.

In consequence of the removal of the Dakotas from lands ceded by them to the United States in 1851, two stations embraced in the survey of last year, Red Wing and Prairieville, have been abandoned; and the brethren laboring there, having become home missionaries, preach the gospel to the white population which takes the place of the aborigines. Lac-qui-parle has been relinquished as a station, that the efforts of the mission may be concentrated upon Yellow Medicine and its vicinity, it being supposed that most of the Indians at the former place, if not all, will follow Mr. Riggs to his new home.

The new station at Yellow Medicine, mentioned for the first time last year, has had as much success as could have been expected. In May last, a church was organized, the membership of which is now seventeen, all but five being Indians. The number of persons who assemble to hear the Word, is about thirty. The average attendance at Miss Williamson's school is not far from twenty.

Before Lac-qui-parle was abandoned, in March last, the dwelling of Mr. Riggs

was burnt to the ground. Another building, heretofore occupied by a mission family, and a considerable amount of personal property, shared the same fate. Some of the Indians did what they could to supply the wants of the sufferers; and the friends of missions, near and distant, were "forward" to render their assistance. Two Dakotas have joined the church by profession; and two suspended members have been restored.

#### OJIBWAS.

**BAD RIVER.**—Leonard H. Wheeler, *Missionary*; Charles Pulsifer, *Teacher*; Mrs. Harriet W. Wheeler, Mrs. Hannah Pulsifer, Miss Abby Spooner.—Henry Blatchford, *Native Catechist*.

The Indians at Bad River have never been more friendly and industrious than during the period under review; nor have they shown at any time greater readiness to listen to the truths of the gospel. A number of them, including three chiefs, have joined the Christian party, and taken the name of "praying" Indians. A few of these are regarded as sincere inquirers. Mr. Wheeler has seen but one Ojibwa in a state of intoxication at Bad River for more than a year. There has been a school at La Pointe or Bad River most of the time, with an average of twenty pupils.

It has been thought advisable to abandon the Crow Wing station. Mr. Hall will devote himself to the home missionary service; while Mr. and Mrs. Pulsifer, with Henry Blatchford, are hoping to find an open door for their labors at Bad River. What effect the new Ojibwa treaty is to have upon the Indians, no one can wisely predict.

#### SENECAS.

**UPPER CATTARAUGUS.**—Asher Wright, *Missionary*; Mrs. Laura M. Wright; Miss Jane Shearer, Miss Martha Stevens, *Teachers*.—One native helper.

**LOWER CATTARAUGUS.**—Anson Gleason, *Missionary*; Mrs. Bethia W. Gleason; Miss Mary Kent, Miss Harriet S. Clark, *Teachers*.—Two native helpers.

**UPPER ALLEGHANY.**—Joshua Potter, *Missionary*; Mrs. Jane Potter; Miss Jerusha Edwards, Miss Pentha A. Stone, *Teachers*.—One native helper.

**LOWER ALLEGHANY.**—Asher Bliss, *Missionary*. Benjamin F. Hall, *Steward of the Boarding School*; Mrs. Cassandra H. Bliss, Mrs. Mary E. Hall, Miss Eunice Wise; Miss Mary Ann Hall, *Teacher*.—One native preacher.

**OUT-STATION.**—*Old Town*.—One teacher.

There was an interesting revival on the Cattaraugus Reservation during the first part of the year. A number of the pagan party were deeply moved, and professed to become new creatures in Christ

Jesus. A large number of persons united with the people of God by professing their faith in the gospel of his Son; and several wanderers were restored to the church, among them two prominent chiefs, to the joy and encouragement of many hearts.

Special services were held at Alleghany; and for a time there seemed to be an unusual degree of solemnity. Many, indeed, supposed that they had experienced a saving change; but thus far the result has not corresponded to the hopes which some indulged. Quite recently, however, there have been some things to encourage the missionaries. The Christian liberality of a portion of this people is highly commendable.

There are ten schools upon the two reservations, one of them being a boarding school. This last seems to have been well conducted and quite successful; and a few of the pupils give evidence of piety. It appears to have gained the confidence of the Senecas, as parents are quite anxious to avail themselves of its privileges. The other schools have enjoyed at least their usual prosperity; and two, under Mr. Gleason's care, have never been so flourishing and successful.

The Cattaraugus Indians are making decided advances in the arts and comforts of life. There is comparatively little intemperance among them; and they show a deepening interest in all educational efforts. The desire has become common and urgent, that boarding schools may be provided for all their children. The Gospels of Matthew and Mark in Seneca have issued from the press, under the auspices of the American Bible Society. Mr. Wright is preparing a revised edition of Luke for publication. Mr. and Mrs. William Hall are released from their connection with the Board. Mr. Bliss will labor for the present in his stead.

#### TUSCARORAS.

**TUSCARORA.**—Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood.

**MOUNT HOPE.**—Miss Abigail Peck, *Teacher*; Miss Cinderilla Britto, *Assistant*.

The prospects of the Tuscaroras are, on the whole, encouraging. They need, however, the support of the State of New York in their efforts to exclude intemperance. Were a prohibitory law in force among the whites, such as they have among themselves, their position would be greatly strengthened. No ad-



ditions have been made to the church since the last survey. The number of communicants is ninety-two, of whom eighty-six are Indians. It is supposed that about one hundred dollars have been raised for the support of the missionary during 1854.

The boarding school is now in operation at Mount Hope with fifteen pupils, besides a few day scholars. Thus far the experiment has been highly satisfactory. The interest which the Indians have exhibited in this enterprise, is very gratifying. In various ways they have sought to lessen the expense incurred by the Board. Another day school has been sustained; but a part of the pupils were white children.

#### ABENAKUIS.

ST. FRANCIS.—Peter Paul Osunkhirhine, *Native Preacher*.

In this mission no change has taken place. Some of the Roman Catholic Indians appear to have less confidence in their priest than heretofore; and a few of them are frequent hearers of Mr. Osunkhirhine. But the saving influences of the Spirit are still withheld.

### SUMMARY.

<i>Missions.</i>	
Missions, . . . . .	29
Stations, . . . . .	116
Out-stations, . . . . .	38

#### *Laborers Employed.*

Ordained Missionaries, (8 Physicians,) . . .	162
Licentiates, . . . . .	1
Physicians not ordained, . . . . .	8
Other Male Assistants, . . . . .	15
Female Assistants, . . . . .	216
Total laborers sent from this country,* . . .	402
Native Preachers, . . . . .	44
Native Helpers, . . . . .	217
Whole number of Native Assistants, . . .	261
Total laborers connected with the missions, . .	663

#### *The Press.*

Printing Establishments, . . . . .	11
Pages printed last year, . . . . .	57,650,750
“ “ from the beginning, . . . . .	1,015,783,228

#### *The Churches.*

Churches, (including all at the Sandwich Islands,) . . . . .	104
Church members, (do. do.) . . . . .	26,526
Added during the year, (do. do.) . . . . .	2,162

#### *Educational Department.*

Seminaries, . . . . .	9
Other Boarding Schools, . . . . .	23
Free Schools, (314 supported by Hawaiian Government,) . . . . .	697
Pupils in the Seminaries, (82 do.) . . . . .	453
“ “ Boarding Schools, . . . . .	638
“ “ Free Schools, (11,771 do.) . . . . .	22,459
Whole number in Seminaries and Schools, . . . . .	23,550

\* Omitting all at the Sandwich Islands who are not supported in whole or in part by the Board.

## INTELLIGENCE FROM THE MISSIONS.

### Constantinople.

LETTER FROM MR. DWIGHT, OCTOBER 28, 1854.

THIS communication of Mr. Dwight embraces a number of topics, some of which are of general interest. It is worthy of notice, however, that in a letter of three sheets we find not a word about the war. Our missionaries are fully occupied with their ordinary duties; and they have a confident belief that the Head of the church will cause all things to “work together for good to them that love God.”

#### *Change of Residence.*

Mr. Dwight now lives in “Constantinople proper.” In relation to this significant fact he writes as follows:

I write from my own hired house in Yeni-Kapoo, where, a few years ago, no foreigner could possibly reside. We have been here two months, and are daily more and more satisfied with the wisdom of the measure. It has been, in some respects, like occupying a new sta-

tion in the interior. Our neighbors, wholly unaccustomed to see Franks living among them, stare at us, as we go out with our children into the streets, with a very natural and excusable kind of curiosity. They allow us to live in all quietness, however; and we hope that many among them will be disposed to admit us to their acquaintance, and listen to our message. Many new hearers have already visited our chapel; and for a number of Sabbaths, the coming and going were almost incessant during the whole time occupied by the service, which was sometimes a serious interruption to the preaching. As no disturbance was designed, however, and those who unconsciously caused it were hearing the gospel for the first time, I bore with it as well as I could. It was exactly as though I had begun to preach in some place in the interior, where the face of a missionary had never before been seen, and where the people did not know how to act. But things have materially changed for the better already, our congregation having become more settled,

and being at least double what it was before. This, however, I do not ascribe to my removing here, so much as to the very favorable change which we have made in the place of meeting by the purchase of our new chapel.

### *Routine of Labor.*

Mr. Dwight devotes a part of his time to the preparation of books for the press. Some idea of his other labors may be obtained from the following extract :

On the Sabbath, I preach in Armenian in the afternoon, Mr. Goodell occupying the pulpit in the morning. I take my turn, also, in supplying our small chapel in Samatia, and the English preaching at Pera. On Sabbath morning, at nine o'clock, I usually attend the Sabbath school in our Koom-kapoo chapel, taking the superintendence of it, and making remarks at its close. For some time past, a kind of Bible class has been held at that hour; but the Sabbath school has been started since we came here, and is exciting a good deal of interest. I have a teachers' meeting on Wednesday, at which I go over the lesson for the coming Sabbath. On Wednesday evening I have a singing school; and on Thursday evening there is a public lecture in the chapel. This is a new thing for Koom-kapoo; and when I proposed it, it was very readily assented to, though it was thought that the females could not attend after dark, owing to the customs of the East. I urged the point, and encouraged the females of our church to come, by referring to the prevalent practice of the Armenian and Greek females of going to their churches, even at midnight, on special feast-days. The result has been more favorable than I myself anticipated. The meetings are well attended by both males and females; and Armenians have come to this service, who have never been present at a Protestant meeting before, and who would fear to attend on the Sabbath. At our last meeting, we had a whole family of such from a neighboring house; men, women and children. In these lectures, I am giving a regular course of doctrinal instruction, which our people very much need. In the middle of the day on Thursday, there is a female sewing society, which Mrs. Dwight attends. The women remain together three hours, sewing, knitting, etc.; appropriating the avails to the poor, or to some other benevolent object. I usually go in, read and expound a chapter, and pray with them. Some-

times Armenian females, not connected with the Protestant community, are present. Every Wednesday forenoon I spend in a room connected with our bookstore, near the bazars, where I receive calls from various classes of people, some of a business nature, and others for religious inquiry. Pastoral visitation also devolves upon me, which is comparatively easy, now that we live so near. Mrs. Dwight often accompanies me in my visits to the families; and as soon as she has learned a little better the crooked streets and lanes of this (to her) new part of the city, she will go alone. It is my special desire and purpose to get access, as much as possible, to Armenians not yet connected with the Protestant community; and I trust that the Lord will open doors for me.

### *An ingenuous Inquirer.*

Mr. Dwight next describes the case of three individuals, with whom he has lately held "intensely interesting interviews." Of the second he writes as follows :

A very well dressed and gentlemanly-looking young man called upon me, and expressed a desire to have some religious conversation. There was a serious earnestness about him that was encouraging. He is a person of education and intelligence, and possesses an inquisitive and somewhat logical mind. He declined giving me his name or his profession, saying that, for the present, he must be reserved, but that in due time I should know all. He began by requesting, in a very modest manner, that I would inform him what our object was in coming to this country. I cannot here relate in detail my reply; but in substance it was, that the American churches, many years ago, were led to contemplate, with new feelings, the duty of Christians to labor for the spread of the pure gospel of Christ throughout the world, and that providential circumstances had called their attention to Turkey, as well as to other countries; that they saw throughout this land, which may be called the cradle of Christianity, a vast number of so-called Christian churches, in which is found the grossest perversion of Christianity, and in consequence the Turks and the Jews are repelled from that to which they might otherwise be attracted; and that, both on account of these nominal Christians themselves, as well as for the ultimate good of Turks and Jews, we came here to persuade Armenians, Greeks and Catholics to forsake their supersti-

tions, and come back to the pure and simple gospel of Christ.

The young man expressed the most decided satisfaction with this reply, and then said in substance, "The Bible is the common standard of all Christians; and I receive it as the word of God. Although written at different times and in various forms, it must of necessity contain a complete system of religious truth. We must be capable of deriving from it a knowledge of God and of our relations to him, and the way in which we can be accepted by him. Now what I wish to know, is, 'What, according to your views, is this system of truth?'" In other words, 'How do you understand the gospel plan of salvation?'" I told him that this was the foundation question of religion; and that nothing could give me greater pleasure than to answer his inquiry. I then occupied half an hour, perhaps, in unfolding to him what we call the evangelical scheme of salvation, to which he listened with the most intense interest, saying at the end, "It is all good. But there is one point on which my mind labors; and it is to find a solution of my doubts on that particular point that I have come to you to-day. In speaking of Christ, you said that he was perfect God and perfect man. I beg that you will show me the grounds on which you believe him to be really and truly God." He assured me, at the same time, that he wished me to understand him, not as rejecting this doctrine, but only as in doubt in regard to it. "I have searched most diligently the Scriptures," said he, "in order to have my doubts cleared up, but have not succeeded. I wish to believe, but cannot." I then occupied some two hours in conversation on this point, bringing forward the most obvious proofs from Scripture on the subject; but I found that he had well studied them all, and had an interpretation for every one of them, so as to avoid the conclusion that Christ was really God, in the absolute sense. And yet there was an air of great fairness about him; and I admired his readiness in admitting the force of an argument which he had not before thought of. This is the first Armenian I have seen who has advanced Unitarian views.

After having been together more than three hours, I told him that other duties were pressing; so that I should be obliged to excuse myself from further conversation at that time, but that I earnestly desired to speak with him further on these matters. Accordingly, we appointed an-

other interview, some days afterwards; and when we met, I begged the privilege of spreading before him, in continuous discourse, the argument for Christ's supreme divinity, as it lay in my own mind, promising to give him afterwards an opportunity to discuss the subject. As he understood more or less of the Greek language, I had the advantage of being able to appeal to the original text on some points that were ambiguous in the Armenian translation. My lecture continued rather more than three hours; and he then spoke in reply. We continued, in a perfectly friendly discussion of the matter, for an hour and a half longer. I thought that some impression was made on his mind. I advised him to seek guidance from above, by fervent prayer. He left me, and I have not seen him since. To this day I do not know his name or his occupation. He is, at any rate, a young man of uncommonly interesting appearance; and I fervently hope that he may be led to perfect repose of mind (which he now evidently has not) by resting upon the everlasting Rock.

#### *A troubled Ecclesiastic.*

The third individual mentioned by Mr. Dwight is an Armenian ecclesiastic, who has heretofore acknowledged the Pope as his spiritual head.

He was educated in Europe, is a man of learning, and holds a post of honor and emolument. He began by telling me that his mind had been all unsettled in regard to religion, and that he had been even on the point of giving up the Bible and every thing else. Now, however, he sees clearly that the Bible is the word of God, and the only standard of religious opinion and practice. "I know no human authority in matters of faith," he says; "I recognize no Pope, or Council. The Bible and the Bible alone can speak authoritatively to me; and my only desire is to know what that teaches. These are just and noble sentiments, but not such as one hears every day from Roman Catholic ecclesiastics. As might be supposed, this man has fully determined to leave his church. His conscience will not suffer him to remain there any longer. But his family and friends are all there; and it will cost him great worldly sacrifices to break away. He has fully made up his mind to the step, however; only time is necessary, as he said, to arrange some things properly before leaving. I reminded him that time is not ours, and that he might be called to die before completing his ar-



rangements. I expect to see him again soon. His is, indeed, a most interesting case.

### Gawar.

#### LETTER FROM MR. RHEA, SEPTEMBER 14, 1854.

THE last number of the Herald contained a letter from Mr. Marsh, in which he announced the death of Mr. Crane at his residence in Gawar. A communication has since been received from Mr. Rhea, the associate of Mr. Crane, in which he describes this melancholy event somewhat more fully.

#### *Sickness of Mr. Crane.*

After saying that this beloved brother expired on the 27th of August, his disease being the typhus fever, he says:

His health had been generally good during the summer. On Thursday, August 17, we rode over to Dizza to see the Moodir, who was dangerously ill; and we returned by way of Chardiwar to see a sick priest. We stopped two or three hours; and Mr. Crane spent some time in close religious conversation with this priest, faithfully warning him to prepare for death and eternity. He returned home late in the evening with a violent headache, and seemed quite prostrated. On Friday, the pain in his head was very acute, and attended with considerable fever. On Saturday he seemed entirely relieved of pain. He continued to rise each morning, dress himself, and sit up the greater part of the day; and he was generally present at meals until Wednesday noon, when he took his bed. We had felt no particular concern till that day; but, seeing that he was decidedly worse, we sent off in haste for Dr. Wright.

The fever now became violent, and was attended with great prostration and stupor. With difficulty did our brother converse; and it was very trying for him to be conversed with. Those were days of anxiety and solicitude. Mr. Crane had declined taking medicine; and in our ignorance of the true nature of his disease, we were not disposed to urge it upon him. Very greatly to our relief, Dr. Wright arrived Saturday evening. But it was too late! The terrible disease had done its work. Delirium soon came on; and during that long night of

watching no faint signs of hope for the better cheered our hearts. The Sabbath dawned. It was a calm, delightful morning; and at half past seven, having given to Mrs. Crane, a short time before, an affecting recognition, he most gently and sweetly fell asleep in Jesus. So very quietly was he released, that we stood around his bed wondering if, indeed, he had gone. Then we bowed down our broken hearts to implore for our deeply stricken sister, and for ourselves, grace to help in that time of our most pressing need.

#### *Preparation for Death.*

In speaking of Mr. Crane's spiritual state, in view of this eventful change, Mr. Rhea writes as follows:

We had refrained, at Mr. Crane's special request, from conversing with him, since it seemed so trying to him; and we were not aware of his critical situation prior to the arrival of Dr. Wright, Saturday evening. Afterward, we had no opportunity of knowing much of his state of mind. At one time, during his illness, he expressed his fears that this sickness might be unto death; but he showed a most sweet spirit of resignation, committing himself unto God, and feeling that it was good to be afflicted. On Sabbath evening, a week before his death, he awoke from sleep, while we were at our evening worship. We were singing the plaintive strains of Barby to the words, "With tears of anguish I lament," &c. He joined us in clear, distinct tones; and after the service he remarked, "I never heard music so sweet. It was like that of angels." He had often sung this tune with us; but doubtless he was then in a frame so heavenly, that with a sympathy not of earth he could enter into the spirit of its simple strains. On the Monday evening following, he was absorbed in thought for some time. At length, arousing himself, he said to Mrs. Crane, "I have had some very sweet thoughts of heaven." He then requested her to write the words, "Heaven," "Jesus there," "so holy," saying, "These will enable me to recall those sweet thoughts; and when I shall be well, I will fill them out." Our brother left us no dying words. But we did not need them. His life was a continual dying to this world. He did not, while crossing the dark river, beckon to us that all was well; but we knew that for a long time all had been well with his soul.

### *The Funeral.*

The closing scene was deeply affecting. Mr. Rhea's description is as follows :

The funeral services were attended by a large concourse in the village church. Deep gloom and sadness hung over the little village; the poor people wept and sobbed in their grief. Many were the expressions, showing that they felt that our bereavement was theirs also. One said, "Our father is taken from us." The poor widow, smiting upon her breast, said, "He was a father to my orphan boys." Each one could mention some word of advice which had been received from his lips, while yet living; and the poor would tell of his charities, and weep with the consciousness that they had lost their best friend. Often, during the affecting funeral services, the whole assembly would break out into weeping and sobbing. His grave is with us, just where we think he would have wished it to be. It is at his mountain home, on an eminence near the village church, where he had so often preached. It looks out upon the beautiful plain, the scene of his labors; and back of it, in sight, are the lofty mountains over which he had toiled, and which enclose the people so dear to his heart. The passing traveler can see it from the great thoroughfare; and it will be a silent messenger to many a soul, telling of the holy, consecrated life of him who rests there. When we think of him as the warm-hearted friend and most worthy associate, of his rare qualifications for an efficient missionary, of his consecrated life, and all the shining virtues that adorned his character, we are overwhelmed with a sense of the heavy loss which we have sustained. We stand amazed at this mysterious dispensation. But it is the Lord; and, blessed be his holy name, he has not left us without consolation!

### *Another Wave of Sorrow.*

At the burial service, mentioned above, a son of Mr. Crane, a year and a half old, was in his mother's arms, though "in a precarious state of health." It was thought desirable that both she and her child should go to Oroomiah; and on the 1st of September they set out, accompanied by Dr. Wright and Mr. Rhea, as also by Mr. and Mrs. Stoddard, who arrived at Memikan two days before with Miss Harris. Next day the party reached the plain of Baradost, and pitched their tent near a Koordish encampment. "In the afternoon," Dr. Wright says, "we saw that

death was at hand. We gathered around, and watched the child, as life ebbed away. He ceased to breathe at seven o'clock that evening. We prepared the body, as well as we could in those circumstances, for removal to Seir, where the afflicted mother wished it buried. At an early hour the next morning, I proceeded toward Oroomiah with the corpse, reaching there before noon. Here Mr. Breath took charge of it, and accompanied it to Seir. The next day the bereaved mother and our other friends from Gawar arrived, and we all assembled at Seir to commit the remains of the dear child to the grave. We are stricken; we are sorely stricken. But the Lord hath done it; and we are silent."

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### *Oroomiah.*

LETTER FROM MR. COCHRAN, SEPTEMBER 15, 1854.

### *Persecution at Khosrawa.*

THE Nestorian mission has recently been brought into an unpleasant collision with the Lazarists. Having been importuned to open a school at Khosrawa, the brethren dispatched two young men, graduates of the seminary at Seir, to obtain the necessary information and report on the case. Badal, the first who was sent thither, was several times ejected from the village. Those who were friendly to the mission, also became objects of persecution. These facts were duly reported to Mr. Stevens; but before an answer came back, Babona, a teacher at Gavalan, was sent to strengthen the hands of Badal. For greater safety on the road, this native brother employed Deacon Bachus to accompany him. They arrived at Khosrawa late in the evening.

### *Narrative of Babona.*

The treatment which Babona received in this village, will appear from his own simple story.

We sat but a few minutes, when a young man came in to inquire our business. We did not inform him, but told him that we had come from Gavalan. He left us. Soon a woman, who has suffered much for refusing to go to the church of the papists, also came in, and invited us to her house. I replied, "My sister, it is immaterial where we stay. I beg you will allow us to remain here to-night. We are very tired. In the morning we will see you." She returned home, but soon came back, having heard that the high priest and the elders had taken council together to seize me. The family where we had

taken lodgings, had also heard of the designs against us. And one of them, an old woman, said to me, "Go you with the woman; but Deacon Bachus must remain here." Being thus compelled to leave the house, and neither I nor the Deacon suspecting that anything serious was to happen, I separated from my companion, and went to the house of that poor woman, as Elijah was sent to the widow of Sarepta.

Soon my bed was made ready in the court; and the family ascended to the roof to sleep. After I had slept a short time, the woman cried from the roof, "Brother Babona! Arise; flee. The people have come to take your life." I arose, and while I was dressing, two men descended by a ladder to where I was. They said to me, "Arise. M. Durnis and Mar Gewergis call you." I replied, "I beg my brethren that you will excuse me. I am fatigued and sick; and I could not talk, were I to go. I beseech you to leave me the guest of God till morning. Then I will go, and they may do with me whatever they please. Let them not fear; I shall not attempt an escape." They left me, saying, "You came in peace. You are upon our eyes."

After an hour or more, I was again awakened by the cry of the woman from the roof, saying, "Arise; flee for your life. They come, and will kill you. They will destroy my house." Suddenly the light of lanterns and torches shone around me, and the door was burst open; and several men rushed in, club in hand. I asked them what they wanted? "We are after you, O heretic," was their reply. "Come out. We will kill you." I said, "What is my fault?" They, finding no just ground of accusation, said, "You are an adulterer." I said, "If so, or whatever my fault be, put me under guard, and leave me till morning. I shall then be ready to be tried by your laws." M. Durnis, Bishop Gewergis, and many others cried out from the door of the street, "Bring him out quickly, and drown him." They then took me out by force, and pushed me along before them with their fists and canes. Several hundred persons had assembled with lanterns, candles and clubs in their hands. I said to M. Durnis, "Why has this crowd risen upon me? What is my fault?"

But he laid his hand upon me violently, and called to the men to come and drown me. The people feared to touch me. Whereupon M. Durnis and the Bishop seized me, and tried to throw me into

the canal; but I caught hold of their garments, and braced myself. Again I said to them, "You have no right to molest me. I am a citizen of the King, and this is the soil of the King, and not yours." But they reviled me, using most shameful language. M. Durnis again seized me; and several others lending a hand, they threw me into the canal, about two feet deep; when several jumped upon me, and plunged me under water. My hat and shoes were carried down the stream. Several of the spectators cried, "It is enough." "Let him get up." "Drive him out of the village." But M. Durnis said, "No, drown him." The men had mercy on me, and I arose to my feet in the water. I said to M. Durnis, "Who were those who, many years ago, came out at night, lanterns, torches and staves in their hands, to seize and kill an innocent man? And who was their head?" He replied, "Then you make yourself Christ, do you?" I said, "God forbid that I should call myself Christ; but respecting yourself, your own lips proclaim who you are." Upon this he became exceedingly enraged, and called out again, "Seize him, and drown him. Do not leave him alive." Again they jumped on me, and pushed me into the water, filling my mouth and eyes with sand, so that I was nearly strangled. But I violently wrested myself from them, and arose, not being able to see, and scarcely able to breathe. Just like the filth of their religion, was the mud and mire into which they thrust me. While I was yet standing in the water, a man came up, and struck me on the head with a stick; but others cried, "Do not break his head, but drown him." At length I attempted to ascend the banks of the canal, when several began to throw muddy water on me, and others to push me with the head of their canes.

M. Durnis came, and seized my arm, and said, "We will go to prison." I said, "I will go to prison, or any place; only do not turn me out into the fields, as I am a stranger, and shall lose the way." But the men were crying, "He is a heretic; he is accursed. Permit him not to defile our village, or our houses, or our stables. Turn him out at once." I pleaded with them to give me some shelter for the night, saying, "My head and feet are bare, and my clothes wet. I am a stranger; and cannot find the way to another village." Still they would not listen, but pushed me along the street, out of the village, a great crowd of



men and boys following with noise and revilings. Bringing me to the borders of the village, they left me; and I wandered in the fields, and soon lost my way; but, finding a wheat stack, I concluded to climb into it and remain till morning. I covered myself in the stack, my teeth chattering with cold. I had lain there but for a moment, when I heard the voices of several men, saying, "The heretic is somewhere here. He could not have found the way to a village. If we find him, let us kill him, and bury him in the marsh. No one will know of the deed." Hearing this, I greatly feared; but, thanks to God, I was delivered from the snare of those who sought my life. At early light, I reached Badal in Oola, my clothes still wet, and my head and feet bare.

After partaking of some refreshment, I went with Badal to the Mussulman master of Khosrawa, who resides in a village adjoining; but he refused me any redress. We then went to an ex-deputy, to whom Badal had previously delivered a letter from the Consul. He received me pleasantly, and sent his servant with me to recover my hat and shoes. But we only found my hat, which was completely ruined. As we approached Khosrawa again, M. Durnis, accompanied by twelve or fifteen men, met us, and again threatened to throw us into the canal. Priest Nathaniel struck Badal, and nearly pushed him into the water; but the Mussulman servant interfered, and did not allow them to molest us further. A crowd of boys, however, followed us out of the village, hooting and reviling after us, as if we had been thieves. So I left, and came to Gavalan, being, I hope, truly grateful to God for so safe a deliverance from the hands of unreasonable and wicked men.

### *Proceedings of the Mission.*

The mission deemed it important that this outrage should receive the immediate attention of Mr. Abbott, the successor of Mr. Stevens in the British consulate at Tabreez; and Mr. Cochran was sent upon the errand. Taking Khosrawa in his way, he obtained a confirmation of the more important statements of Babona, and then proceeded directly to Tabreez. "A day or two after my arrival," he writes, "M. Durnis, with some fifteen of his satellites, made their appearance at Tabreez. Apprehending, probably, a cool reception from the English Consuls, whose protection the Lazarists enjoy, M. Durnis rudely passed them by, and applied to the Russian Consul for assistance in this affair, as well as for a

transfer of their passports to his hands. But Mr. Khanikoff declined the proffer of his protection, on the ground of the peculiar relations of his government to France at the present time, and added, 'In relation to the outrage committed on the servants of the American missionaries, I know I should be protecting the guilty, instead of the innocent, by any interference in the matter; and I cannot do it.' Mr. Khanikoff is a singularly honorable and right minded man, a gentleman of scientific and varied learning, and withal a warm personal friend of our mission; and he availed himself of the occasion, as he assured Mr. Stevens and myself, to rebuke in most unmeasured terms the conduct of M. Durnis and his party."

Despairing of aid or sympathy from the Russian Consul, this chief of the Lazarists was compelled to present himself to Mr. Abbott, whose protection his countrymen enjoy. "Unfortunately for his cause, his wits seemed to desert him in this interview; and he betrayed so bad a temper, and so grossly falsified the whole matter, that Mr. Abbott rose in indignation from the conversation." The result of the whole affair, so far as known, is that the Consul has obtained an order from the Governor of Azerbejan to summon the Mussulman deputies of Khosrawa to Tabreez, and exact heavy fines from them and bonds for future good behavior. "The principal Catholics," Mr. Cochran says, "are to be fined nearly two hundred dollars, and to be put under bonds not to molest our helpers, or interrupt our school or other labors. M. Durnis has been severely reprovved by both English and Russian Consuls; and his conduct in this affair has been reported both to his own and the English governments. I have been uniformly told that the whole expenses of this prosecution at Tabreez, together with all the fines, are to be paid by the Lazarists."

While Mr. Cochran was at Tabreez, he heard that a man who was friendly to the mission, had been seized at Khosrawa, together with his wife, and beaten; after which he was fastened to the tail of a horse, and dragged through the streets. Mr. Abbott is giving this new case of persecution his effective care and aid. To this gentleman, as also to Mr. Stevens, who had not set out on his return to England, and showed a ready interest in the affair at Khosrawa, the mission acknowledge their great obligations.

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### Arcot.

LETTER FROM MR. W. W. SCUDDER, SEPTEMBER 20, 1854.

### *Death of Mrs. Scudder.*

To the unusual number of deaths which have recently occurred among the missionaries of the

Board, we must add still another. Within five weeks from August 27, five of our brethren and sisters were called away from their earthly labors; namely, Mr. Crane, of the Nestorian mission, Mrs. W. W. Scudder, of the Arcot mission, Mrs. Stark, of the Choctaw mission, Mr. Kinney, of the Sandwich Islands, and Mr. William E. Pierson, of the Cherokee mission. A letter from the afflicted husband speaks of the sickness and death of Mrs. W. W. Scudder as follows:

Everything that medical skill could devise, was done for her, but all in vain. Three weeks since, I was summoned from my station to attend upon her sick bed. I found her sinking under a low form of nervous fever. She had not strength to resist the disease; and it went forward unchecked to a fatal termination. Two of the most eminent physicians of Madras were in constant attendance upon her. I cannot speak too highly or too gratefully of their kindness. One of them, Dr. Shaw, took us into his own commodious house, and surrounded us with every comfort. By night and by day, he watched every symptom, and did all in his power to arrest the disease. Though we were strangers to him, he manifested all the kindness and solicitude of a father. May the Lord reward him for his kindness; and may he receive the blessing of Him who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Mrs. Scudder did not seem to know the dangerous nature of her disease till near the close of her life. I tried a number of times to lead her mind to the subject; but it so soon wandered that she did not comprehend my meaning. She often assured me, however, of her firm reliance upon Christ, and of her willingness to leave all in his hands. Wednesday evening, September 13, it became evident that she was beyond recovery; that she must die. Her mind lighted up for a few moments; and she spoke sweet words of comfort to our sorrowing hearts. Looking up in my face, she said, "Wherever you are, and whatever you do, always remember that you are a missionary of the Lord Jesus Christ." She also said that she had come to this land to serve her Savior, and could trust him at all times. I asked if she had any message for her friends. She answered, "Tell them that I have chosen Christ as my portion, and in all the vicissitudes of life, in all the trials through which I have passed, he has been all and in all to me; *all and in all.*"

She had a lingering departure, being nearly thirty hours in the act of dying. Some of this time her sufferings were intense; and we could not but pray that she might have a speedy release. She tried to talk to us; but her utterance was so indistinct that we could understand but little of what she said. She made several efforts to sing. Once I caught the words, "Oh, for a heart to praise the Lord." Towards the last she often repeated the words, "Heaven," "heaven is my home." These words, and "bless the Lord," were among the last that she uttered. She at length sank into a quiet, peaceful state. Her breathing became more and more feeble; and a few minutes before eleven o'clock on Thursday night, September 14, she fell asleep in Jesus. The next day would have been her twenty-fourth birth day. She died just in time to celebrate it in heaven.

I have not time, and it would not perhaps become me, to dwell at length upon her character. I must say, however, that I never knew a person more conscientious in the performance of all her Christian duties. She loved her closet and its blessed privileges. She mourned with tears of sorrow over her imperfections. She longed for more intimate communion with Christ, and for stronger assurances of his love. Only a short time before her death, she transferred to the fly-leaf of her Bible the following verse, which sweetly expressed the state of her mind:

Lord, it is my chief complaint,  
That my love is weak and faint;  
Yet I love thee and adore.  
Oh! for grace to love thee more.

Her longings are satisfied now; for she has awaked in his likeness. May we all be ready for the coming of the Son of Man!

Speaking of this bereavement, Mr. Winslow says: "This is a great affliction to the mission with which Mrs. Scudder was connected, and to all who knew her. She was much loved as a friend and fellow-laborer."

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### Madras.

LETTER FROM MR. WINSLOW, SEPTEMBER 23, 1854.

### *Love-feast—Public meeting.*

THE following extracts from Mr. Winslow's letter contain occasional references, it will be

seen, to the trial which the Lord has been pleased to send upon the Arcot mission.

The evening of Mrs. Scudder's decease was our annual love-feast; and I was called away, just at its close, to see our beloved sister die. Of this I informed those present, and it imparted a degree of solemnity to our closing exercises. She was buried the next day at Royapooram; our annual meeting, in union with the Board, being held from half past nine to half past twelve in the morning.

I should mention that at the love-feast more than fifty were at the table; and there were a dozen or more children in a small room by themselves, seated on the floor. There was prayer with singing at the table; and speeches were made, after the supper, by five of the native brethren; and some remarks were added by myself, to encourage the love and Christian union of the members of the church, and prepare them for the communion of the Lord's Supper the next day.

At the annual public meeting in the church at Chintadrepettah the usual Sabbath congregation, consisting of the church members at the station, the lads of the high school, and the older girls and boys of the vernacular schools, the teachers, and some adults from the neighborhood, was present, and also the church members from Royapooram; in all more than five hundred persons. Mr. Hurd gave an interesting account of the proceedings of the Board last year, and of the general state of the missions under its care. Some particulars connected with a revival among the Nestorians, the progress of the reformation among the Armenians, the christianization of the Sandwich Islands, with the labors of the native Christians there to extend the blessings of the gospel to the Micronesian and other islands, the progress of the wonderful revolution in China, and the advance of Christianity in different parts of India, were given by two of my native assistants and myself. After this, I preached from the text, "The night is far spent, the day is at hand," and administered the Lord's Supper to nearly fifty communicants. The occasion, saddened by the thought that we were soon to accompany to the grave the remains of a beloved fellow-laborer, who had been cut down in about a year and a half after entering the field, was one of much interest, and, it is hoped, of profit.

## Canton.

### JOURNAL OF MR. BONNEY.

THE city of Canton appears to be in a deplorable condition. A few extracts from a journal which Mr. Bonney has sent to this country, will give some idea of the confusion and misery prevailing there a few weeks ago.

### *Progress of the Insurrection.*

August 22, 1854. The city is now threatened by two bands of insurgents, one on the north-west corner of the city, the other on the north-east corner. The government troops march out, and commence the attack on the rebels stationed at these places. The latter have two or three times commenced the battle themselves, but have been repulsed. They are said to be more numerous than the government troops, but not so well provided with arms and ammunition. Yesterday an order was issued by the Governor that all shops, houses and buildings that adjoined the wall on the outside, should be pulled down. This will produce great distress and inconvenience; because hundreds of small shopkeepers will be thrown out of employment and places of business. The imperialists are guarding the city, as well as they can; but their resources are failing, because the country people on every side are rebelling, and, foreign trade being checked, the usual receipts at the custom house are very much diminished.

28. Yesterday, at the service in Mr. Vrooman's lecture room, about forty were present and very attentive. Six of them would be called Chinese gentlemen, one of them being a student. When I left the room, I found that one hundred and fifty or two hundred soldiers were assembled in an adjoining square, in front of a temple, with their pikes, spears, &c., prepared to go on an expedition. Every day reports come in of some warlike movement. Rev. Mr. Beach returned from Whampoa this noon, and stated that the rebels had possession of a large fort near Whampoa, and this morning executed thirty of their own number for pillaging a neighboring village.

September 4. Notwithstanding the war and strife around the city, our services on the Sabbath continue. Yesterday about seventy attended at Mr. Vrooman's lecture room. Several imperialist soldiers were present, who belonged to the



district of Tong-koon, thirty miles down the river. They rose to leave before the services closed, and I requested them to remain. They replied, "We cannot; we must go and fight." Many soldiers are now here from various parts of the province; and possibly some of their hearts may be pierced by arrows drawn from the quiver of truth, and their souls saved. By their hands not a few Testaments and tracts will be taken into the country. I find no increase of ill-will towards foreigners arising from this civil war. The imperial government is making extraordinary exertions to defend the city. The walls and gates are being repaired and double-guarded; and every person who enters the city, must have a passport. At present the only way by which the insurgents can take it, will probably be by a siege, which has already commenced. Scarcity of rice and provisions will oblige the imperialists to yield. At present, affairs seem to portend a long struggle. Canton is the great stronghold for southern China; as Nankin is for the centre, and Peking for the north.

9. The insurgents have possession of a large fort at Whampoa, and seem to maintain their authority for several miles around. They are gaining adherents in the country faster than in the city. The government still holds the city with a strong hand. Last week there was a large fire near the factories, burning two hundred houses, supposed to be the work of incendiaries. It was suppressed before touching the factories. The danger was great, and several merchants had removed their effects. All the foreign ladies have gone to Macao.

### Fuh-chau.

#### VISIT OF MESSRS. CUMMINGS AND BALDWIN TO TUONG-LOH CITY.

THE province in which the Fuh-chau brethren are located, has twelve departments; and each of these is divided into districts, all having their capitals, except that Fuh-chau is the chief city of two districts. These district capitals are important as literary and official centres, and often as places of business.

In April last, Messrs. Cummings and Baldwin made an excursion to the principal city of Tuong-loh, some eighteen miles from Fuh-chau in a south-easterly direction, and about three miles from the River Min. The population of the place is supposed to be twelve or thirteen thousand, and its trade is extensive. "There are

more than ten passenger boats between it and Fuh-chau daily, besides a great number of boats more exclusively used for the transportation of merchandize." A few extracts from Mr. Baldwin's journal will illustrate the character of the people, and show what facilities there are for making known the gospel of Christ in China.

### Preparation—Reception.

April 11. We hired a one-masted boat, and, with our books, bedding, kitchen furniture, and three or four days' provisions, dropped down the river. After visiting one or two villages on the right bank, we anchored in the evening at a village opposite Pagoda Island, so called from its having a small pagoda on an eminence. Near this place, English men-of-war have usually anchored, on visiting this port; and most of the merchant vessels which came last season, after the opening of the tea trade, anchored near this island, and received their cargoes from native boats.

12. Shortly after day-break, we came in sight of Tuong-loh city and its miniature pagoda on an eminence, and soon anchored at the main wharf, which runs a long distance by the suburbs. As soon as our arrival was noticed, the whole bank was lined with noisy children and men, anxious to see "the foreigners." We first took a walk through the suburbs, with two large packages of books, followed, of course, by a crowd. We soon abandoned all hope of preaching amid such noise, or even distributing our books promiscuously. The expedient adopted was to distribute in regular order at the shops and houses on both sides of the streets, which was probably the most judicious and advantageous course.

The first thought of our friends at home doubtless is, "Would an excited crowd allow two defenceless men peaceably to do this?" "Would they not press around, and snatch away the coveted treasure?" Such was the case to a very limited extent. Only two or three volumes were taken without our consent. They pressed about us like bees; and hundreds of hands were raised at once to solicit the possession of the wonderful books. Our right of possession was secured by a firm front and strong grasp of our property, by our ability to talk to them and give them the reason for distributing in shops rather than in a crowd, and by their characteristic fear of causing trouble. The Chinese still stand in awe of foreigners, even when the latter are placed in the most unfavorable cir-

cumstances; and for that class of foreigners to which we belong, they begin to entertain a feeling bordering on respect.

Subsequently we returned to the boat, and made up two fresh packages to take within the walls. A crowd of shouting boys followed us. We distributed on what seemed to be the only street of much importance, running from gate to gate the whole length of the city, about one and a half miles. The character of this street was essentially different from the main thoroughfare of the suburbs. That was lined principally with shops, being the place of trade; on this were dwellings. Many of these were the abodes of literary men and officers. We were gratified at being able to distribute in such places, because we knew that the inhabitants could read our books intelligently.

To escape the noise at our boat, which the tide had left on the mud, we took a circuit in the afternoon over the plain near the city. In our walk we sat down to rest, and were much amused to notice the excessive curiosity and timidity of the country people. They had probably never before seen persons of such strange dress, complexion and manners. Two aged women at first seemed afraid of us; but when we accosted them in their own language, told them who we were and our object, their delight seemed greater than their former suspicion and fear. They thought us wonderful and very good people, because we talked with them, and manifested an interest in their welfare. The group soon increased; and we then told them of God, and Christ, and salvation.

#### *Other Places.*

Early the next morning, Messrs. Cummings and Baldwin returned to the Min. They then proceeded to a place on the right bank, "of great political importance," from its having a garrison of Tartar troops. It is divided into two parts, one occupied by native Chinese, the other by the soldiers and their families.

We preached and distributed books in the native town. The curiosity of the people was moderate, because they often see foreigners. They listened to us respectfully and with close attention, while we told them the difference between the objects of other "visitors" and ourselves, and explained to them the great truths that we had come to declare to them.

An incident occurred while we were at this place, which is full of instruction.

An individual, in answer to an inquiry about the Tartar garrison, replied, "They are eating rations." He was a native Chinese; and the manner in which he made the reply, seemed to us invidious. There probably exists a feeling of envy and hatred toward Tartar rule in vast numbers of the native-born Chinese throughout the empire.

Messrs. Cummings and Baldwin proceeded a few miles further down the Min, when they came to Min-ang, on the left bank, called a city, though it is not the capital of a district.

We addressed the people, and distributed books both to the crowd and in the shops and houses. One of our addresses was made in the porch of an official establishment, the people standing in front and in the street. Some official attendants assisted us in keeping the congregation quiet, and treated us throughout with marked respect.

In the afternoon of April 13, our missionary friends returned to Fuh-chau. "It was to us a tour of much interest," says Mr. Baldwin, "though it occupied a space of three days only."

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#### VISIT OF MESSRS. CUMMINGS AND BALDWIN TO THE RAPIDS.

Soon after the excursion to Tuong-loh City, Messrs. Cummings and Baldwin determined to go up the river to the "Rapids," which are about seventy miles from Fuh-chau. To this end they procured a small row-boat. "That we might have all reasonable prospect of expedition," Mr. Baldwin says, "we had the boatmen take a small sail, which might be used in addition to the oars. The boat was divided into three or four apartments. Those in the stern were occupied by the boatmen. The two apartments in the middle were for our accommodation. The forward one was our sitting-room, dining-room, sleeping-room, and study. There was room enough to sit; and when it was connected with the second apartment, we could lie down. In the day time, our bedding was placed under the seats; and two or three spare boards, placed between us as we sat on opposite sides of the boat, answered for a table. Provisions and table furniture, when not in use, were stowed away in the second apartment, and covered with boards, which, being on the same level with our seats in front, gave us a little more room than we otherwise should have had. Our boatmen were three in number, the pilot, the owner, and an additional rower. The pilot's place was in the stern. He steered the boat with one hand by a stern oar;

and with the other he worked a side-oar. The other two men worked the two side oars on the bow, or 'poled and tracked' the boat, as occasion required."

### *The Upward Passage.*

April 18. Toward evening we stopped at a place called White-stone-head, and fastened for the night to a large boat. Fastening for the night to large boats, or to clusters of small boats, is a universal custom among the smaller craft. To anchor separately on the approach of evening, is considered a suspicious circumstance. To stop in groups also gives the idea of security among a people so constitutionally timid and dependent. Hence, at the approach of night during this tour, our boatmen always anxiously looked for company.

19. Before sunset we fastened to a group of small boats near the bank, expecting to spend the night there. Soon, however, a breeze sprang up; and some large sail boats came by on their way up the river. A well dressed man on one of them gave our men permission to "tie." We loosened at once from our anchorage, and succeeded in reaching our friend and "tying" to the stern of his boat. The wind freshened, and we made rapid progress. Our satisfaction was greatly on the increase, when a boatman came aft, and after much muttering intimated his wish that we should "untie." The one who had invited us to tie was only a passenger, and had been led to extend to us such an invitation, because he had seen us at a distant place on one of our former tours.

As we were now fairly on our way, we thought it best to persevere. The breeze soon became a strong and steady wind, enabling us, even with our diminutive sail, to make very good progress. Night came, and with it the ready fears of the owner of the boat, who incessantly called on the pilot to take in sail. But he not being so timid, and possessing in virtue of his office a paramount authority, still kept the craft before the wind. All eyes, however, anxiously peered through the deepening gloom at the opposite bank to discover a good berth for the night. The scene was fast becoming an exciting one, when a large wood-boat was discovered at anchor close in shore. To this we soon made fast.

Our brethren visited several villages the next day, having a population of two or three thousand. In respect to one of these Mr. Baldwin says:

20. The people, though exceedingly noisy and inquisitive in their examination of us, were very respectful and attentive to our address, which we delivered in the public market. They were wonderfully eager to obtain our books. When we left the place some followed us; but we steadfastly refused to part with more of our books. After placing nearly half a mile between the village and ourselves, we observed, on looking back, an old gray-headed man running after us. On coming up, he besought us to give him a book, with a look and a manner of earnest importunity seldom witnessed among this people. We could not, and we dared not, refuse. We gave him the best that we had, a copy of one of the Gospels in the colloquial. On receiving the gift, he spread out his hands in a manner and with an expression of countenance difficult to describe. Converted into words, his conduct seemed to say, "You have made me a great present. Words cannot express my thanks to you." This incident made an impression on us, that many years will not efface from our memories.

### *The Rapids.*

Early in the morning of April 21, Messrs. Cummings and Baldwin reached Chui-kau, which is situated at the end of tide navigation on the Min. It is an important place, inasmuch as it is the connecting link between "up river" and "down river." "The town is divided into three or four neighborhoods, on the left bank, connected by bridges over ravines from the mountains. These occupy, for the distance of about half a mile, the precipitous bank of the river. In the lowest section are some official establishments; and in the next above are the principal trading houses and markets. The wharves and jetties are crowded with boats of various sizes, making preparations for their departure to Fuh-chau or to the upper country. The up-river boats, which are long and narrow, are furnished with a large mast and sail, and manned by about twenty men. But at Chui-kau the sails and masts are deposited in store-houses; and the upward course is made wholly by rowing and tracking. The natural feature which marks this spot is the collection of rocks in the river, a few yards above the town."

21. The curiosity of the people, on our landing, was intense; yet they were civil, and quite attentive to what we said. We preached to good congregations in two sections of the town, one of which was the chief trading-place or section. The preacher occupied the



steps of a large building, and the people an open space in front. The gospel was clearly set before them in its main and essential truths. Scarcely one of the whole number, we had reason to believe, had ever before received the gracious offer. After preaching, we proceeded to distribute our books; and we succeeded very well for a time; but as the pressure soon became so great as to endanger the lives and limbs of the people, we finally desisted, and finished in the shops on the main street. We also conversed familiarly with the people in little groups, as we passed on.

Messrs. Cummings and Baldwin crossed the river with two large packs of books, intending to visit Uang-kau, which is a few miles above Chui-kau. But they were constrained to abandon their purpose; and soon afterward they dropped down the Min, on their homeward passage.

### *The Return.*

Having come to the creek which led to Ming-chiang, a district capital with some ten thousand inhabitants, our missionary brethren landed, and walked to the place, the distance from the Min being about a mile. "The scenery around was of a mild and beautiful character."

The people received us with the most noisy demonstrations of wonder that we have witnessed since residing here. We were enveloped very speedily by a great crowd of men and boys, of all grades, pushing and jostling each other in order to secure a nearer position to the lions of the day. We reached some steps in the most populous part of the place; and one of us attempted to address the multitude. Soon the crowd called to us to give the lo-tia ("officer" or "gentleman") a book. We then saw a well dressed man standing near, with a mark of office on his cap, and thought it best to dispense with our rule, and give him a volume before we had finished speaking. The noise and our own fatigue were so great, that we desisted after a few minutes from attempting to continue our discourse. A few trials also convinced us that we could not distribute books in such a crowd. A man apologized for the noise, saying "Teacher, they have never seen you before." But without this information, our long acquaintance with the primitive manners of this people, as well as our eyes and ears on this occasion, taught us that unmixed curiosity was the sole cause of the confusion. There they were on every side of us, pressing, climbing, shouting. The streets,

with the doors and windows of shops and houses, were all filled to overflowing with a dense crowd of men, women and children, in the highest state of wonder and excitement. If you have any ambition to be an object of admiration, come over, and go with us into the back country. We distributed books in shops and houses on the main streets. It is to the credit of the civility of such a poor people, that they did not take them without our consent.

Next morning Messrs. Cummings and Baldwin arrived at Pah-sai, a post station, at a very early hour. "The people, just from their beds, were amazed at the sudden appearance of such strange visitors." The object of our brethren was accomplished without interruption. And the same was true at the other places, which they saw on their way to Fuh-chau.

The feelings entertained by the Chinese towards missionaries will have been noticed in the foregoing extracts. At the close of the excursion, Mr. Baldwin made this statement: "With unimportant exceptions, we were treated kindly and respectfully. Some may think the conduct of the people rude in manner; and so it was. But we must remember that they were ignorant. Their reception of us was in harmony with their uncultivated habits and mode of life. We must not blame them, so long as their intentions are kind. The simple declaration of our peaceful intentions and good wishes, in their own language, was a sure passport to friendliness on their part."

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### *Ascension Island.*

LETTER FROM DR. GULICK, MARCH 17,  
1854.

### *Hinderances.*

IN continuing the history of his labors to the date of this communication, Dr. Gulick says, "The past few months have been very windy, so much so that it is often with difficulty that we move about in our canoes." The explanation of this fact is contained in the following sentence: "During the winter, the trade wind zone, following the sun, makes its furthest oscillation southward; and, consequently, we feel the trades only at this season; for in the summer the trade wind zone makes its furthest northern oscillation, and leaves us south of its most southern limits." Our young brother has been prevented, in this way, from traveling among the natives as much as he has desired. Nor is this all. The number of ships at Ascension Island during the winter has embarrassed his movements. "These furnish points of attraction to the natives of the

whole tribe, and also furnish them with all the trade which they need for the time. It is, therefore, almost impossible to hire them to do even those kinds of work which at other times they are willing to undertake." In speaking of his prospective plans, however, he says, "It is my purpose soon to commence a system of visiting among the chiefs of this and the windward tribes. They are too proud to come to me; and now that I can, I must go to them. No chief visits me but the King or Ishipau, upon whose land I live. It is the general feeling that a white man belongs to that chief upon whose territory he resides, and that no one else has a right to make profit of him but that chief. The Ishipau visits us now very frequently, and he evidently feels more cordial than he did nine months ago. He never comes, however, without begging for some article. I refuse his requests frequently; and he always takes it, apparently, in good part. I must endeavor, however, to come into contact with other chiefs, many of whom are more intelligent and hopeful than he is. I recently paid a visit to the Wajai, who is in rank next to the Ishipau. It was a great satisfaction to converse with so intellectual a native. He asked many questions about America and the Sandwich Islands. Our conversation turned but slightly on religious topics."

### *The School—A Deliverance.*

In reviewing the labors of the winter, Dr. Gulick writes as follows:

Mrs. Gulick's school has completed its first quarter since the dedication of the school-house, December 8. We had an exhibition on the 8th of March. Mr. Sturges was present, with Captain and Mrs. Allyn, and Captain Freeman. There were eleven pupils. Their progress since the last exhibition is considerable. Each has made a new dress or shirt; and we need not say that our eyes were much pleased with their appearance. The exercises were singing, reading, writing, making figures, spelling, and in talking English. In addition to the small quilt exhibited at the last exhibition, which we propose to send to the Juvenile Missionary Society of Fair Haven, Connecticut, we had another piece of patchwork, made during the last quarter, which is to be sent to the Hawaiian Mission Children's Society, Honolulu. There were but few native spectators present; and there was but little interest manifested by any. Several of the older girls of the school, though not beyond fifteen, have, during the last two months, been much absent on board the ships in the Bonatik harbor. Need we tell you how

much this pains us? Only two or three of the sea captains in that harbor, this season, have chosen to call upon us; and we cannot say that we regret it. It would, I presume, have a bad moral effect upon the natives, should they see such immoral persons as most of the captains at all familiar with us. We hope that during the summer, while there are no ships here, we may succeed in attracting a few more scholars; but we may fail, for the apathy is great, and the first novelty is gone.

The apprehensions of the brethren on Ascension Island, in regard to the prevalence of the small-pox, are already known to the readers of the Herald. The subjoined paragraph shows that God has been very merciful to them.

We have been in great fear of the small-pox; and by what seems almost a miraculous deliverance we seem now to be fairly out of immediate danger. On the 19th of February, the Delta, Captain Weeks, entered the Paniau harbor with two cases of small-pox. He had previously lost two men by it. All the cases were of Hawaiians from Honolulu, where they had been recently shipped. Captain Weeks wished to enter Bonatik harbor; but the chiefs of this tribe refused; before the Kitti Nanakin could refuse, however, he entered Paniau. He sent the two sick men ashore on Paniau Island, at the mouth of the harbor, where no natives lived, that they might be kept from contact with the natives. But the first night of their being left there, Bonabe natives went over from the main land, and stole the sick men's clothes! We had, therefore, every reason to fear that the disease would break out among us. The Kitti Nanakin, at Mr. Sturges's suggestion, attempted in some way to isolate those who had the clothes; and the articles themselves were destroyed; yet we could not with much confidence expect to prevent the spread of the disease, should it appear in a single instance. To aggravate the general danger, and to make us feel our helplessness, we have had no good vaccine matter, though some had been recently sent from the Sandwich Islands. We consider it a most marked providence, which calls for the gratitude of all the friends of these islanders, that for this time the pestilence seems to be warded off. Our prayers have been answered; and we shall address ourselves to our efforts for the people with greater diligence and zeal than before. We shall pray more earnestly than ever that the gospel light

may shine into many hearts, before this or any other pestilence shall come to sweep them away.

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LETTER FROM MR. STURGES, APRIL 3,  
1854.

THE following paragraphs will introduce the readers of the Herald to the trials of a missionary, who is sent to the islands of the Pacific. Such an one has a special claim upon the sympathies, and the prayers of all who love the gospel of our Lord and Savior Jesus Christ.

*A Pupil Stolen.*

In my last I spoke of the seizure of a native pupil residing in our family. She was stolen from our house at night, and has doubtless become quite reconciled to remaining in her old state. She was a bright girl, and promised fair for usefulness; but relatives and abandoned foreigners could not bear to see her with the "missionary." They are still making every effort to get the brother away, prowling about our house at night, and trying various devices; but he is yet with us, and will not be taken without a struggle. He is now eight years old. He speaks good English, and reads any thing.

It was a great trial for Mrs. Sturges to lose the girl, after having done much for her improvement. It is but an illustration, however, of what we meet at every step. The old saying, that "Satan has enough for idle hands to do," was never truer than it is here. As our neighbors have nothing to do, they can spend all their time in keeping others from doing; and, you may be assured, the business is most effectually attended to. No sooner does the high chief, or some ambitious boys, put themselves under our instruction, or enter our employ, than hordes beset them in such power and ways as to arrest all progress. If we could by any means keep a few with us till they should have advanced a few steps, we think that the rest would soon follow; but this we have not been able to do, foreigners generally, and the great mass of the natives being obstinately opposed to us.

*Lack of Individuality.*

Mr. Sturges subjoins some additional remarks, which throw light upon the character of the people.

From what we know of the natives, we believe them to be capable of rapid

and high improvement. All which they want is a motive; and this, we think, will come when the gospel takes hold of them. Humanity here is a soft and viscid mass, with just enough of consistency to resist all separation into parts, but not enough to assume an independent shape and bearing. We are obliged to work upon the whole, the mass as such, because we cannot find an individual. In fact, there is no such thing here as individual action, or individual responsibility. The merest boy has as much to say and do, in common affairs, as the highest chiefs. To lift this mass of heathenism, weighed down by an abandoned civilization, the gospel is adequate, and this alone. Let Christians at home co-operate with us; and there shall yet arise from this chaos, life, form and beauty.

*War—Purity—Superstition.*

It is hoped that the brother who went from this country last June, has already reached Ascension Island.

The war upon the north side of the island, alluded to in my last, still continues, there having been several bloody battles fought lately. They want, and must have, a "peace man" to show them the better way. May our associate hasten his coming! He will enable us to complete our line of watch-towers around the island.

We make excursions, and mingle freely with all the people, finding them everywhere accessible and respectful. Whether the English or native language is to prevail, is not yet certain; but it is certain that the latter and purity can never travel the same road. They have sounds to represent all the bad; but their vocabulary is as barren as are their hearts of all the good.

A high priest, who was our neighbor, died yesterday; and from the little stir which this event makes, we think that a missionary would be as much missed as a priest. Some of their superstitions seem to be giving way. For instance, I made a prism, and showed our chief how the rainbow is formed, which is here thought to be the work of a spirit moving upon the clouds. He laughed at his former simplicity. In fact, the native religion is feeble, nothing but indolence and vice opposing us. Nor will these forces of Satan always hold out. He who made dry bones to live, will yet make this island morally, what it now is physically, a gem of the ocean.



## Recent Intelligence.

**AHMEDNUGGUR.**—From a letter of Mr. Balantine, dated September 23, the following extract is taken:

On the 14th instant, we had a meeting of our native congregation simultaneously with the meeting of the Board in Hartford; and on that occasion addresses were made by quite a number of the native Christians, as well as by the missionaries present. It was an interesting occasion to us all. On the succeeding Sabbath, we had the communion; and four persons were admitted to the privileges of the church, three of whom were baptized when they were young, being the children of converts. Two of these are young men attending our Christian school for boys, where they are preparing to be teachers and catechists. The third is a young woman, who for many years attended the Christian girls' school, and is now the wife of one of our Christian teachers. Eight or ten persons were examined for admission to the church, but for various reasons their case was deferred. We hope, however, that they will be received at some future time. We feel encouraged to see so many of the children of our converts desiring to participate in the privileges of the church.

**GABOON.**—From a letter of Mr. Walker, dated July 22, the following gratifying extract is taken:

As to external appearances, our prospects of usefulness and progress were never more encouraging. And while the work of our mission has advanced thus satisfactorily, and the smiles of heaven have seemed to rest upon it, the God of missions has not withheld the richer blessings of his grace. On the first Sabbath in July, at our quarterly communion, three young men were admitted to the fellowship of the church on profession of their faith. One is a Grebo, a brother of Francis Allison, who learned the trade of book-binding in New York, a few years since. Another is a native Mpongwe, of good family, and of great promise, if he holds on his way. The third is a Portuguese colored boy from Prince's Island, who has been in the mission about five years. The Grebo, James Bayard, has gone with Mr. Bushnell to Néngeñge, and will be of great service at that station. All are good scholars, and have much Scriptural knowledge. We trust that we shall not be disappointed in them. Will you not pray for them and for us? But do not imagine that the stream of life bears us along upon untroubled water. These favoring gales refresh our spirits; but there is a mighty tide of influence against us. The gum elastic trade has used up the whole population, in one sense; we fear in more senses than one. For six months past it has been with the greatest difficulty that we could send a boat to any place. Exorbitant prices were demanded; and there was a constant struggle. But through

the influence and energetic working of one of our native church members, and the co-operation of our teachers and scholars, the run seems to be over.

## Home Proceedings.

## DEPARTURE OF MISSIONARIES.

On the 8th of November, Rev. William A. Macy, of New Haven, Connecticut, sailed from New York for Canton, in the Eureka, Captain Whipple, in the expectation of laboring as a missionary of the Board in that city. Mr. Macy is a graduate of Yale College.

On the 28th of November, the following persons embarked at Boston for Honolulu, in the Ocean Pearl, Captain Sears:—Rev. Harvey R. Hitchcock and Mrs. Rebecca H. Hitchcock, of Molokai, Sandwich Islands, with two sons; Rev. George Pierson, late of the Choctaw mission, and Mrs. Nancy A. Pierson, of Unadilla, New York; Rev. William O. Baldwin, of Mount Vernon, New Hampshire, and Mrs. Mary P. Baldwin, of Lunenburg, Massachusetts. Mr. and Mrs. Hitchcock return to their former field of labor. Mr. and Mrs. Baldwin are expected to reside at Hana, on the island of Maui. Mr. and Mrs. Pierson are destined to Strong's Island.

## DONATIONS,

## RECEIVED IN NOVEMBER.

## MAINE.

|                                                                          |               |
|--------------------------------------------------------------------------|---------------|
| Cumberland co. Aux. So. D. Evans, Tr.                                    |               |
| Gorham, Cong. ch. m. c.                                                  | 42 52         |
| Yarmouth, do.                                                            | 12 55—55 07   |
| Kennebec co. Conf. of chs. B. Nason, Tr.                                 |               |
| Hallowell, A friend,                                                     | 2 00          |
| Penobscot co. Aux. So. E. F. Duren, Tr.                                  |               |
| Brewer Village, s. s. for Micronesian m.                                 | 10 00         |
| Dedham, Cong. ch. m. c.                                                  | 35 00—45 00   |
| York co. conf. of chs. Rev. G. W. Cressey, Tr.                           |               |
| Buxton, Rev. G. W. Cressey,                                              | 12 00         |
| Saco, 1st par. benev. so.                                                | 136 00—148 00 |
|                                                                          | 250 07        |
| Belfast, Cong. ch. and so. 116; Bucksport, do. m. c. 30; Monson, do. 18; | 164 00        |
|                                                                          | 414 07        |

## NEW HAMPSHIRE.

|                                                                                   |              |
|-----------------------------------------------------------------------------------|--------------|
| Merrimack co. Aux. So. G. Hutchins, Tr.                                           |              |
| East Concord, Henry A. Kendall,                                                   |              |
| 100; Mrs. Harriet G. Kendall,                                                     |              |
| 100;                                                                              | 200 00       |
| Hookset, m. c.                                                                    | 5 00         |
| Salisbury, Cong. so.                                                              | 37 00        |
| Warner, do.                                                                       | 40 00—282 00 |
| Sullivan co. Aux. So. E. L. Goddard, Tr.                                          |              |
| Newport, Cong. ch. and so. wh. and prev. dona. cons. Rev. HENRY CUMMINGS an H. M. | 40 64        |
|                                                                                   | 322 64       |
| Lancaster, Cong. ch. and so.                                                      | 9 50         |
|                                                                                   | 322 14       |

## VERMONT.

|                                                                                                                       |              |
|-----------------------------------------------------------------------------------------------------------------------|--------------|
| Addison co. Aux. So. A. Wilcox, Tr.                                                                                   |              |
| Cornwall, s. s.                                                                                                       | 4 63         |
| New Haven, Cong. ch.                                                                                                  | 61 15        |
| Shoreham, do.                                                                                                         | 36 28—105 06 |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                                                                            |              |
| St. Johnsbury, 2d cong. ch. and so. m. c.                                                                             | 65 52        |
| Orange co. Aux. So. L. Bacon, Tr.                                                                                     |              |
| Wells River, Cong. ch. and so.                                                                                        | 35 00        |
| Washington co. Aux. So. G. W. Scott, Tr.                                                                              |              |
| Waitsfield, Cong. ch. and so.                                                                                         | 2 00         |
| Waterbury, do. (of wh. fr. J. G. Stimson, wh. cons. Rev. CHARLES DUREN, of Waitsfield, Vt. an H. M. 50;) 80; m. c. 6: | 86 00—88 00  |
| Windsor co. Aux. So. J. Steele, Tr.                                                                                   |              |
| Ludlow, Cong. ch.                                                                                                     | 35 48        |
| Norwich, South do.                                                                                                    | 65 00        |
| Sharon, Mrs. Marsh's s. s. class,                                                                                     | 3 30—103 78  |
|                                                                                                                       | 397 36       |

## MASSACHUSETTS

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| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                                                                                             |              |
| Great Barrington, A friend,                                                                                                                                                         | 1 00         |
| Pittsfield, Young la. Ins. m. c.                                                                                                                                                    | 8 00—9 00    |
| Boston, S. A. Danforth, Agent, (Of wh. fr. a lady, 10;)                                                                                                                             | 888 68       |
| Essex co.                                                                                                                                                                           |              |
| Salem, Tab. ch. m. c.                                                                                                                                                               | 29 33        |
| Franklin co. Aux. So. L. Merriam, Tr.                                                                                                                                               |              |
| Conway, H. A. P.                                                                                                                                                                    | 10 00        |
| Hampshire co. Aux. So. J. D. Whitney, Tr.                                                                                                                                           |              |
| Amherst, L. Hallock,                                                                                                                                                                | 25 00        |
| Chesterfield, R. B.                                                                                                                                                                 | 5 00         |
| Enfield, Benev. so. (of wh. fr. Leonard Woods to cons. Mrs. SARAH C. DIMOND of Windsor, Mich. an H. M. 100; a friend to cons. Mrs. MARY L. JOSLYN of Washington Ter. an H. M. 100.) | 560 00       |
| Hadley, Russell so. m. c.                                                                                                                                                           | 25 00        |
| Plainfield, F. Hamlin,                                                                                                                                                              | 10 00—625 00 |
| Harmony Conf. of chs. W. C. Capron, Tr.                                                                                                                                             |              |
| Uxbridge, Evan. cong. ch.                                                                                                                                                           | 150 00       |
| Middlesex North and vic. C. Lawrence, Tr.                                                                                                                                           |              |
| Boxboro', Cong. so.                                                                                                                                                                 | 13 25        |
| Dunstable, do.                                                                                                                                                                      | 26 11        |
| Fitchburg, C. F. a thank off'g,                                                                                                                                                     | 10 00        |
| Groton, Cong. so. (of wh. for <i>Lucy Phelps</i> , Ceylon, 20;) wh. and prev. dona. cons WILLARD TORREY and GEORGE FARNSWORTH H. M.                                                 | 78 57        |
| Harvard, Cong. so.                                                                                                                                                                  | 53 68        |
| Leominster, do.                                                                                                                                                                     | 78 23        |
| Lunenburg, do.                                                                                                                                                                      | 24 52        |
| Shirley, do.                                                                                                                                                                        | 19 00        |
| Sterling, do.                                                                                                                                                                       | 30 00        |
| Westford, do.                                                                                                                                                                       | 44 75—378 1  |
| Middlesex South.                                                                                                                                                                    |              |
| Southboro', Pilgrim evan. ch. and so.                                                                                                                                               | 14 75        |
| Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.                                                                                                                                       |              |
| Quincy, La. miss. so.                                                                                                                                                               | 6 50         |
| Roxbury, Eliot ch. m. c.                                                                                                                                                            | 15 83        |
| South Dedham, m. c.                                                                                                                                                                 | 13 00        |
| W. Roxbury, South evan. cong. ch. and so. 47,37; m. c. 8,23; to cons. Rev. JOEL S. EVERETT, Constantinople an H. M.                                                                 | 55 60—90 93  |
| Palestine Miss. So. E. Alden, Tr.                                                                                                                                                   |              |
| Campello, Rev. Mr. P.                                                                                                                                                               | 3 00         |
| Cohasset, 2d cong. s. s.                                                                                                                                                            | 10 00        |
| South Weymouth, Cong. so. m. c.                                                                                                                                                     | 58 96—71 96  |
| Taunton and vic. Aux. So.                                                                                                                                                           |              |
| Taunton, Whittenton Village, m. c.                                                                                                                                                  | 5 00         |
| Worcester co. North, B. Hawkes, Tr.                                                                                                                                                 |              |
| Gardner, 1st cong. so. 23; m. c. 12;                                                                                                                                                | 35 00        |
| Hubbardston, Gent. and la.                                                                                                                                                          | 44 61        |
| Phillipston, Gent. 97,54; la. 62,51; m. c. 40;                                                                                                                                      | 200 08       |
| Royalston, Gent. and la.                                                                                                                                                            | 111 00       |
| S. Royalston, do.                                                                                                                                                                   | 14 28        |
| Templeton, Gent. 42,62; la. 73,61; m. c. 34,90;                                                                                                                                     | 151 13       |
| Westminster, Gent. and la.                                                                                                                                                          | 56 41        |
| Winchendon, do. 18,82; m. c. 28,62;                                                                                                                                                 | 47 44        |

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| Winchendon, North, Gent. and la. 108,76; m. c. 30,78;                                                                                                                                                                                                                                                                                                            | 139 54          |
|                                                                                                                                                                                                                                                                                                                                                                  | 799 49          |
| Ded. exps.,                                                                                                                                                                                                                                                                                                                                                      | 5 00—794 49     |
| Worcester co. Central Asso. W. R. Hooper, Tr.                                                                                                                                                                                                                                                                                                                    |                 |
| Auburn, Gent. 59; la. 18; m. c. 15,50;                                                                                                                                                                                                                                                                                                                           | 92 50           |
| Leicester, Gent. wh. cons. LORING YOUNG of Leicester and SAMUEL DENNY of Northfield, Vt. H. M. 218,46; la. to cons. Miss MARIA WATSON and Miss MARIA WHITE H. M. 200; m. c. 31,54;                                                                                                                                                                               | 450 00          |
| Northboro', Evan. ch. m. c. 20; m. c. 25;                                                                                                                                                                                                                                                                                                                        | 45 00           |
| Oxford, Gent. 98,85; la. 126,28; m. c. 133,87;                                                                                                                                                                                                                                                                                                                   | 359 00          |
| Shrewsbury, m. c. 13,17; la. 47,50;                                                                                                                                                                                                                                                                                                                              | 60 67           |
| Worcester, South ch. gent. 234; la. (of wh. to cons. Mrs. HELEN JAMES an H. M. 100;) 170,58; m. c. 260,15; Union ch. gent. 85,45; la. 83,11; m. c. 561,44; Salem st. ch. gent. 97,50; la. 40,65; m. c. 135,70; Calvinist ch. and so. gent. (of wh. fr. W. R. Hooper to cons. DWIGHT FOSTER and Rev. W. T. SLEEPER, H. M. 150;) 456,75; la. 193,87; m. c. 268,59; | 2,587 79        |
|                                                                                                                                                                                                                                                                                                                                                                  | 3,594 96        |
| Ded. prev. ack.                                                                                                                                                                                                                                                                                                                                                  | 615 51—2,979 45 |
|                                                                                                                                                                                                                                                                                                                                                                  | 6,046 70        |

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| Chelsea, Winnisimmet ch. and so. m. c. 61,79; Lowell, Miss Sarah V. Hosmer, for Nestorian m. 50; Lawrence, Central cong. ch. 34; Nantucket, 1st cong. ch. 76,14; N. Haverhill and Plaistow, N. H. cong. ch. and so. 76,25; North Woburn, cong. so. 8; Reading, R. P. 10; Old South ch. and so. 88; Somerville, T. L. T. for Church at Broosa, 1; | 405 18   |
|                                                                                                                                                                                                                                                                                                                                                  | 6,451 88 |

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| Legacies.—Braintree, Levi Thayer, by Amasa Thayer and Ira Thayer, Ex'rs, wh. cons. Mrs. LALLA THAYER an H. M. 100; Stockbridge, Miss Helen W. Wells, by Thomas Wells, Ex'r, 100; | 200 00   |
|                                                                                                                                                                                  | 6,651 88 |

## CONNECTICUT.

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| Fairfield co. West, Aux. so. C. Marvin, Tr.                                                                                         |                 |
| Greenwich, La. miss. so. 55; la. hea. sch. so. 35; 2d cong. ch. 100; m. c. 54,50;                                                   | 144 50          |
| Ridgefield, Cong. ch. s. a. miss. so. for ed. of a boy at Gaboon m.                                                                 | 15 00           |
| Southport, Cong. ch.                                                                                                                | 25 00—284 50    |
| Hartford co. Aux. So. A. W. Butler, Tr.                                                                                             |                 |
| Avon East,                                                                                                                          | 3 00            |
| East Windsor,                                                                                                                       | 45 67           |
| Hartford, Centre ch. 859,68; m. c. 11,74; Pearl st. ch. (of wh. fr. A. W. Butler, to cons. CHARLES W. BUTLER an H. M. 100;) 738,38; | 1,609 80        |
| Simsbury, to cons. Rev. SAMUEL T. RICHARDSON an H. M.                                                                               | 60 00           |
| W. Hartford,                                                                                                                        | 191 29—1,909 76 |
| Hartford co. South, H. S. Ward, Tr.                                                                                                 |                 |
| New Britain, 1st so.                                                                                                                | 72 31           |
| Newington, La.                                                                                                                      | 64 50—136 81    |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                                         | 1 00            |
| Barkhamsted, W. S.                                                                                                                  | 2 00            |
| Cornwall, South, coll.                                                                                                              | 71 40           |
| Ellsworth,                                                                                                                          | 23 00           |
| Hitchcockville,                                                                                                                     | 52 10           |
| Kent, Cong. ch.                                                                                                                     | 16 05           |
| New Hartford South,                                                                                                                 | 15 55           |
| New Milford,                                                                                                                        | 166 00          |
| New Preston,                                                                                                                        | 37 50           |
| Southbury, Cong. ch.                                                                                                                | 76 50           |
| Washington,                                                                                                                         | 116 00—577 10   |

New Haven City, Aux. So. F. T. Jarman, Tr.  
New Haven, Central ch. and so. (of wh.  
fr. T. R. Trowbridge to cons. THOMAS  
R. BACON an H. M. 100;) 817,21;  
South ch. and so. 30,42; m. c. 8,25;  
Court st. ch. 139,72; m. c. 17,62; Col-  
lege st. cong. ch. 161,69; united m. c.  
22,44; Yale College, m. c. 10,64; North  
ch. J. Brewster, 30; Ladies for Allegh-  
any m. 23; Southern chil. for a sch. at  
Baghchejuk, Turkey. 3,47; 1,264 46

New Haven co. East, F. T. Jarman, Tr.  
Branford, Cong. ch. gent. 60,13;  
m. c. 6,26; 66 39  
Fairhaven, 1st ch. 105 51  
Northford, Cong. ch. m. c. 11 00  
South Durham, Cong. ch. and so.  
wh. and prev. dona. cons. ISAAC  
PARMELEE an H. M. 24 50—207 40

New Haven co. West, A. Townsend, Jr. Tr.  
Derby, 1st so. to cons. SAMUEL E.  
RIGGS an H. M. 118 01  
Middlebury, 51 15  
Milford, 1st so. 48,05; gent. 127,75;  
la. 103,08; s. s. 42,25; united m.  
c. 62,87; 384 00  
Orange, 73 71  
Woodbridge, Gent. 33,32; m. c.  
25,62; la. 50; 108 94—735 81

Norwich and vic. and New London and vic.  
F. A. Perkins and Charles Butler, Trs.  
Lisbon, Newent so. 8 55  
Montville, 1st so. 70 00  
Norwich, 2d so. gent. 382; la.  
226,36; (of wh. fr. Mr. and Mrs.  
SAMUEL C. MORGAN to cons. Miss  
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so. 59,40; la. 86; m. c. 63,88; for  
bibles in Ceylon, (of wh. fr. Miss  
H. Carpenter's s. s. class, 12;) 84;  
2d and Main st. chs. 27,38; 929 02-1,007 57

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Windham co. Aux. So. J. B. Gay, Tr.  
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W. Woodstock, Rev. A. Under-  
wood, 10 00—153 78

A friend, 6,312 64  
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6 00

6,368 64

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387 16  
Ded. count. note, 10 00—317 16

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10; indiv. 18; 38 00  
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m. c. 25; S. C. B. 2; 47 00  
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Monroe co. and vic. E. Ely, Agent.  
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win, Tr.  
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H. M. 30; GEORGE D. PHELPS, wh. and  
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Paris Hill, Cong. so. 68 41  
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Verona, Cong. ch. 24 00

107 49  
Ded. disc. 49—107 00  
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H. M. 117 00  
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1,724 64  
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young la. sew. so. for Daniel Poor, Ceylon,  
10; E. Hampton, a friend, wh. cons. STE-  
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Road, fem. miss. so. 12; Poughkeepsie,  
1st pres. ch. m. c. 100; Spencerport, 1st  
cong. ch. and so. 50; Troy, a friend, (of  
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ch. (of wh. fr. Mrs. Esther Dana, for  
Stephen W. Dana, Ceylon, 20;) 150; Nail  
Factory, m. c. 15; 631 00

2,355 64  
Legacies.—Catskill, Henry Whittlesey, by  
John M. Donnelly, Ex'r, 500 00  
2,855 64

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Middlebush, R. D. ch. 25 00  
Millstone, do. 123 00  
Montague, Family off'g, 15 00  
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Newark, Two little sisters, 1 00  
New Brunswick, R. D. ch. 40 00  
New Durham, chil. of A. W. D. 1 23  
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pres. ch. 17; 95 20  
437 18

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pres. ch. m. c. 178,31; Indep. pres. ch.  
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349 52  
200 00  
549 52

## DISTRICT OF COLUMBIA.

Washington, L. A. Edwards, U. S. A.

31 50

## VIRGINIA.

Alexandria, 2d pres. ch.

27 68

## NORTH CAROLINA.

M. McArthur,

2 00

## SOUTH CAROLINA.

Charleston, R. W. B.

5 00

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Cincinnati, 2d pres. ch. m. c. 18,75; 3d  
do. 25; 8th do. 10; Tab. ch. two classes  
in s. s. 15; College Hill, pres. ch. 11,71;  
Rev. Dr. Bishop, 10; Circleville, pres. ch.  
75,60; Columbus, 2d do. m. c. 31,50; E.  
C. 10; Colville, cong. ch. 28,18; Dela-  
ware, widow's mite, 50c.; Glendale, D. C.  
2; Homer, 1st pres. ch. 24; Liberty, do.  
m. c. 7,30; Mt. Gilead, pres. ch. 4,35;  
Patascula, do. 5; Rockville, do. 13;  
Twenty Mile Stand, J. Lowe's grandson,  
for Dakota m. 1,59; Walnut Hills, Lane  
sem. ch. m. c. 35; Watertown, pres. ch.  
23; Worthington, Mrs. N. C. 1;

353 48

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30,50; Brownhelm, 5; Burton, 31,25;  
Rev. D. Witter and wife, 10; Castalia, 14;  
Charlestown, 2,81; Chatham, 2; la. be-  
nev. so. 11; Chester, 5,50; Claridon,  
11,75; Mrs. E. 10; Conneaut, 20,33;  
Cleveland, 1st pres. ch. STEPHEN WHIT-  
AKER, wh. and prev. dona. cons. him an H.  
M. 50; P. Handy, 40; 2d pres. ch. T. S.  
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Ruggles, wh. and prev. dona. cons. ISAAC  
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1,137 13

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1,490 61

28 46

1,519 07

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South Bend, 28,54;

117 10

138 95

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R. M. 2;

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141 22

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28 00

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6 00

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Grass Valley, Cong. s. s.

7 13

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43 13

Diarbekir, Turkey, m. c. for ed. in Ga-  
boon m.

13 00

Fuhchau, China, M. J.

25 00

Nestorian m. Degella, m. c. 9,61; Gawar,  
a missionary friend, to constitute MORRIS  
GRANT CRANE an H. M. 100; Geog Tapa,  
m. c. 16,22; chil. 4,53; Oroomiah, m. c.  
28,22; Seir, m. c. 18,90; Wazerawa, m. c.  
2,63;

180 11

Onslow, C. E., A. L.

2 00

St. Andrews, C. E. pres. ch. m. c.

22 80

286 04

Donations received in November,

19,380 38

Legacies,

906 00

\$20,286 38

TOTAL from August 1st to  
November 30th,

\$67,373 05

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in November,

\$260 91

## DONATIONS IN CLOTHING, &amp;c.

Bradford, Ms. A box, fr. la. sew. so. for Rev.  
P. Fisk, Choc. m.

Canton, N. Y. A box fr. benev. so. of pres.  
ch. for Alleghany m.

Chatham, Ohio, Clothing, fr. la. benev. so.  
for Rev. L. H. Wheeler,

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Grantville, Ms. A box, for Lower Cattaraugus  
station,

23 00

New Haven, Ct. Clothing, fr. ladies for  
Alleghany m.

Plymouth, N. H. A box fr. la. of cong. so.  
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Spencer, Ms. A box fr. la. sew. so. for Alleghany  
boarding sch.

75 00

# THE MISSIONARY HERALD.

VOL. LI.

FEBRUARY, 1855.

No. 2.

American Board of Commissioners for Foreign Missions.

## Gaboon.

### VISIT OF MESSRS. WALKER AND PRESTON TO THE RIVER NAZARETH.

#### *Sangatanga.*

IN 1853, the Gaboon mission was requested to consider the expediency of commencing operations at some point south of its present stations. For the purpose of gaining the needful information, Messrs. Walker and Preston, on the 30th of August, 1854, went with Captain Lawlin to Sangatanga, which is about fifty miles south of Baraka, twenty miles north of the River Nazareth, and thirty miles east of the extreme point of Cape Lopez. They had no sooner landed, September 2, than they saw about one hundred men returning from a war which the King had made on his brother, having accomplished nothing, however, beyond the killing of one man on their own plantation, who refused to let the war party have a canoe. Proceeding from the beach to the town, Messrs. Walker and Preston called upon the King, "who was talking the war-palaver." He accused his brother of having bewitched him, and given him the palsy. But the affair was settled at length; and this offended prince promised to sheathe the sword. He also agreed to furnish our brethren the number of men requisite for their exploration of the Nazareth.

On the following day there was preaching in the King's house, in the room which the missionaries occupied, to as many as could be accommodated. The Mpongwe language is spoken at Sangatanga, with the exception of a few words; so that Messrs. Walker and Preston had no difficulty in declaring the gospel to them without an interpreter.

## *The lower Nazareth.*

Next day, after many tedious and vexatious detentions, these brethren left for the Nazareth in a boat, and arrived at the mouth of the river about sunset. Having ascended a few miles, they "tied up" under the lee of a small island, to wait for the flood-tide. Directly across the Nazareth from where they were, they saw three islands, "mud and mangroves entirely." At the end of two hours, they were on their way again; and they continued their upward course for some six hours, when they determined to wait for the light of day. While endeavoring to rest in these savage wilds, they were disturbed occasionally "by the growling of leopards." In the morning they ascended about five miles to an *olako*, "a halting-place in a dry shaded spot," where they remained till midday for want of a favoring tide. This was some thirty miles from the ocean. "For fifty miles," Mr. Walker says, "the river is almost uniformly eighty rods wide and three or four fathoms deep."

Fifteen miles higher up the river, "a large stream runs off to the west"; and opposite to its mouth a smaller body of water, called the Ngumbi, comes in from the north-east. This affluent of the Nazareth has a presiding genius "which can do something." "Some time before we came to the place," Mr. Walker says, "our boatmen told us that we must take off our hats, draw in the oars, and propel the boat with paddles, because the Ombwiri would be displeased with the white man's oars in his precincts. We did take in the oars, but we hoisted sail; and a smart sea-breeze sent us past the locality of the invisible one at a most irreverent speed, hardly giving the boatmen time to take off

their hats, and make their salams. Before leaving Sangatanga, the King gave his people particular charge to reverence the Ombwiri."

### *The Nazareth higher up.*

Pressing forward in a direction that gradually changed from south-south-east to east, our missionary brethren came at sunset to the first town which they had seen since their departure from Sangatanga, consisting of three small houses! And this was about fifty miles from the mouth of the Nazareth. "The mangroves are all passed," Mr. Walker says; "but the country is low and level. The river is skirted by a long rush, with a thick head of some two feet in diameter, of very singular appearance. By moonlight these rushes assume the appearance of a solid wall, nine feet high; and the illusion is perfect. Here are the haunts of innumerable hippopotami. Few are seen below this point, but myriads are found above."

Passing three small towns at Nganda, because of a good breeze which our friends could not afford to lose, they came about an hour later to a creek, where they landed in the dominions of Pëdio Ozunga (Despised Savior.) They found his subjects as rude as the Bakëlès, and yet speaking Mpongwe better than the natives at Cape Lopez. "The moon was shining brightly," Mr. Walker writes, "and the people were drumming and dancing; but when it was announced that white men had come, there was some rather emphatic talking, with screaming and running to and fro; and after there had been noise and confusion enough to raise a nation, they raised a torch light, and conducted us to the King's house. There we explained the object of our visit; and, of course, received a long, loud and hearty welcome. Had we come with a boat full of rum for buying slaves, we should have had a much more cordial reception. They are a simple, harmless people, and apparently happy. But we know that they live in fear on every side. Wars are almost constant; and witchcraft is an ever present scourge of scorpions, from which there is no hiding but in the grave."

Messrs. Walker and Preston started at sunrise on the 6th of September; and, after proceeding on their way about two hours, they came to an island, called "Grassy Mound of the Doctor." Hitherto the channel which they had followed, had been "pretty regular," curving gradually to the east. They found it free from shoals, moreover, except at the mouth. But at this point the shoals commence; and the river in some places expands to the width of two miles or more. Leaving another island behind them at one o'clock, they found the river narrowed for eight miles to the width of half a mile. Two hours later they passed three towns, each of which has its king; and again at five o'clock, three other

towns were left behind them, with a large river running south-west, their course now changing from east by south to due east. Thus far the Nazareth had increased in volume of water; and here it was supposed to attain to its largest dimensions.

Above this point, for a few miles, shoals abounded; other channels, however, might be found having fewer obstructions of this sort. Passing a large stream that came from the east, as also the Island of Slaves, they arrived at the hippopotami towns. "These animals are the terror of the boatmen in the night." Only a few of them were seen, however, in the water. Most were feeding on the shore; "but had we approached too near," Mr. Walker says, "we might not have escaped unharmed from the rush of a herd of them into the river." Between eight and nine in the evening, our friends stopped at a town, the King of which bears the ambitious name of "Tornado calling the Elephant."

### *The Ascent arrested.*

Next morning, Messrs. Walker and Preston discovered among their men the signs of an increasing reluctance to make further explorations. "From many things which we have overheard in the boat," Mr. Walker says, "it has been evident that they intended at the outset to turn back, as soon as they could find a pretext for so doing. They saw King Tornado before we did, and laid their plans. There were many objections. The guide had never been farther, and could not presume to risk the lives of white men in places to him unknown. This we knew to be false; but how could we dispute it. We must go to Orove, and see the great King Mali, and get his consent and assistance. Thither we proceeded, therefore, some miles distant by water, through a channel which connects the two main streams of the river at this place, (for we were on an island.) This channel is called *Akalua*, ("it turns.") And, sure enough, it did turn, running almost parallel with the main stream of the river, but in an opposite direction, and with the strongest current which we had stemmed."

Mr. Walker continues his narrative as follows: "Coming near to Orove, we saw men running to and fro with guns, and scouting along the bank of the river in the tall grass. They kept up these hostile appearances, indeed, until we reached the landing. But as our boatmen did not show signs of fear, we concluded that there was no danger. We landed, and asked them what they meant by such hostile demonstrations. They replied that they had 'war' up the river, and supposed that we were coming with the intention of attacking them." "We walked to the town. King Mali spent half an hour in putting on his robes of state, hoping to produce a decided sensation.



There was greatness in every look and gesture ; and he was just as wise, and just as positive, as other men are when they are drunk. We need not weary you with the worthiness of his pedigree, which he spent half an hour in rehearsing. His final conclusion was, that we must not pass through the dominions of so great a man, until we had first returned to Sangatanga, and obtained the word of Father Nkinda, with a suitable present for himself. As to the word of King Passall, we already had it ; but it was worthless, for he had sent another message by our guide. And as to the 'dash' for himself, we had cloth enough in a small chest to buy out great King Mali's dominions, including his majesty himself, for a man in these places costs only a few yards of Manchester cotton. But we saw that it was useless to contend."

Orove is said to be two days' journey from Sangatanga by land, "most of the way being prairie." Mr. Walker supposes the distance to be about fifty miles. Our friends returned to Ngumbi about noon, having seen an island further up the river, called Esimbi-a-kita, ("he stops traders.") This was the end of their explorations in that direction. There were no highlands in the distance. "Opposite Ngumbi is a long island, Odembe, where King Passall once pitched his encampment, and 'talked' with the people, or rather with as many as he could catch of them. But he could not hold a parley with the rains and floods, which inundate Odembe; and so he returned to the coast, after having taught the Ogovi people, for eight months, a lesson which they have not yet forgotten. And now the word of Father Nkinda is law in Ogovi." "At Ngumbi," says Mr. Walker, "we saw the only rock or stone on the river; and there we took the specimens of crystalized quartz, which we send to the museum of the Missionary House."

### The Return.

With the deepest regret, our missionary brethren turned away from this "region of wonders." They had ascended the Nazareth about one hundred miles, following the course of the river. Another one hundred miles would have taken them to Enenga, where the stream is said to be larger than at Ngumbi. "A little beyond Enenga," Mr. Walker writes, "is a cataract, it may be of twenty feet, it may be of one hundred feet descent. Beyond the cataract is a stream navigable with canoes, to what distance we cannot tell, but far toward the Indian Ocean, if reports be true. The people never tire in rehearsing the wonders of that *terra incognita*. We can believe what we see. Certainly a vast body of water pours down from those regions. The valley of the river, as far as we explored it, must be from ten to twenty miles wide, filled with islands and

channels, and each channel a river. And in the rainy season all these islands are submerged in water, with but here and there a dry spot. This accounts for the fact that there are only ten small villages to the place from which we turned back; and five of these are at considerable distances, and out of sight, from the channel of the river. At Ndambo, a town where we slept on our return, we walked more than a fourth of a mile on ground which seemed like a vast bed of gum elastic, the surface only being hard enough to sustain a person; and for six months of the year, the water reaches the foot of the street, and the people take their canoes up into the town. The marks on the trees, of the rise of the water, are unmistakable at ten feet above its present level. Our impression is that the river would be navigable to Enenga, about two hundred miles from the ocean, during six months of the year, by steamboats."

Messrs. Walker and Preston arrived at Sangatanga on the 9th of September. There they spent the Sabbath. On the following day they set out for Baraka in the mission boat; which place they reached in safety, thankful that they "had seen so much, and suffered so little."

### Results.

Messrs. Walker and Preston deem it inexpedient to commence missionary operations on the Nazareth, at any point which they visited. They suppose that there are not more than five hundred inhabitants in all the towns which they saw. "The navigation by boats is tedious." "From the nature of the country," Mr. Walker adds, "you can judge of the probable influence of the climate upon white men."

Neither can our brethren recommend Sangatanga as a place to be occupied by the Board "in the present state of things." "The slave trade," Mr. Walker says, "is still carried on between that place and St. Thomas; although the King showed us a very rigid treaty which he and his chiefs had entered into with the British government for the entire suppression of the traffic in his dominions. He is also making war on his brother; and there is a state of feeling which would not be at all favorable to the quiet settlement of a missionary or a teacher. There is nothing but the fear of the English cruisers which prevents the establishment of half a dozen Spanish or Portuguese slave factories any day." Upon this point, however, we may hear from the writer of the present communication at some future day.

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### JOURNAL OF MR. BUSHNELL.

MR. BUSHNELL has sent to the Missionary House a number of extracts from his journal, commencing in June, and extending to September,

of the present year. Some of these will be read with pleasure by all who are interested in the evangelization of Africa. Mr. Bushnell was at Baraka prior to July 6; afterwards he resided at Nēngenēnge.

### *Schools.*

The success of the mission in their educational efforts will appear in part from the following paragraphs :

*June 22.* In the morning I finished translating the eighteenth Psalm, and afterwards attended the examination of the school at Baraka. Since the decease of the teacher, Mr. Edwards, it has been under the supervision of Dr. Ford, assisted by one of the former pupils. The number of scholars during the present quarter has been smaller than usual, having averaged only about twenty-five; but their proficiency in their studies is quite satisfactory. Several of the larger boys read and spelled in English and Mpongwe, exhibited specimens of English composition, and seemed quite familiar with geography and arithmetic. Six or eight little native girls, who have been instructed separately, were examined; and four of them read quite well in the Testament.

23. Accompanied by two of the ladies, I went up to Nomba, and examined the school in that place. Several of the larger boys have left the school, and are engaged in trading. Consequently the number of pupils is small; and it is made up principally of small children. There were but ten or twelve present. Though all but two or three were beginners, they had made so much progress as to encourage us. This school is taught by a young man, who is a native of Cape Palmas, and who was employed by us formerly as a book-binder.

### *Visit to the Pangwes.*

On the following day, Mr. Bushnell went up the Gaboon on a preaching tour. Leaving Baraka at one o'clock in the afternoon, he arrived at the landing of King George's town, distant some thirty miles, at the end of eight hours. Next morning he paid his respects to this African prince. "I found the King waiting to receive me," he says, "dressed in quite a civilized costume. He gave me a cordial welcome; and as he was quite sociable, I commenced conversing with him on religious subjects. His questions and remarks evinced much more of thought and reasoning than I supposed he possessed."

Having availed himself of such opportunities for

preaching the Word as presented themselves, our missionary brother passed over the river to a Shēkani town, where he secured the services of a young man for a visit to the Pangwe country. He subsequently ascended a branch of Olombopolo about eighteen miles, and spent the night of June 26 at a Bakēlē town. The head man forbade the expedition; but on the following day Mr. Bushnell succeeded in propitiating his favor, and proceeded to Ntēke's town.

As I stepped on shore, two or three Pangwes appeared in the path with spears in their hands; and, seeing me, they raised the cry, "A white man has come," "a white man has come." By the time I reached the town, a crowd was running in all directions with spears in their hands. At the entrance of the town, in the middle of the street, was a large shed, with open sides and ends, used as a place of concourse. I went into it, and the multitudes assembled. My interpreter informed me that the King was not in town; but he pointed to three men who, he said, stood next to the King. These took their station near me; and one of them brought me a stool, and covered it with a clean plantain leaf, and wished me to be seated.

As soon as he could still the tumult, so as to be able to hear me, I told him who I was, and what was the object of my visit; and I requested him to cause the people to be seated, while I talked to them. He succeeded in allaying the excitement; and I proceeded to give them an account of the simple truths of revelation. I then sang a hymn in the Mpongwe language. This interested them very much. I then told them that if they would kneel down, I would pray to God; but they must be very still. During the prayer, they were quiet; and afterwards my interpreter told them what I had said to God. Never before had the voice of prayer and praise been heard in that town. Indeed, they had never seen a white man before.

I expressed a desire to see the town; and one of the men volunteered to go with me. We started; and the multitude followed us, some shouting, and others imitating my singing. The town was one long street, gradually ascending as we went back from the river. I counted seven or eight palaver houses at about equal distances. We walked the whole length of the street, about half a mile, and at the further extremity I stopped at a palaver house. I entered; and it was soon filled, while many were standing outside. I sat down, and again

sang a hymn, and addressed them on the subject of death and a future state. Returning by the way we come to the house whence I started, I then talked and sang again. Several of the youth came near, and repeated after me the letters of the alphabet, with the name of God, &c. They were much delighted with seeing my watch, and hearing it tick. My penknife was handed round among them; and I forgot to recall it. But after I returned to the boat, a man came and brought it to me. Such a specimen of honesty is quite uncommon among more civilized heathen.

Mr. Bushnell was desirous of visiting other towns in the vicinity; but his boatmen were timid, and desired to return to their homes. Having stopped at several places on his way, he arrived at Baraka on the 29th of July. In closing his account of this tour, he says: "I am more than ever impressed with the importance of our labors among the Mpongwes; for in nearly every town that I have visited, I found Mpongwes engaged in trade. They are not a numerous tribe; but they are scattered among all the surrounding tribes for purposes of traffic, and carry with them an influence for good or for evil."

### *Baptisms—A Wanderer.*

The subjoined extracts indicate the presence of the Spirit in his converting power. Will not the friends of missions remember these brethren, as also "those few sheep in the wilderness" which the Good Shepherd has committed to their care?

*July 2.* The three individuals who were examined yesterday, were baptized and received into the church. For the first time they joined with us in commemorating the dying love of that Savior, whom now they intend to serve while they live. It was truly an encouraging and refreshing scene! In the evening I attended the monthly concert of prayer for the conversion of the world. We consider this meeting one of the most important, as it is the most cheering, of all in the month. At such times we forget that we are a little band, on the dark shores of Africa; and we mingle our songs and supplications with those of the people of God throughout the world. In answer perhaps to their prayers, our faith revives; and we resume our labors with courage, rejoicing that we are permitted to be the messengers of salvation to the heathen.

4. I received a call from a young man, formerly of King George's town,

but now residing in one of the towns near us. About four years since, when a member of the school at King George's town, he became hopefully pious; and for a time he gave evidence of having been born again. But after leaving the school, he fell into bad company, and gradually relapsed into his former state of heathenism. Last Sabbath he was present at the communion season, and was much impressed with what he saw and heard. Now he desires to return and seek the Lord. He wept freely, and seemed penitent, and promised not to rest till he should find peace in a sense of forgiveness and acceptance with God. I felt particularly interested in this case; and I doubt not there are several others who are in the same condition, but have not moral courage enough to break away from their heathen friends.

### *Removal to Nēngenēge.*

On the 5th of July, Mr. Bushnell accompanied Mr. and Mrs. Herrick to Nēngenēge. That place is to be occupied hereafter by two families. Mrs. Bushnell proceeded thither about two weeks later.

6. We landed at Nēngenēge before daylight, and took possession of our bamboo cottage, which is still in an unfinished state. Mrs. Herrick soon had her furniture arranged in the only finished room, and seemed quite at home. In the evening we had worship for the first time in our house, which we trust will be a Bethel for years to come. It was delightful to unite our voices in prayer and praise in this place, so recently reclaimed from its native state, and to indulge the hope that from it the knowledge of Christ and his salvation will reach multitudes in this dark region.

7. Many people have called with plantains, fowls, &c. to sell; but all are anxious to see the "white woman," the first who has ever been here. Mrs. Herrick is an object of great curiosity. In the evening we had a Mpongwe service, at which several persons were present who understand that language.

30. After breakfast, I ascended the Nkâmâ about three miles to the highest Bakëlê town on the river, where I preached to a small number of people. They seemed amazed when I told them of the nature and capacities of the soul, and of its future destiny, evidently having never obtained any correct ideas respecting the soul, or a future state.



Passing down the river about a mile, I landed at a large town on a hill, where I found more people than could crowd into the head-man's house; so that many stood and sat outside, while I preached to them. Good attention was given; and most of my auditors appeared to be interested in what they heard.

*August 2.* Some native men were felling a large tree in our yard; and after cutting for some time, they came to me, saying that their devil was angry, and would not let the tree fall, and they wished to retire to the bush and "make fetish" to appease him. I told them the best "fetish" would be to ply their axes with strength and perseverance; and after some hesitation they returned to their work, and soon brought the tree down with a loud crash, accompanied by the shouts of those who had assembled.

3. Last night we heard the report of guns at no great distance, and supposed that some war party was out. Our conjectures proved to be true; and this afternoon we saw the victorious Pangwes returning up the river, singing their triumphant war songs. Almost daily we hear of some war-palaver; but we are kept in peace, because the Lord sustains us.

7. I went to Okâlâ, a large and influential Shékani town, where I remained three hours, engaged most of the time in preaching to the successive companies who came in to see and hear me. Among the number were several Pangwes, who had but recently come from the interior, and had never seen a white man before. They were fine looking men, and seemed unusually intelligent. They were very inquisitive, and expressed much interest in what they heard. One of them made me a present of a spear, which I promised to send to America.

#### *Incidents at Baraka.*

On the 1st of September, Mr. Bushnell returned to Baraka for a brief sojourn. While there he wrote in his journal as follows:

*September 1.* I accompanied Dr. Ford to the French frigate, for the purpose of paying our respects to the Commodore. We were politely received, and had a pleasant interview. Thence we went to the Plateau, and called upon the official gentlemen there. They expressed much interest in our mission up the river; and the commissary declared his intention of making us a visit soon.

3. I preached to an attentive but small congregation in the forenoon. In the afternoon I attended the Sabbath school, and conversed with a number of individuals, four of whom, we trust, have recently been born again. They appeared well. A few others are serious, and profess to be seeking the Lord. This is truly encouraging. Perhaps the seed which has been sown in tears during these years past, is about to spring up, and bear fruit to the glory of God. Such I hope is to be the case. At any rate, the "word of God will not return unto him void."

### Zulus.

#### REPORT FROM UMTWALUMI.

THE report from Umtwalumi, for the year ending in June last, has just been received. Messrs. Wilder and Mellen are still in charge of this station; and though the present narrative is not particularly encouraging, they do not seem to be cast down or disheartened. We may hope that they will reap in due time. Christians should bear the brethren among the Zulus upon their hearts. The trials of that mission have been many; let us pray that the day of merciful visitation may be near.

#### *General Aspect of the Station.*

The writer of this report, Mr. Wilder, begins his review of the year with the following distinct and candid avowal: "It is not a new thing for this people to have the gospel preached to them; nor is it a new thing for them to reject it. It is not new for us to be brought into contact with satisfied ignorance, and to see indifference, vice and degradation, such as are only found among the heathen. It would be new to us to hear a sinner inquire what he must do to be saved, or to find him earnestly asking, 'What is truth?' But we have no such joyful tidings to report to you. We have only the story of the same weekly routine of our labors, which we have told you in past years."

The fluctuating character of the population is a very serious obstacle to the success of our missionaries in South Africa. This will appear from the subjoined statement: "Three years ago last April, I came to Umtwalumi. I was then in the midst of a population of from two to three thousand souls, scattered over a territory of not less than two hundred square miles. The number is about the same to-day as it was then; but it is differently distributed; for there have been many changes. Some have died; some have left this region, and gone beyond the limits of the

colony; and some have settled in distant parts of Natal. Some have been driven away for supposed witchcraft; and some have gone for fear of disease and death. Most of those who have not passed beyond my reach, have built new kraals in new localities."

It would seem, moreover, that in some cases the proximity of a missionary is not desired by the natives; so that the tide of population flows out from the station more than it flows in. Taking into account their cherished customs and hereditary vices, this is not surprising. "Polygamy," says Mr. Wilder, "is their peculiar and idol institution; and as the gospel strikes at the root of this sin, they hate it with their whole hearts, and wish to get themselves, their property and dependents, away from the influence of it. They have so much respect for the missionaries, that none like to be seen working on the Sabbath, or to confess that they do it, or that they drink beer to excess and indulge in other vicious practices, which are condemned by the gospel; and hence they seek to avoid the station, and to get out of the immediate circle of its influence. Unlike the inhabitants of India who dwell in cities, they do not seek to drive the missionary away, but they flee from him. We need to have our stations on wheels."

#### *Labors and Results.*

Of the labors of Messrs. Wilder and Mellen, it is not necessary to speak in detail. They are able to proclaim the gospel of Christ, at the station and elsewhere, to about one hundred souls. Though this number is not large, only three of the stations among the Zulus can make a more favorable report. But there seems to have been but little fruit of these endeavors to make known "the more excellent way." The report says: "At times a spirit of discussion has been aroused; and a few individuals have manifested some desire to understand more perfectly the word of God. Inquiries have sometimes been made, and objections started, which showed that they were the result of considerable thought. Most are ready to acknowledge their duty in words, as also their belief in the truths we preach; but if they ever have any earnest desire to serve God, it is an indispensable condition that they may serve the world first. One young man came to us, and begged us with many fair promises to teach him to read immediately. We handed him a book, and told him some of the letters, which he contemplated for a while, and then he suddenly laid it down, and asked, 'What will you give me, if I will repent and believe in Christ?' We explained to him the spiritual nature of religion, and told him his guilt, and urged him to repentance. He listened in silence for awhile, and then suddenly interrupted us by begging some salt, and saying that the sun was get-

ting low, and he must be going. This young man, I suppose, is a fair representative of the whole Kafir people."

The presence of the missionaries is chiefly desired for the pecuniary benefits that accrue to the people. But there are other reasons, probably, which have some influence. "They believe," Mr. Wilder says, "that we are their friends; and they place confidence in us. And gradually, no doubt, our efforts to instruct them and do them good are undermining their superstitions, and leading them to trust less in witchcrafts and incantations." This last statement is illustrated by a recent occurrence at Umtwalumi, which must be passed by for the present.

#### JOURNAL OF MR. TYLER.

MR. TYLER has sent to the Missionary House a few extracts from his journal, which give us a life-like picture of the wretchedness of the natives around him. There can be no question that such a people need the gospel of Christ.

#### *Heathen Perverseness.*

July 21, 1854. A man who has seven wives, came to me this morning to beg. As an illustration of the character of most of the men living in this vicinity, I will relate the conversation which took place between us. After the usual salutations, I inquired, "How is your health to-day?" He answered, "I am sick, very sick. Give me some medicine." "How are your wives and children?" "They are sick, and suffering from cold. Give them blankets. Why do you, our teacher and king, refuse?" "You say you are sick. But what is your disease, and where is it situated?" "In my head, feet, and all over my body." "Why do you not wear clothing then, if you are so very ill? Why are you out this cold day with only pieces of sheepskin about your loins?" "Teacher! Where shall I get clothing? Have I not just asked you for it, and been denied?" "Why do you not purchase it?" "But have we black people any gold and silver? Do we know how to coin money?" "And have you no cows that you could dispose of for money, and buy clothing for yourself and family?" "No, I have no cows; and my wives and children are at this moment suffering for want of corn and milk." "It is all true that you say, I presume; and the same may be said of nearly all the men in the kraals about us. But is it not your own fault that you are thus troubled? Have you not just bought a

seventh wife; and have not ten of your best cows, those on which you have hitherto depended for milk, been driven past my door to yonder kraal to pay for that wife? Did you need an additional wife as much as you need food and clothing, with a respectable house to live in? Have you not sinned in buying wives? And is not your trouble a natural consequence of this sin? Why do you, an able-bodied man of fifty years, come to me to-day naked, begging clothing, money and food, while all your time, energy and property have been devoted to self-gratification?" After a short silence the man said, "Teacher, you speak the truth. But we are black people; and this custom has descended to us from our fathers. We love polygamy, and cannot abandon it."

### *Woman's Lot.*

The following sketch of African life will introduce us to the hardships and degradation of the female sex.

24. There has been a great excitement in all this region to-day. A shrill cry has been heard on all the hills; and long processions of men, women and children, are seen wending their way to a large kraal in a distant valley. The cry, which among any but savages would be regarded as a signal of distress, is the joyous call of the Zulus to a wedding feast. A great marriage celebration is about to take place; and all the inhabitants of the neighboring kraals will endeavor to be present. It is well known that there will be an abundance of snuff and beer on the occasion; that an ox will be slaughtered, and all will be allowed to mingle in the great dance of the festivity. Let us notice the parties to be united on this occasion. The bridegroom is about sixty years of age, a disagreeable, crabbed, selfish, filthy savage. For the past twenty years, his whole heart has been intent on the accumulation of cattle and wives. He resides in a kraal containing six huts, each of which is built in Zulu style, and furnished with every comfort which the heathen deem essential. Here he reigns; and his wives and children well understand that it is their duty to obey all his commands, and administer to his daily necessities. His time is principally spent in drinking, smoking, lounging and hunting. He wears no clothing, save a blanket when necessity requires; nor will he purchase any for his family.

The bride next claims our attention.

She is easily distinguished from the rest of the company by her dress, a present from her intended husband. It consists of a square piece of ox-hide, tanned, dyed black, and profusely decorated with brass buttons and beads. She is about fourteen years of age; and her chief qualification for the marriage state is her ability to dig in the garden, and carry wood, water, and other burdens. To-day she is full of glee and pride, exulting in the prospect before her; but happier will she be than the majority of Zulu women, if she does not find her lot truly pitiable. She has been bought for ten head of cattle; and her purchaser expects her to work for him, and redeem that amount of property; else he will feel that he has made a poor bargain. Should she be sick and too feeble to labor, her unfeeling husband will complain that all he has paid for her, is a dead loss; and the poor woman will often feel compelled to exert herself beyond her strength, thus bringing on premature decrepitude. Although she is one of seven wives, she will have separate interests from theirs. She has her own hut to warm, sweep and smear; her own garden to dig; her own measure of corn to fill; her own water pots, calabashes, and snuff boxes to replenish. While the life of her husband is one of indolence and self-gratification, hers is one of severe toil and self-denial; and the weakness and debasement of mind, thus produced, almost incapacitate her for a clear understanding of divine truth.

### *Superstitions weakened.*

The subjoined statement shows that the word of the Lord is gaining its silent victories, even in the benighted region which our brethren in South Africa have been called to occupy.

August 1. The measles have just broken out among the natives at this station; and great fear pervades the minds of the people, as is usual on the appearance of any disease. Although they attribute sickness, death, and every calamity to the agency of evil spirits, this does not prevent their coming to me in great numbers for medicine and assistance; and I have often smiled at the avidity with which they drink the most nauseous draughts, feeling perfect confidence that a cure will be effected. I rejoice to find that the "witch doctor" is less consulted by the people now than formerly, and that the pay for his services, when consulted, is a mere trifle compared with what it was in former



years. This is a favorable beginning towards the downfall of witchcraft, which is a great obstacle to the evangelization of the Zulus.

### Amoy.

#### LETTERS FROM MR. TALMAGE.

THE introduction of the gospel into the Chinese empire is one of the most difficult problems of the present age. "How is this wall of isolation and exclusion to be broken down?" "How are living preachers to be provided for one-third of the human race?" "What is to be the success of missionaries in turning men from darkness to light, from sin to holiness?" These are questions which force themselves upon the thoughtful Christian. He bears them about as a heavy burden, from which there is no relief, save at the mercy seat.

It is for this reason that he takes such a deep and watchful interest in the present phases of Chinese history. He looks for each successive development, "more than they that watch for the morning." This mighty movement, this sudden war upon idolatry, this strange commingling of truth and error! What does it portend, and whereunto is it to grow? And he longs to hear of the triumphs of the gospel at those few points where it is now preached. Is the progress of the truth to be rapid and constant, as at the Sandwich Islands? Or must we wait for marked and decisive results, till a whole generation shall have passed away? What say the missionaries? What do they lead us to expect in coming years?

A letter has been received from Mr. Talmage, dated August 18, which certainly throws some light upon this last point. It is not too much to say, indeed, that no communication from the missions of the Board in China has awakened such feelings in the hearts of American Christians as the following narrative is fited to excite. May thanksgivings ascend unto God from all parts of our Zion! And may this revival at Amoy be blessed to the quickening of many who are waiting "for the consolation of Israel!"

#### *Revival at Amoy.*

After saying that fears were entertained last year, in regard to the progress of the missionary work at Amoy, because of "the troubled state of the country," Mr. Talmage proceeds as follows:

This year, thus far, has been one of unusual blessing, a year "of the right hand of the Most High." Early in January, knowing that there were a few individuals desirous of receiving Christian baptism, we appointed a meeting for the examination of such, and also for

personal conversation with all others who might feel an especial interest in Christianity. We were agreeably surprised to find the number of inquirers and candidates for baptism much greater than we had supposed. We also found among the inquirers an unusual tenderness of conscience, and sense of sinfulness, and anxiety for the salvation of the soul. Seeing such evidence that the Holy Spirit was shedding abroad his quickening influences among this people, we appointed a similar interview for the week following. These meetings for the examination and instruction of inquirers we have continued almost every week, and occasionally twice a week, till the present time. Sometimes the inquirers present have numbered thirty or forty, perhaps more. At times, moreover, the depth of feeling manifested has been such, that the eyes of almost every one present have been suffused with tears. These meetings, we trust, have been very profitable, as well as interesting.

On Sabbath, March 26, we were permitted to receive into the fellowship of the Christian church ten individuals, eight men and two women, the eldest a widow woman aged sixty-eight, the youngest a young man aged twenty. On the last Sabbath in May, we again received nine persons, six men and three women, the eldest an old man aged seventy-four, the youngest a young man aged twenty-three. On the thirtieth of July, (Sabbath,) we again baptized nine others, four men and five women, the eldest a widow aged fifty-one, the youngest a girl aged sixteen. Thus the whole number of adults baptized by us at Amoy during the present year, thus far, is twenty-eight.

#### *Notices of Converts.*

Mr. Talmage next sketches the life and character of certain of the recent converts at Amoy. "One of these," he says, "has been in the family of Mr. Doty, since his return to Amoy in 1847. He had previously been employed as a servant by Dr. Cumming. Even previous to that time, he had been convinced of the truth of Christianity; and in consequence of his refusal to work on the Christian Sabbath, he had been dismissed by his Chinese employer. He is well acquainted with the leading doctrines of the gospel, and gave a very interesting account of the hope that is in him." Another is a young man, who was first led to hear the gospel from being employed as a laborer by the masons who repaired and rebuilt the house of Mr. Doty last year. "Since he be-

came interested in Christianity, he has diligently improved his leisure moments in learning to read, as also in studying the Holy Scriptures. This, with the ardent piety which he manifests, induces us to hope he may yet be made very useful to his countrymen."

The old man of seventy-four was brought into contact with the gospel by taking refuge in the house of Mr. Talmage, during the troubles of last year. "We were exceedingly interested," this brother writes, "in the account he gave us of his views and feelings. He is unable to read; and in consequence of his age, he forgets much that he hears from our lips. But the teaching of the Holy Spirit he remembers better. His answers to our questions were given with great simplicity and great animation. He was asked why he wished to enter heaven. He answered, 'Heaven! Heaven is very high. I do not know whether I shall ever get there. I have been a very wicked man. What I pray for, is, that Jesus will make me good.' Another old man, aged sixty-five, was asked whether he loved Jesus. He answered with tears, 'There is no need to speak of it.'"

Among those received are the mother, sister, and betrothed wife of one employed by Mr. Talmage as a cook. He was baptized in November, 1851; his only brother, younger than himself, in January, 1853; and now all the family, except two younger sisters, are members of the visible church of Christ. "The change in the character and whole appearance of this household is very marked. From being dirty, noisy and degraded worshippers of idols, they have been changed into a cleanly and quiet family."

Still another, a widow, is introduced to us in the following language:

She lives at a village some fifteen miles or more from Amoy. Boats coming from that region to this place land at a wharf near my house. On one occasion, when she arrived here a few months ago, she resolved to come to my house, and see how the foreigners lived. On entering, she was met by the Christian who has charge of the chapel. He asked her business. She said that she only came for amusement. He replied, "This is not a place to visit for amusement, but to hear the doctrine." "Well," says she, "then I will hear the doctrine." He explained to her something of the truths of Christianity. He told her also that after breakfast I should be in the chapel for morning worship. She went back to the neighbor's house whence she had come, to wait until after breakfast. But the new doctrine which she had heard, took so deep a hold on her mind, that she desired no breakfast for herself. Soon she

again came to hear more. She was deeply impressed with the truth and importance of the things which she heard. She reasoned with herself thus: "The myriads of people I meet with, do not know what is in my heart; but these people tell me what is in my heart and in my bones. This doctrine cannot be of man. It must be the great power of God." She was poor, and lived far away from Amoy. She learned that the Christian who had charge of the chapel, was of the same surname with herself. She inquired whether she might not come down next Saturday, and lodge with his family. She said she would bring with her some dried potatoes for her food. Of course, her request was readily granted. From that time to the present, she has come the whole distance from her village to Amoy almost every week, in order to hear the gospel. She has two sons and one daughter. She has brought both her sons with her, desiring that they also may become Christians. The eldest, aged seventeen, is among our inquirers. She has also brought some of her neighbors with her to hear the Word. She has met with much opposition and persecution; but, so far as we can learn, she has borne all with the meekness of a true disciple of Christ. Since her baptism, she has rented a room in Amoy, that she may live within the sound of the gospel. When she told me of this, I asked her how she expected to maintain herself, and whether she thought she should be able to earn a living at Amoy. She replied that she trusted in God. If she could not get as good food as others, she would eat coarser food.

### *Inquirers.*

The readers of the Herald will be glad to learn that there is reason to hope that others will be added to the church at Amoy at no distant day. Mr. Talmage says:

There is still a goodly number of inquirers at Amoy. In our meeting for conversation with them to-day, we met with two very affecting cases. They are lads, the eldest being in his seventeenth year, and the youngest in his thirteenth. Their parents and friends bitterly oppose them in their determination to follow Christ. They have been severely beaten. The eldest was scourged severely yesterday. This morning he was again tied up in a very painful manner, and beaten by his cruel father. He carried the marks of his sufferings on his arms, which we saw. We were told that he

had scars also on other parts of his body. We trust that they are "the marks of the Lord Jesus." A brother, still younger than themselves, we are told, also worships Jesus. If they are, indeed, lambs of Christ's flock, the blessed Savior will take care of them; but their severe afflictions should call forth much sympathy and prayer in their behalf.

### *The Church.*

The subjoined paragraph will account, in part, for the fact that two missionaries are enabled to report such gratifying results.

The conduct of our church members continues to give us much comfort. They are not free from faults. They need much careful oversight and exhortation and instruction. In consequence of this, our cares, anxieties and labors must necessarily increase as the converts increase. But if allowance be made for their limited knowledge, only a short time having elapsed since the most of them first heard the gospel, there are probably but few churches, even in our own beloved country, compared with which the Christian character of this little flock would suffer. Were it not for the Christian activity of our members, so many of them abounding in good works, our operations here would necessarily be confined within much narrower limits. Almost every one seems to be impressed with the truth, that they are to improve every opportunity to speak a word for Christ. Many of them are quite effective speakers. The heathen are often astonished to hear men from the lower walks of life, who previously had not had the benefit of any education, and are yet perhaps unable to read, speak with such fluency, and reason with such power concerning the things of God, as to silence all their adversaries, even though they be men of education.

### *A New Church.*

The place mentioned in the following extract is already known to the friends of missions. A letter from Mr. Doty, in the September Herald, contains some interesting statements in regard to it.

On returning from a tour farther into the country, in March last, Mr. Burns took up his residence temporarily at Peh-chui-ia. He was usually assisted by some one or more of our church members. He did not feel it to be his duty to bind himself permanently to any one place; and, inasmuch as he had been

assisted in all his labors in that region by the members of our church, he requested us to examine the applicants for baptism, and take the pastoral oversight of them. Several came down to Amoy to be examined by us, that they might be received into the Christian church. On the whole, it seemed advisable to organize a congregation and administer the sacraments in their own town.

Accordingly, on Wednesday, May 10, Mr. Doty and myself visited Peh-chui-ia for a further examination of the applicants for baptism, and to make arrangements for the administration of the sacraments. We arrived there in the evening; and while we were taking a little food, the small company of inquirers were gathered together. We immediately commenced the work of examination, which was continued until late at night. Early the next morning we resumed the work, and continued until the boats were leaving by which we were to return to Amoy. Of the applicants for baptism, we felt it our duty and privilege to receive five. On the Saturday following, accompanied by several of our church members, I returned to Peh-chui-ia; and on Sabbath morning I administered the ordinance of baptism to that number of persons. The eldest is fifty-five years of age; the youngest is sixteen. In the afternoon, we celebrated the Lord's Supper. It was a day of deep interest.

Here was a manifest triumph of the gospel. Its standard was erected in the midst of a hostile territory. Bitter opposition had already been manifested towards that little company, some of whom now publicly declared their allegiance to Christ. We had reason to anticipate, on such an occasion, some open exhibition of opposition. The little chapel was full of spectators; and among them were some who were known to be bitter enemies of the new doctrine. But the audience was quiet and attentive.

This interesting church was not destined to wait long for an increase of its members. Mr. Talmage continues his narrative as follows: "A few weeks afterwards, I again visited Peh-chui-ia, for the examination of those applicants for baptism whom we had not yet received, and of others who might offer themselves. On Saturday, July 1, Mr. Doty also visited the place. On Sabbath morning, he baptized four more individuals; and in the afternoon he administered the ordinance of the Lord's Supper. Our little church at that place, thus far, is composed of nine members." There are others, also, whom



the brethren at Amoy hope to welcome to the fold of Christ.

The following thoughts of Mr. Talmage are very important: "This remarkable work may well fill our hearts with gratitude and encouragement. Heretofore, we have always been obliged to wait a long time before we were permitted to see much fruit of our labor; and we were almost led to the conclusion that such must always be the case, in carrying the gospel to a heathen people. Now we see that such need not be the course of events. We should preach the gospel with larger expectations, and in the hope of more immediate fruit. He 'who commanded the light to shine out of darkness,' can shine into the darkest minds, 'to give the light of the knowledge of the glory of God in the face of Christ Jesus' on the first announcement of the truth as it is in Jesus. When the proper time comes, and his church is made ready for the great accession, it will be an easy thing for him to accomplish the expectation that a nation shall be born at once."

#### *Personal Characteristics.*

The reader may wish to become better acquainted with the native brethren at Peh-chui-ia. Mr. Talmage says:

We have been especially interested in their lively faith, their praying spirit, their earnestness in the study of the Holy Scriptures, and, as a consequence of all this, their joy in the Holy Ghost. The house first rented was found too small and uncomfortable for our work. The adjoining house, of about the same size, and the upper part of the next house, have since been rented, and doors opened through the walls. Thus we have several rooms for lodging and conversation, and also for holding more private meetings than we could in the chapel. The members and inquirers spend the greater part of the Sabbath at the mission premises in studying the Scriptures, listening to the preaching of the Word, and in religious conversation and prayer. They go home only for their meals, and some not even for that. A part of them spend much of their time there in similar employments on other days of the week. When we have been with them, we have been much gratified by seeing their earnestness in the study of the Scriptures. They are continually coming to us for explanation of passages which they cannot understand. Often the voice of prayer will be heard from all parts of the house at once. They are but babes in Christ; yet their knowledge of the Scriptures is very remarkable. We feel it good for our own souls to be among them.

Passing to individuals, the letter of Mr. Talmage describes a family of cloth-dealers, the father of which belongs to the church, as do his three sons, the youngest being only twelve years old. "The mother is also said to be strong in the faith."

This family have been twice plundered. Once their house was set on fire by a band of robbers; and every thing was destroyed, themselves only escaping with their lives by a remarkable providence. These afflictions seem to have been employed by the Spirit of God in preparing their hearts for the reception of the gospel. On the first announcement of the Word, they were deeply impressed with its truth. The father, however, had a hard struggle; and the opposition from his neighbors was too much for him at the first. At one time, he resolved to run away from the place altogether. At another time, he meditated drowning himself. While in this state of mind, he derived much benefit from the counsel and earnest entreaties of his wife. She exhorted and besought him to exhibit the meekness and endurance taught by the meek and suffering Savior. He who never suffers his people to be tempted above that they are able to bear, at length raised him above the fear of man, and established his goings. On one occasion, when we were conversing with him, it was suggested that he might again be robbed. He replied that he did not believe he should be, for he now trusted in God. We suggested, "Perhaps the very fact that you have turned from idols to the service of the true God, may lead the enemies of the gospel to band together and plunder you." He answered, "I do not believe that they will. They will not, except it be the will of God. If it be his will, I also am willing." On one occasion, it was suggested that he might even be brought before magistrates because of the gospel. He answered that he had no anxiety on that subject. When the time came, the Holy Ghost would teach him what to speak. He has since had his faith put to the test; but his confidence was not disappointed. The enemies of the gospel banded together to demand of him money as his share of the expenses of some idolatrous celebration, resolving, if he refused to pay the money, to plunder his establishment. A crowd collected at his door to carry the resolution into effect. They made their demand for the money. But he was enabled to speak to them with such power, that they trembled in his presence, it is

said, and were glad to leave him alone. His sons, particularly the two youngest, are very interesting persons.

In respect to another individual, aged fifty-one, Mr. Talmage writes as follows:

For thirty-one years he was addicted to the smoking of opium. When the brethren first saw him, he seemed just ready to fall into the grave. He also had a bad reputation throughout the town, being accustomed to meddle with other people's business. He was a man of good natural abilities, and the people feared him. He has given up his opium and his other vile practices. His whole character seems to have undergone a thorough change. He also has been called, as have all the others in that town, to experience persecution. His enemies are those of his own house. His opium smoking, and all his other wickedness, they could endure; but they cannot endure his Christianity, his temperance, his meek and quiet spirit. One of my visits to Peh-chui-ia was on the day after his friends had been manifesting especial opposition to him. I found him greatly rejoicing that he had been called to suffer persecution for Christ's sake, and that he had been enabled to endure it so meekly. He said the Holy Scriptures had been verified, referring to Matthew v. 11, 12. He said that he had been enabled to preach the gospel to those who had met to oppose him for two hours, until his voice failed him. He was still quite hoarse from his much speaking. He had told them of the change which he had experienced through the power of the Holy Spirit on his heart; but he also said that he knew they could not understand his meaning, when he spoke of the work of the Holy Spirit in the heart. If they would worship Jesus, however, and pray to the Holy Spirit to change their hearts, as his had been changed, then they would understand him.

Such is the report which we are permitted to receive from Peh-chui-ia. Prior to the commencement of 1854, Mr. Talmage says, no Protestant missionary had ever visited that region. "All was darkness, thick darkness." "Now there is a Christian church there."

### *Description of Peh-chui-ia.*

The reader will naturally wish to know something of the place where the Lord has begun this gracious work, its relations to other cities and villages, &c. Mr. Talmage has given the following information in respect to it.

Peh-chui-ia contains, probably, some five or six thousand inhabitants. It is situated in the midst of a very lovely and fertile valley, on the south branch of the Chiang-chiu river, about twenty miles south-west of Amoy. It is about half way from Amoy to Chiang-chiu, a few miles off from the direct route. It is a market town at which, on twelve days of every month, there is a large concourse of people from the surrounding region. There is water communication to the city of Chiang-chiu, and to the large towns of Hai-teng, some seven or eight miles distant, and Chioh-be, some ten or twelve miles distant; also to many populous towns and villages still nearer. The place was not selected by ourselves, but by our Master, who has thrust us into it. Yet if we had desired a central position, where we could operate to the best advantage in the country between this and Chiang-chiu, perhaps no better one could have been selected. There are several boats, for the carrying of freight and passengers, passing daily between that place and Amoy. Unless they have favorable winds, they must take advantage of the favorable tides. The average time required for the passage is somewhat less than six hours.

### *Encouragement in other Places.*

It will be supposed, perhaps, that there must be more or less preparation for a work of the Lord in other places. The following extract will show that such is the fact.

The whole region around Amoy continues open, and more than open, to missionary labor. There would be the promise of a rich and speedy harvest, if only the laborers could be found. In some places the leaven of the gospel is already at work. Last week a man came to Amoy from Koa-jim, about ten miles beyond Peh-chui-ia, on the express errand of inviting some one to go and preach the gospel in his region. He represented the district as being in a very sad condition. The inhabitants of different villages were continually engaged in quarreling and fighting, and in plundering each other. He had twice heard something of the gospel, once at Peh-chui-ia, and once in some other place that Mr. Burns had visited. He hoped that, if these doctrines were published in his region, a better state of things would be the result. He was the bearer of a letter in behalf of several families, written by their school teacher, asking for some one to go and teach them. None of the mis-

sionaries are able to go at present; but three native Christians were sent to visit the place. They left Amoy last Monday morning, and returned to-day about noon. They brought back with them a very interesting report of the attention given to their message. The man who came to Amoy for help, had treated them very hospitably, furnishing them with food and lodgings, and refusing all remuneration. He bears a very good character in his neighborhood. The head-man of the village apparently took a deep interest in the doctrines of the Word, recommending them to others.

On Tuesday of this week, in company with a native Christian and one of our inquirers, I visited Te-soa, a small district, some fifteen miles north of Amoy, belonging to Tang-oa, and containing several villages. At one of these villages the widow woman lately baptized by us, mentioned in the former part of this letter, resides. We spent Tuesday night at her house. In the afternoon we had preached at a neighboring village. In the evening we preached to the inhabitants of her village. The next day we visited two other villages. In the afternoon and again in the evening, we proclaimed the gospel in a village containing nearly a thousand inhabitants to very large and attentive audiences. We lodged with a thrifty farmer, residing in the village, who had several times been to Amoy asking for Christian tracts, which he said he read for himself, and also to his neighbors. He furnished us with dinner, supper, lodging, and breakfast, and refused all remuneration. We returned to Amoy on Thursday, gratified with what we had seen.

In a village beyond Te-soa, also belonging to the department of Tang-oa, we have lately heard of an individual who had listened to the gospel at Amoy, and had been so far impressed with its truth and importance as to give up idolatry. He had even endured much persecution from his friends and neighbors, because he would not join with them in their idolatrous rites. He wished to come to Amoy and learn more of the truth, but dared not do so. The village to which he belongs took an active part with the insurgents, while they had possession of Amoy. Although he himself had had no personal share in the rebellion, he still feared that he might be involved with his village.

In connection with the foregoing statement, it should be known that the business of some of the

Christians at Peh-chui-ia leads them to travel much around the country; and wherever they go, they preach the gospel. Two or three cases of religious awakening are reported at Chioh-be; and it is found that these inquirers heard the gospel from the mouths of the Peh-chui-ia brethren. This fact is eminently cheering.

### *An Appeal for a Missionary.*

On the 30th of August Mr. Talmage wrote again, inclosing the subjoined appeal of the church at Peh-chui-ia for a missionary. It is addressed to the American Board, which these brethren call "the Public Society." "They tell us," says Mr. Talmage, "that every sentence has been prayed over. According to their own statement, they would write a sentence, and then pray, and then write another sentence, and then pray again."

By the mercy and grace of God, called to be little children of the Savior Jesus, we send this letter to the Public Society, desiring that God our Father, and the Lord Jesus Christ, may bestow grace and peace on all the saints connected with the Public Society.

We desire you to know the boundless grace and favor of God towards us, and in behalf of us, little children, heartily to thank God because that the announcement of God's grace has been conveyed by your nation to our nation, and to our province, even to Amoy, and to our market town, Peh-chui-ia. We desire the Public Society to be thoroughly informed, so that they may very heartily thank God and the Lord Jesus Christ; for we at Peh-chui-ia originally dwelt in the region of death and gloomy darkness, a place under the curse of God, and were exposed to God's righteous punishment. But, many thanks to God's compassion and mercy! the Holy Spirit influenced the pastors of your nation to send holy brethren, [Amoy native Christians,] in company with the English pastor, the teacher, William Burns, unto our market town, to unfold the holy announcement of grace, and preach the gospel. Many thanks to God, whose grace called several brethren, by day and by night, to listen to the preaching of the gospel, for the space of four months. Many thanks to the Holy Spirit, who opened our darkened hearts, and led us unto the Savior Jesus, whose precious blood delivers from sin. By the grace of God five persons were received into the church and baptized. Again, two months afterwards four persons were received into the church and baptized. There are still some ten persons and more, from different quarters, not yet baptized, who have been operated on, so that they listen to the preaching with gladness of heart.

By the will of God, the English pastor has been called to return to his own nation. Our place is distant from Amoy by water, sev-



eral tens of *lis*, so that it is difficult to come and go. The two pastors of your nation at Amoy have not a moment to spare from labor; for the holy brethren [native converts] there are many; and it is difficult for them to leave home.

We, the brethren of the church at our market town, with united heart pray, earnestly beseeching God again graciously to compassionate us, and send a pastor from the Public Society of your nation, that he may quickly come, and instruct us plainly in the gospel.

It is to be deplored—the brethren having heard the teacher William Burns preach the word a few months, their spiritual nature only just born again, not yet having obtained firmness in the faith—that just at this time, in the seventh month, the pastor should be separated from us. It is like the mother's milk failing her child. The Word to us, who are little children, is like milk. Day and night our tears flow; and with united heart we pray, earnestly beseeching God graciously to grant that of the disciples of the Lord Jesus a pastor hastily come, and preach to us the gospel, this food of grace with its savoriness of grace, in order to nourish and strengthen the faith of us, little children.

Moreover, we pray God to influence the saints of your nation that they may always keep us, little children, in remembrance. Therefore, on the 28th day of the 7th month, [August 21, 1854,] the brethren with united heart have prayed, earnestly beseeching God that this our general letter may be conveyed to the great Public Society, that you may certainly know these our affairs, and pray God, in behalf of us, that this our request may be granted. Please give our salutation to the brethren.

|            |                                                 |
|------------|-------------------------------------------------|
| KONG-BIAU, | } <i>The disciples of Jesus at Peh-chui-ia.</i> |
| TEK-IAM,   |                                                 |
| TEK-LIAN,  |                                                 |
| U-JU,      |                                                 |
| SI-BU,     |                                                 |
| JIT-SOM,   |                                                 |
| KI-AN,     |                                                 |
| LAM-SAN,   |                                                 |
| KIM-KOA,   |                                                 |

Presented to the Public Society that all the disciples may read it.

What answer shall be made to this petition? Are there no young men of the Reformed Dutch Church prepared to say, "Here am I, send me." Has not the time come, indeed, for a large reinforcement? Messrs. Doty and Talmage have long pleaded for additional laborers; and in this very communication there are many facts which strongly sustain and enforce their appeals. And has not the Lord uttered his voice? This rich blessing which he has bestowed upon the brethren at Amoy! Is it not from the God of missions? Most affectionately and earnestly is this request of the disciples at Peh-chui-ia commended to those whom it may concern.

## Shanghai.

LETTER FROM MR. AITCHISON, OCTOBER 2, 1854.

THE arrival of Messrs. Aitchison and Blodgett at Hong-kong has been already announced in the Herald. After spending a fortnight there, "entertained with Christian hospitality by the brethren of the London Missionary Society, Rev. Dr. Legge and Rev. I. Chalmers, and treated with fraternal kindness by Rev. Mr. Johnson, American Baptist Missionary," they proceeded to their destination.

### First Thoughts.

The subjoined extract will show us how a young missionary feels at the commencement of his labors in such a place as Shanghai.

On reaching this place, we received a cordial welcome and right hand of fellowship from Mr. Bridgman and his wife, and from the brethren connected with the different missions. An accession to the number of laborers, in these vast moral wastes, is an event in which all feel a common interest and a common joy. So I judge, both from the reception we met with, and from my own feelings when the Ariel recently arrived with a reinforcement for the Methodist mission. The study of the language, with the assistance of a native teacher, was commenced on the day subsequent to our arrival, and has been prosecuted with diligence to the present time. Our first attention is given of course to the local dialect, a knowledge of which is indispensable to success in preaching. To master it, seems almost like an impossibility at first view; but we are encouraged by others to hope that at the end of a single year, we shall be able to communicate a considerable amount of religious truth.

One thing which struck me forcibly at first, and continues to be a matter of daily wonder, is the number of the people. They congregate every where. The streets are thronged; the houses are crowded; the boats on the river are overflowing. You can find no retired spot, out of your own house, where you may go forth to walk like Isaac, and "meditate at the eventide." Take what direction you please, and penetrate as far as you will into "the country," you will find thickly inhabited hamlets, and be jostled by bustling passers-by. Mr. Poor, when in America, truly remarked that the human race is located in the

East. It is painful to mingle daily in these crowds of perishing men, and yet be speechless!

In connection with this point come thoughts of the magnitude of the work to be accomplished, and the inadequacy of the means now employed. How are these vast masses to be reached and impressed? How can their deeply rooted pride and prejudice be removed? What is to loosen their attachment to systems of error long since hoary with age? How can they be brought to accept a cross-bearing religion, taught by those whom they despise? And how is all this to be brought to pass through the medium of the most impracticable language spoken by man? We might despair, were we compelled to rely on the number or the wisdom of human instrumentalities. But with God all things are possible. He is "wonderful in counsel and excellent in working." Even now events seem to be looking toward a crisis, which may herald the day of China's redemption.

### Ceylon.

#### JOURNAL OF MR. POOR.

A FEW extracts from the journal of Mr. Poor, for the six months ending October 1, have been received at the Missionary House. No striking incidents are mentioned; still the patrons of the Board will be glad to see the subjoined paragraphs from the pen of this honored servant of Christ.

#### *English Preaching—Bibles—Native Efforts.*

July 9, (Sabbath.) I have preached a second time within a fortnight in English, at the Wesleyan mission chapel in Jaffna, owing to the temporary absence of Rev. Mr. Barber, who officiates alternately with his senior colleague in that place. Preaching occasionally in English, though quite out of the ordinary routine of labor, serves to awaken thoughts and associations that may be profitably cherished, while living among the heathen. It is pleasant, also, to have an opportunity for setting forth the claims of the heathen upon Christians who are borderers upon heathendom. It is evident, however, that living among or near the heathen has no natural tendency to awaken our sympathies in their behalf.

23, (Sabbath) I have preached to-day on the subject of the Jubilee Bible, three

hundred copies of which have been received by the mission as our portion of a grant made by the British and Foreign Bible Society, to be distributed gratuitously among the graduates from the higher mission seminaries in the province. Copies were presented to the graduates in attendance on the occasion; and parcels have since been despatched to those who reside in and near Colombo, Kandy, and some other places.

27. I have attended the anniversary of the Native Evangelical Society at Oodooville. The report showed an encouraging state of things in regard to funds. The managers of the society are in a fair way for cultivating more sympathy with the missionaries in carrying on their work among the Hindoos. The subjects of the addresses were founded on the injunction, "Honor the Lord with thy substance, and with the first fruits of all thine increase."

#### *A Temperance Meeting.*

Soon after the last date, Mr. Poor went to Naranantany, to spend a week in missionary labor. He was much interested in the execution of his plan; and he found not a little to show that the work of the Lord was advancing in that part of Ceylon. Possibly the following account of a temperance meeting which he attended, will not be regarded as particularly cheering; but even this has its bright side.

Wherever Romanists are found in our field, drinking usages are observed; and we wish we could report that total abstinence from all that intoxicates is uniformly a concomitant of Protestantism, whether among Europeans or natives. The temperance meeting held in our mission bungalow at Naranantany, was in more respects than one "a spirited affair." Special pains were taken by the native assistants to assemble the people, both Catholic and heathen.

An aged Romanist of an influential family, who formerly resided at Panditeripo, with whom we have had intercourse from time to time since the year 1817, and who has ever been inclined to search the Scriptures, was unexpectedly present. I say "unexpectedly present;" for, when visited by one of the catechists half an hour before the meeting, he was thought to be in an unfit state to appear abroad. On his coming in, he took a seat at the head of the assembly, and near my right hand. After prayer had been offered, the exercises were commenced by the reading of a selection of

passages from the Old and New Testament, beginning with, "Wine is a mocker, strong drink is raging," &c. During the reading, there was a profound silence, with the exception of an occasional interrogatory from my aged friend, as to the period in which that was written: "In the reign of what king did that take place?" &c. &c. Four addresses were then made by Christian native speakers, who evidently spoke under the impression that they had a worthy audience before them, and that they were dealing with a practical subject.

After the meeting had been brought to a satisfactory conclusion, and the benediction had been pronounced, my friend started forward, and requested, or rather commanded, the audience to be seated, with the exception of the school children, whom he hurried out of the bungalow. Then turning to me, he requested that I would read the history of Noah. Perceiving what was his intention, I read the account of his planting a vineyard, and drinking to excess the wine thereof. "That is the man," said he, "whom you would exclude from the kingdom of heaven!" Taking that as his starting point, he gave a rapid view of all the principal passages of the Old Testament and New in which wine is eulogized, dilating upon what was said of our Lord as a wine bibber, and of Paul's advice to Timothy. In his eloquent speech, he very well embodied what is usually urged by Europeans as an apology for not espousing the cause of total abstinence. Feeling that he had unquestionably got his case, he began to sing and to dance; and he then gave a specimen of the manner in which he said he was wont to pray. At such an exhibition all present, including the Roman Catholic elder, and other principal inhabitants of the village, were struck with shame and pity for the old man, who thus publicly exposed himself to view as a drunkard. The whole scene was an impressive commentary upon the introductory passage, "Wine is a mocker."

#### LETTER FROM MR. MEIGS.

##### *Opposition of the Natives.*

Two letters have been received from Mr. Meigs, embodying statements of general interest. In the first of these, dated October 4, he wrote as follows:

I still have reason to speak of discour-

agements, arising principally from the providential dealings of God with this people. In my last letter I mentioned their having suffered for want of rain. This want has continued till the present time. A few light showers have fallen in different parts of the province; but in this parish, for more than ten months, it has rained very little. In thirty-eight years, I have never known such another season. The cattle, most of them at least, are mere walking skeletons. Rice and other grain is selling at about double the usual price. It is now late in the season for sowing their fields, and sufficient rain has not fallen to enable them to do this. Their prospects are, therefore, very gloomy.

Cholera has prevailed most of the year, and swept off great numbers of the people. I am happy to say, however, that it has now greatly abated in most parts of the province. But the small-pox continues to rage; and when it will cease, it is impossible to say; perhaps not while it can find victims to prey upon. It is not, however, of the most virulent type.

I mention these facts principally with reference to the effects which they have on my labors among the people. Instead of seeing and feeling that the hand of the Lord is heavy upon them, many of them are more stout than ever in their rebellion against him. They even tell us that we are the cause of all these evils; though we have taken abundant occasion to show them, from the word of God, that these sore judgments are sent by the Lord on account of their sins. The effect of the cholera and small-pox has been to break up most of my schools, and to prevent the children from coming to the station on the Sabbath and on Tuesday, when they have been accustomed to assemble for instruction and religious worship. Even now only about half of my schools are in operation. It has also affected the attendance of adults on the Sabbath at the station, and at our evening meetings in the villages; and it has also thrown many obstacles in the way of my morning meetings at their houses. What will be the ultimate effect of these judgments upon them, I know not. They seem at present to be more and more hardened in their iniquities; and the difficulty of bringing the great truths of the gospel to bear upon their minds is greatly increased by these calamities. Earnest prayer in their behalf is obviously a very important duty at the present time.



Mr. Meigs also says that the publication and sale of books and tracts in favor of heathenism and against Christianity, from the press in Wannarponny, being rather a new thing in Jaffna, causes many of the heathen to rejoice, and to hope that the labors of the missionaries will soon be overthrown. Ultimately, no doubt, these publications, by creating a spirit of inquiry among the people, may in the providence of God be overruled for the furtherance of the gospel. But at present multitudes eagerly read these infidel and blasphemous statements against the Bible.

### September Meeting.

On the 3d of November, Mr. Meigs wrote again in the following language:

It becomes my duty to give you a brief account of the annual convocation of the American mission churches in Jaffna, which was held at Batticotta, September 14, 1854, in connection with the meeting of the Board at Hartford. All of our own number were present, except those who had gone to the continent, with a very large proportion of the native members of our churches. The day was pleasant, and the meeting was one of great interest.

1. In the morning, the services were begun with prayer, reading the second Psalm and a few select verses from the New Testament, and giving out a hymn.

2. Mr. Burnell gave us an interesting account of the progress of the gospel in China during the past year, mentioning particularly the opening prospects in that country and in Japan, the additional number of missionaries sent to China, and the resolution of the British and Foreign Bible Society to supply the Chinese with a million of New Testaments. He then gave us some account of the progress of the rebellion, and of the treaty that has been made between the United States and Japan.

3. Mr. Poor next submitted a very interesting statistical statement in regard to the progress of the gospel in India. Even in this dark land, where the gospel meets with such violent opposition from the priesthood and people, there is a decided advance in the work.

4. Mr. Smith, with the assistance of Bidwell's large map, described what is doing among the Armenians and Nestorians in Western Asia, and in European Turkey; and also the formation of a society in England to raise funds for the assistance of our missionaries in Turkey.

5. Mr. Sanders next told us of the interesting work of the Lord in the Sand-

wich Islands, and in the other islands of the Pacific, especially of the missions sent out from the Sandwich Islands.

6. Mr. S. Payson, native preacher, spoke of what is doing by the Native Evangelical Society in Jaffna.

7. Mr. N. Niles, native preacher, then made a very animated and interesting address on the following subjects:—"Aspects of the work in Jaffna;" "What more can be done by the missionaries and native assistants to forward the work?"

In the afternoon we all united in the celebration of the Lord's Supper. Mr. Spaulding commenced by giving out a hymn, which was sung by the audience. He then gave us a very interesting address as preparatory to the communion, and administered the bread. The wine was administered by myself.

These annual convocations are always occasions of great interest and profit to ourselves and to our native members. They give them enlarged ideas of what is doing to spread the gospel throughout the world, and encourage them in their efforts to evangelize their own countrymen. They also bring us into intimate communion and fellowship with our dear patrons and friends in our native land. We feel that we are one with them, and that we are especially remembered at that interesting season when we all draw near the Lord, and hold communion with him and with each other at his table.

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LETTER FROM MR. SANDERS, OCTOBER  
9, 1854.

### Schools—Vice.

In giving an account of the missionary work at Chavagacherry, during the second and third quarters of 1854, Mr. Sanders first speaks of the schools. Of these there are two at the station, neither of which can be regarded as "prosperous;" and there are eleven others, all of them Tamil, respecting which "there is nothing of special interest to report." Many of the pupils have died of the cholera. Out of forty-five boys in one school, nineteen were cut down by this fearful scourge.

In the Sabbath school, the smaller children have been instructed in the catechism, and the larger in the Gospel of Matthew. The Bible class which meets in the study of Mr. Sanders, has been continued with unabated interest. "It is taught by one of the catechists; and it now contains six pupils, five of whom seem seriously inclined, and all of whom have received much ben-

elit. One gives very good evidence of a change of heart."

Intemperance and gambling are two evils which are rife at Chavagacherry. "They prevail," says Mr. Sanders, "to a very great extent. They seem to go hand in hand among many of the wealthy and more influential; while the poorer classes hold to the former, but less frequently practice the latter. Occasional temperance meetings have been held at the station, and in the villages where our schools are established. At such times the evils of the practice have been set forth in such a light as to induce quite a large number to sign the pledge; and a restraining influence has been exerted upon others."

### *Religious Services.*

Mr. Sanders regards the monthly concert as particularly beneficial to his people. "It brings stately before them those facts which bear directly on the progress of Christ's kingdom, and are intended to cheer the heart and arouse to action those who are professedly identified with the cause of redemption."

The entire routine of services at Chavagacherry need not be described. In addition to the more public and formal assemblies, meetings are held at private houses, which have some advantages over all others. Mrs. Sanders meets the Christian mothers every month, when their children become the subjects of consultation and prayer. She also has a weekly prayer meeting on Sunday afternoon, which is attended by the Christian and a few heathen women. The weekly recitation of the helpers in Romans and Rhenius' Body of Divinity, has been attended with the usual interest. During the greater part of the past six months, Mr. Sanders has been in the practice of meeting those of his catechists who live near the station half an hour each morning, for the purpose of consultation and prayer, and to hear their report of the previous day's labor. "It is a most favorable opportunity for making suggestions and giving instruction on those topics which are of a practical nature."

### *Light and Shade.*

Mr. Sanders gives us a few incidents taken from his missionary experience. "About nine months ago," he says, "a man from a village three miles and a half east of the station began to attend our church regularly on the Sabbath. He was almost always in his seat at the opening of our services, listened with apparent interest, and seldom failed to come and talk with me in my study after meeting. I had many conversations with him on the Bible, the Savior, the great salvation, the evidences of the truth of Christianity, &c. When he expressed himself as no longer a doubter, I asked him what argument

was strongest in his mind in favor of the truth of the Christian religion? His prompt reply was, 'Christianity must be true, because your houses of worship are so much more beautiful than those of the heathen. Their temples are built of mud walls, but yours are of nice chunam.' Soon after this conversation, his real motives began to appear. His object was worldly gain; and when he failed in securing that, his interest began to decline. He has not been present at the Sabbath services for nearly two months."

But he mentions another case of somewhat greater promise. "A young man, whose relatives stand high in the heathen community, has seldom failed to be present on the Sabbath since I came to Chavagacherry. He refers the commencement of his interest to his school-boy days. During the past six months, he has apparently gained strength rapidly. He gives very good evidence of a change of heart, and wishes to unite with the church."

The following sketch of one who may be charitably regarded as a sincere inquirer, is not without its interest. "Another young man is reading the Bible weekly with a catechist, besides his own private reading, and is to all appearance an honest inquirer. He still professes to be a heathen, but says that truth is his earnest desire, and that he will cheerfully use the appropriate means for ascertaining God's will. In connection with reading the Bible, he has adopted the practice of morning and evening prayer. He yields one heathen tenet after another, so that we feel that the truth is gaining admittance to his heart."

In the subjoined extract are grouped together three other cases, which are considered more or less hopeful by Mr. Sanders. May his expectations be fully realized! "A heathen, about forty years old, purchased a Bible one year ago, and manifested some interest in the salvation of his soul. Since that time, he has continued to read both the Old and New Testaments, has attended to the duty of prayer and the requirements of the gospel. He lives three miles from the station; but we learn from his relatives that he reads the Word and prays daily. He is wishing to unite with our church; and there are many things encouraging in his case. In another village, three miles distant, a man forty-five years old has requested us to come weekly and explain to him the Scriptures. He is a fisherman, and seems to have a clearer view than most heathen of the necessity of a Savior. He has already finished a part of Matthew's Gospel. A girl who was educated in the Batticotta station school, gives pleasing evidence of a change of heart. Her conversation, her fondness for religious truth, and her prayers, indicate her love for Christ."

Mr. Sanders spends a portion of his time in visiting from house to house. "It has been," he

says, "a pleasant and profitable part of my work." The topics of conversation at such times are almost wholly religious. Some of the interviews he has reported; but there is not room for them in the present number of the Herald.

### Oroomiah.

#### LETTERS FROM MR. COAN.

A FEW extracts from the recent letters of Mr. Coan will be read with interest by the friends of the Nestorian mission. The first of these extracts, from a communication dated October 18, relates to a subject which has occasioned some solicitude in this country.

#### *The War—Toleration.*

The war has not yet seriously affected us in our labors. Indeed, we never had greater encouragements to labor in this field. The only inconvenience which we experience, is the irregularity and detention of our mails and boxes. But Mr. Khanikoff, the Russian Consul at Tabreez, has very kindly informed us, through Mr. Stevens, that he has obtained permission from Prince Bebutoff, the Russian commander-in-chief in Georgia, for the safe transmission of our "letters and journals, effects and medicines" over that part of the road now in possession of the Russian forces. He simply requests that no official despatches be transmitted in these boxes or packets. In view of this kind and generous act, the mission passed appropriate resolutions.

The value of the firman of the Persian government, in favor of religious liberty, is not fully known as yet. Hence the necessity of the following announcement.

As a mission we are somewhat scattered; Messrs. Breath and Stoddard being at Tabreez on business, and Mr. Cochran having gone to Salmas to spend a few days in missionary labors, and in trying to encourage the little company of Protestants there, who have of late suffered much persecution. This matter has been referred by Mr. Abbott, English Consul at Tabreez, to Tehran; and the question will soon be decided, whether the firman granting religious liberty is a dead letter or not.

#### *Oppression of the Nestorians.*

Mr. Coan states some facts in the subjoined extract, which will excite emotions of sadness. But the Christian anticipates the triumph of the

gospel in every land; and he knows that the reign of our Emmanuel will put an end to oppression and violence.

The attendance upon our religious services on the Sabbath, as usual, is smaller now than at any other season of the year, owing to the fact that the people are obliged to remain in their vineyards and threshing floors, to save from the hands of thieves what little their oppressors leave them. The longer I remain in Persia, the more is my soul sickened by the rank and cruel wrongs which the poor Nestorians suffer.

The government is demanding a return of the pay, miserable as it was, of the disbanded Nestorian soldiers, received for the year or more they were in service. Even the poor widowed mother of a son, who was forced to be a soldier against his will, and who died neglected by the roadside, and was cast with indecent haste into a hole near by, is obliged to pay for the bread which her poor boy ate while a soldier, and return, to the last farthing, the mere pittance of wages allowed him, with the little clothing he had received.

But it is a glorious privilege to point the poor oppressed spirit to a land where there is no oppression, where sorrow and sighing are no more. It would seem that this crushed and bleeding people would be so humbled as to be the more ready to listen to the sweet accents of mercy in the gospel, and seek a portion beyond the reach of all foes; but their necks are callous from long bearing the yoke; and, like the Israelites of old, they seem little disposed to listen to the story of that better country. But the day is coming, when even these bigoted Mussulmans, who cast out the name of Christ as evil, and who regard his disciples and those called by his name as "dogs," shall bow the knee and confess that Christ is Lord, to the glory of God the Father.

#### *Interest in Khosrova.*

On the 21st of October, Mr. Coan communicated the following item of intelligence.

Our brethren have returned from Tabreez and Salmas in health and safety. Mr. Cochran went first to a Nestorian village; but as soon as the people of Khosrova, the papal village, learned that he was there, they waited upon him, and desired him to go to their village. During his stay of a week there, his house was thronged every evening with from fifty to one hundred and fifty people, eager to listen to the preaching of the



Word. The Bishops and priests raged, and stirred up the agent of the master of the village (who lives in Tabreez) to endeavor to drive our brother out of the village; but the attempt failed. Sixty houses gave their names and seals, wishing to become Protestants. They are exceedingly desirous of having a missionary among them. They even threatened to come and take one of us by force to live among them. If protection can be guaranteed, there is no field more promising. But where is the man? Mr. Rhea is alone in the mountains, and our strength in Oroomiah is more than overtasked. Send us men; but above all, give us your prayers.

### Gawar.

LETTER FROM MR. RHEA, OCTOBER 18, 1854.

THE following letter will assist the reader to form a correct idea of the varied trials to which the Gawar station is exposed. It is published without abridgment.

### *The Bishop's Opposition.*

On the day before Mr. Crane's death, Jab Khan, with whom you must be now well acquainted, came to me and said, presenting the seal of the Bishop, "By this seal you must know that I am the agent of the Bishop and the people of Gawar, and we have two requests to make of you. We wish you to take up the timbers from the stable which you are building within ten days, or we shall see who is the stronger of the two. We supposed you were only guests in the country; but from your building this summer it is evident that you intend to become permanent residents. This we cannot allow. And, in the second place, we are not willing that you should preach any more in our villages."

I showed him all the attentions we are accustomed to show to strangers who visit us, and endeavored to reason with him about the wickedness of his conduct, and the utter folly of all his attempts to get us out of the country. I told him that, of course, we were acknowledged residents of the country by the Sultan; that our house and our home were here; and that we certainly intended to stay. Moreover, I said, we intend to embrace every opportunity to preach Christ in all the villages, as we have done to all who will hear. He threatened to come

and tear our house down, if we continued to build, and went off. I paid no attention to his demands or his threats, but went forward and completed the house.

In a few days, while I was in Oroomiah, he came again, and threatened to pull down the house. Some of the young men of the village, having become disgusted with his insolence, were about to give him a sound beating; but he put whip to his horse, and left in great fear. The Bishop, finding he had failed to frighten us from prosecuting our work, sent Jab Khan among the villages to collect a mob, who might execute the threat which they had made. I had employed a young man, a relative of one of the most powerful of the Koordish chiefs in this region, who has always been friendly to us, to guard our premises during my absence. When the old chief heard of what was going on, he sent to the rioters, and defied them to touch our premises.

### *Deacon Tamo imprisoned.*

The blow falls in an unexpected quarter. An innocent man, who has had large experience in these matters, is made the victim.

Our enemies being again foiled, they now resort to a miserable trick. They bribe the Moodir; who sits down, and makes out a false indictment against Tamo, charging him with the crime of putting up a house, and forcing Koords to work for him without pay! This false charge he sent to Mustapha Pasha, in Bash Kulla, who recently arrived there; and on Wednesday evening September 20, while going to a neighboring village, Tamo was seized by five Turkish horsemen, and carried to Dizza. The Moodir said to him, "You are the murderer of the soldier who was killed in your village two years ago; and you cannot be released until you pay six hundred and twenty tomans." The next morning he was dragged off to Bash Kulla. Eshoo, his brother, a grey-headed old man, accompanied him to comfort him in his tribulations; and it was affecting to hear the old man tell how he went, time after time, and fell at the feet of the Pasha, and kissed his feet, imploring him to release his brother.

As soon as we heard in Oroomiah of Tamo's arrest, we immediately sent a messenger to Mr. Stevens, to obtain letters from him to Mustapha Pasha, with whom he was acquainted. He promptly and very kindly complied with our request; and Mr. Breath and myself

hastened to Bash Kulla. We were surprised, on reaching Bash Kulla, to find that Tamo had been released the day before, and had gone to his home. All that we could learn from the Pasha was, that Tamo had been charged with oppressing some Koords, and he had reproved him and sent him home again. We took occasion to make him acquainted with the true state of things here, and gave him a brief history of all that had taken place during our residence in Gawar. He made very fair promises that he would see that our people hereafter were not abused. When we reached Gawar, we learned from Tamo that when the Pasha called him, he asked him why he had been oppressing the people. Tamo asserted his innocence, and said, "Let my accusers come and substantiate their charges before the Pasha." He was kept a prisoner five days, during the day time working like a hero, and at night sleeping with a heavy chain around his neck. After five days the Pasha, doubtless for political reasons, released him and sent him to his home. Thus God puts his enemies to shame.

#### *Bearing of the Pasha.*

The concluding paragraph of this letter encourages the hope that the Gawar station will have a season of rest.

The Pasha has been on our plain for several days. Mohammed Aga, a chief of some note, has refused this summer to pay his taxes, and has also been committing robberies among the Nestorian villages. The Pasha brought with him a force of several hundred men, went to the large village of the rebel chief, frightened him into submission, and collected the taxes in full. He also demanded retribution for what he had plundered.

I called on him yesterday. He treated me very civilly, and promised to protect us and our people from oppression. He said he would certainly punish the Moordir; and hereafter he would be responsible himself for his good behavior. Thus God mingles mercies in the bitter cup of sorrow which he has given us so recently. Shall we not ever confide in him implicitly?

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#### Arabkir.

LETTER FROM MR. DUNMORE, OCTOBER 24, 1854.

THE intelligence from this station has been quite interesting of late; and the present com-

munication will be read with feelings of satisfaction and hope. Such is the nature of the work which is going forward in that region, so manifest and remarkable is the agency of the Spirit therein, that we cannot doubt as to the ultimate issue.

#### *The Vartabed—Margos—Nicogos.*

The letter of Mr. Dunmore is derived chiefly from the reports of the native helpers.

The Vartabed has recently made one of his tours through the villages, to look after his scattered flock. A few days after he left the city, we put our Boanerges on his track, and he soon returned. He had passed hastily through several villages, and reached Mashkir, where he displayed his true colors. He boasted in the church that he had recently preached a sermon in Arabkir (which no body, of course, ever heard of) that the Protestants were not able to answer. Our helper in Mashkir at once addressed him a note, requesting the privilege of answering the wonderful sermon that he had preached in Arabkir; but the Vartabed replied that he would neither receive him into his presence, nor exchange a word with him. He would not allow himself to be defiled by his touch, or even condescend to inform him of the subject of the unanswerable discourse. And thus, by great swelling words of vanity, he relieved himself of the necessity of a longer stay, and left a decided impression in favor of Protestantism on the minds of all. His professed friends have respect only for his beard. Margos sought an interview with him, and would gladly have met him any where in open discussion; but the Vartabed carefully avoided him, and hastened to return.

At a village near Mashkir, notorious for its darkness and hatred of the light, Margos was refused quarters for the night; and he retired to rest on the bosom of his mother earth, with the canopy of heaven for his covering. Next morning was the Sabbath; and he found himself on the road between the village and the church, where the multitude passed by, as they went to perform their morning ceremonies. Not at all daunted or disheartened by the threats of the past night, when the villagers came along, he lifted up his voice like a trumpet, and began boldly to declare to the people their sins. The result was, that he had a peaceful audience nearly all the day, and till late at night; and not a few were on his side before the sun went down. Monday morning, before the sun was up, they began to gather about him

again, and listened till mid-day, when he took friendly leave of them, rejoicing that some had received the Word with gladness, who before were as ignorant of the way of salvation as the beasts that perish.

A few weeks since, another of our native helpers, Nicogos, visited Tschemishgezek, where he spent a few days only, preaching to those who ventured to call on him. At first he had access to a goodly number of Armenians; but soon the worldly-wise, seeing their craft in danger, began to make an uproar. This sufficed to thin out the ranks of public seekers after truth. It was comparatively a new thing to them. But one priest, more honorable than the rest, came to Nicogos, and proposed to have a fair examination of "this new way." He said, "Come to my church, and let us there compare our Bibles; if you are in the right, I will henceforth preach the gospel to my people." But he had scarcely said this, when one of the craft, alarmed at his perilous condition, suddenly called away the priest, and he was seen no more. To get rid of this "gospel-man," they must call in the aid of lawless Koords; for the Moodir was a friend of the Protestants, and would not drive him away. Finding the authorities too weak to protect him, after his door had been broken in by night, Nicogos thought it the part of prudence to leave the place before the morning dawned.

### *A Protestant Koordish Chief.*

But the most striking and hopeful statement in Mr. Dunmore's letter, is the following:

While at Tschemishgezek, Nicogos had a most interesting interview with the Koordish Chief, of whom you have heard through some of Mr. Clark's communications. He is one of seven chiefs in the region of Tschemishgezek; and he seems to be a most remarkable man. Four or five years since he got hold of a Testament, that had been given to a Mohammedan by one of the Protestants of this city. He read it and re-read it, again and again; and he caused it to be read to his people. Ever since he has been teaching them from it. Nicogos says, "When he called to see me, he sat down, and began to talk like a meek Christian. He interrogated me respecting my faith and Christian experience; and he showed such familiarity with the doctrines and precepts of the gospel, and such a knowledge of the inner life, that I was amazed. I said

within myself, 'What sort of person is this before me? Is he a missionary, examining me for admission to the church?' After he had satisfied himself with making inquiries about the Protestant faith and practice, he said, 'Now I will tell you what we believe and do. We believe the gospel, and know no other book. We believe in Christ, the Son of God, our only Savior, and know nothing of Mohammed. He was a lying prophet. We are Protestants. We celebrate the Lord's Supper once in the year. We did it before we found the gospel; but now we do it according to the gospel, as our Savior did. We have a church, with a committee to examine every one who wishes to enter it; and if he is not a good man we do not admit him. If two men have had a quarrel, or have been enemies, we have them reconciled before they come to the table of our Lord. And we have them stand up before the congregation, join hands, and promise before God and men that they will not only forgive one another for the past, but will henceforth walk together in love. I call my people together on the Sabbath, and teach them to fear God and keep his commandments. Many of them are bad men; but I hope by the blessing of God they will all become obedient to the truth.'

Such is the statement of a truly wonderful man. Verily the Sun of righteousness has risen over these dark mountain tops. The gloom of night is breaking away; and the Dayspring from on high hath visited this people, to give light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace. This Koordish Chief is now interested in the spread of the gospel and in our work, as one of our number. He requested Nicogos to be sure and let him know when we should form a church at Mashkir, that he might be present. His wife too, who seems to possess a kindred spirit, said that when a chapel should be built for the Protestants in Tschemishgezek, she would give her gold to help.

### *Nominal Moslems.*

Another paragraph from this communication will be read with peculiar interest.

There is a sect of nominal Moslems scattered through this region, of whom I think you have not heard. They bear the name Kuzulbash, which means, literally, "red head." But why this name has been given them, I am not



able as yet to determine. Some say that it indicates an eastern origin. In Armenian it means "Persian." We may learn more of this hereafter. They are certainly a remarkable people, and deserve our notice. Though they are claimed by the Moslems, they are no followers of Mohammed. They believe in Christ, the Son of God, so far as they have a knowledge of him. They receive the Word with gladness; and our "Apostle to the Gentiles," who has been wandering over these mountains the past five years preaching Christ, declares that he has not found so great faith among any class of men as in these Kuzulbash. They never, or almost never, go through the Moslem forms of prayer; nor do they keep their fast. They are a people by themselves, a peculiar people, and open to the gospel. Indeed, they are anxious to get it, and some have it already. They have some absurd notions and idolatrous practices. For instance, when they find a piece of black wood, they begin to worship it, and say it is a relic of some holy man, or of his horse. We hope to get at more facts in their history and belief. The Turks seem to regard them, very much as they do the Koords, as worthless heretics, and not worth caring for; and I think that no very serious trouble would come to them from that quarter, if they were all to embrace the truth openly.

### Smyrna.

LETTER FROM MR. LADD, NOVEMBER 6,  
1854.

#### *A Church organized at Thyatira.*

It is the privilege of Mr. Ladd to announce the formation of a church at Akhissar, the ancient Thyatira. This intelligence will be received with lively satisfaction by Christians in the United States. How remarkable the providence that has reserved this work for missionaries sent forth from this country! And what a motive have we in this fact for still greater diligence in the work which the Lord has assigned us in Western Asia!

Thyatira is two days' journey from Smyrna. It rests upon a rich plain, with low mountains near at hand. It is well watered; and gardens, vineyards and beautiful fields encircle it. Mr. Ladd was continually reminded of the past splendor of this ancient city by the "numerous broken columns," and "fragments of polished and finely chiseled marble," which are seen on every side. The lapsed condition of its

churches is aptly represented by these instructive ruins. The population of the place is supposed to be twelve or fifteen thousand, of whom nearly one-fifth are Greeks. The Armenians are set down as two hundred and fifty in number. The Protestants seem to belong, for the most part, to the former sect. Having endured persecution hitherto in a spirit which has deeply interested the mission in their case, it is hoped that some, at least, have experienced the renewing grace of God. It was with this feeling that Mr. Ladd left Smyrna to visit them; and it will be seen that he was not disappointed.

Immediately on my arrival, I began to examine those of the Protestants who seemed the most likely to be proper persons to be admitted to Christian fellowship; and finally, after all the testimony which I could obtain from others, and by means of private interviews with each individual, I deemed it expedient to organize a church consisting of five members, three of whom are females. Three other persons whom I examined, I thought it advisable to defer for the present; to which no objection was manifested. Another individual, it is hoped, may soon be admitted to the privileges of the church. I spent but one Sabbath at Thyatira. I preached twice, and administered the Lord's Supper to the little flock of Protestant believers, and baptized a child; it being the first time that these ordinances have been administered there among our friends. In the morning I had fourteen hearers, all Protestants, to be relied on as a nucleus for a congregation; and in the afternoon I had twenty-four, most of whom were attentive listeners.

This little community, though it has suffered severe persecutions in time past, is now comparatively free from such trials. Some of the Greeks are, no doubt, at heart as bitter opposers as ever; but they are restrained, since public opinion is turning in favor of the Protestants, who are respected by the Armenians, by large numbers of the Greeks, and by the Mussulmans. A Greek woman, a neighbor of the family with which I lodged, was formerly a violent opposer; but while I was there, she called on this household in the most familiar and friendly manner.

#### *The Prospect.*

Mr. Ladd regards the prospects of this little church as encouraging. In reference to this point he writes as follows:

The Protestants are gradually gain-

ing esteem among the people; and this shows that our doctrines are becoming better understood and more respected, than they have heretofore been. I was told that about a hundred Greeks have openly expressed their conviction that the truth is with us. Though they understand very clearly the great errors of the Greek church, they are still generally deficient in religious knowledge, having had but very little teaching from others; and they are very desirous of being instructed. They are in the condition of those just emerging from darkness, and needing some one to guide them.

The state of feeling and the views prevalent among the Greeks and Armenians at Thyatira afford strong encouragement, that the regular preaching of the truth would soon draw together an enlarged congregation on the Sabbath. Great numbers in both these communions are held very loosely to their present church relations. Many have hitherto been kept from becoming Protestants chiefly by the foolish fears, which still prevail here and in many other places in Asia Minor, that the Russian Emperor will gain the ascendancy in this country,

and will destroy all the Protestant subjects of the Sultan. Then they suppose that a synod will be convened, and will promulgate some new church organization and regulations; in which case they themselves will be ready to adopt whatever religion the synod shall establish, whether Protestant or Greek, or a mixture of both.

The Armenians have one small church and an ignorant priest at Thyatira. But they have so generally become convinced of the errors which are taught by the priest that, as I was told by the Greek Protestants, only five or six church-going Armenians are to be found. Of the rest, many never go to church; others attend very rarely; and they even ridicule the ceremonies performed there. A son of the priest not long ago, either from his own convictions of the truth, or seeing the general disrepute in which his father's office was held, told his father that he must leave the priesthood, or he himself should leave his father's house. As the father did not feel inclined to give up his office, the young man went to a neighboring village, and engaged in business, where he continues to the present time.

## Miscellanies.

### BIBLIOGRAPHICAL NOTICES.

*A Cyclopedic of Missions, containing a comprehensive View of Missionary Operations throughout the World, with geographical Descriptions and Accounts of the social, moral and religious Condition of the People.* By Rev. Harvey Newcomb. New York: Charles Scribner, 145 Nassau Street, 1854. pp. 734.

Mr. Newcomb has performed a valuable service for Christians in this country by sending forth this volume to the churches. Such a work was greatly needed. Inquiries have been made, in all directions, for something that might justly be called a "Hand-book of Missions." Pastors were often embarrassed in preparing themselves for the monthly concert. Laymen wished to become more perfectly acquainted with the various missionary societies, their labors and their success, in different parts of the world. But the book which they wanted, was not to be found, for it had not been written. This *Cyclopedia of Missions* will do much toward supplying a deficiency which so many have felt.

The plan of the work appears in general from the title page. It is the aim of the author to present "a comprehensive view of missionary

operations throughout the world," describing the agencies employed, the fields occupied, and the results already obtained. In addition to all this, he endeavors to give a large amount of information on a variety of subjects having more or less connection with the missionary enterprise. Hence we have "geographical descriptions, and accounts of the social, moral and religious condition of the people."

"But has this plan been well executed?" "Is the book, on the whole, what it purports to be?" "Does it deserve a place in the libraries of those who would have a general familiarity with the missionary work?" These inquiries may be answered in the affirmative. There are, indeed, some errors and defects, which can easily be corrected, and which will receive due attention, doubtless, before the second edition shall be issued. A perfect hand-book of missions would have contained more on some topics, and less on others. The German missions, for example, should have had a fuller notice, as the author desired and intended. A little compression in certain parts of the volume would not have been amiss. But those who look carefully at the magnitude and difficulties of Mr. Newcomb's under

taking, will pronounce his success decided and most gratifying. He has secured the co-operation of men who were eminently qualified to render him the assistance which he needed; he has been laborious and faithful in his own researches; and as a whole the book must be regarded as one of great value.

It will be found particularly serviceable in giving interest to the monthly concert. Those who communicate missionary intelligence at this meeting, whether ministers or laymen, can hardly afford to be without it. In addition to the stores of information which it contains, it has thirty-two maps, "some of them original, having been drawn by missionaries who have been on the ground," while others were "compiled with much labor." With all these facilities for making the concert interesting and instructive, pastors and others will feel that they have new motives for seeking to develop more fully the missionary spirit in their churches. Is it not so, brethren?

*Life and Letters of the Rev. Daniel Temple, for twenty-three years a Missionary of the American Board of Commissioners for Foreign Missions in Western Asia, by his Son, Rev. Daniel H. Temple. With an Introductory Notice, by Rev. R. S. Storrs, D. D. Boston, Congregational Board of Publication, 1855.*

This volume has not been given to the public for the sake of the dead, but as "a precious offering to the living." The surviving members of the family can never fail, indeed, to cherish and honor the memory of one who proved himself so worthy of their love; but they would not have deemed it wise to prepare a tribute of affection which should have no higher end in view. It is because Mr. Temple was a man of uncommon spirituality, that they have consented to the publication of his *Life and Letters*. Others may be benefited by an example which is so bright and winning, and by words which are so scriptural and Christ-like. Therefore it is that they open their treasures to all who are seeking for "durable riches."

Those who open this volume in the expectation of finding it replete with stirring incidents, will be disappointed. Those who look for a history of high and memorable achievements, will not find it. The life of Mr. Temple was far from being peculiarly eventful. Though earnest and faithful in his work, he had but little of that success as a missionary which can be presented in formal statements. He was called to serve and honor his Master in ways that, for the most part, lie outside of the ordinary duties of a preacher to the Gentiles. But to one who would gladly commune with a mind of rare Christian experience, and study his meditations and exercises for a reflex and abiding influence, this volume will be truly welcome. It should not be perused as we peruse a thrilling narrative. If we would receive

its full savor, we must keep it by us, that we may turn to it morning and evening, or whenever we need a word that shall be "as cold waters to a thirsty soul." So read, it cannot fail to do us good.

The Introductory Notice of Dr. Storrs bears the strongest testimony to the character of Mr. Temple. "Few men have lived," he says, "who have borne more distinctly the impress of the Savior's image." "Others may have been more distinguished by genius, learning, brilliancy, and force of mind, though in these respects no deficiency appeared; but none have been more distinguished by simple and fervid piety, nor by unreserved consecration to the work of the Lord." In speaking of the characteristics of his piety, Dr. Storrs says: "His love of the Bible, though not singular in its kind, was extraordinary in its degree. Literally, it was his meditation by day and by night, the man of his counsel, the guide of his life, and the constant refreshment of his spirit. When not in his hand, it ever lay open on his desk. He studied it as a scholar, pondered it as a disciple, fed upon it as both meat and drink, and regaled himself with its perfumes, as if freshly exhaled from the bowers of Paradise. It dwelt within him richly, and was as living waters perennially welling up and creating beautiful oases in the desert around him. No subject was either so common or abstract, that upon his lips it dwelt not as a heaven-inspired theme, presenting eternal truths vividly to his mind. In common conversation, his language was eminently the language of the Holy Spirit, as his thoughts were the thoughts that dwell in the mind of God; so that one enjoying the privilege of his society, felt himself the companion of a fellow-citizen with all the saints, while listening to the breathings of his piety and devotion."

The following paragraph will show the spirit of the man to whose life this volume introduces us more fully: "Prayer was his habitual occupation. If ever man prayed without ceasing, it was he. Whether silent, or speaking with a friend, whether engaged in grave discussions, or lighter topics of conversation, the spirit of devotion ever shone in his countenance and animated his frame. On no theme did he better love to dwell in sermon, counsel, or free converse with his friends, than communion with his God and Savior. In social and public prayer, the simplicity of his manner, the beauty of his language, the touching aptness of his scriptural quotations and allusions, the tender pathos of his appeals to God's compassions and the wonderful love of Jesus, the humility of his confessions, the gratefulness of his acknowledgments, the importunity of his petitions, the breadth and earnestness of his intercessions, never failed to render the spiritual listener more spiritual, and the most careless bystander solemn. Heaven seemed present,



while he wrestled with the Angel of the Covenant, as though his eye were opened on the invisible world, and as though he were standing amid scenes of grandeur and purity that no man can

see and live. But his communion with God habitually was like that of a man with his friend, and gave to his face a lustre like that of Moses descending from the mount."

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**GABOON.**—Under date of September 23, Mr. Walker wrote as follows:—"There is much seriousness among the scholars in our school. Some are inquiring; and others are indulging hopes of pardoned sin. God is working far in advance of our faith and faithfulness. One Bakēlē boy is here from Mr. Best's station, who seems to be a real Christian. These are encouraging tokens of the divine favor. But the prospects in the community around us are as black as thickest darkness. Still we are not discouraged. Pray for us that our faith fail not."

On the 24th of October, Mr. Walker used the following language: "The mission has been free from severe sickness for a long time. Those on the Olomb' Ompolo have suffered as little as any. In fact, the interior stations have never suffered from severe sickness. Our friends at Bakēlē are well; and the work there is going on prosperously. Constant wars agitate the people on the Olomb' Ompolo; but the station and the missionaries have been mercifully kept from serious disturbance."

**ZULUS.**—From a letter of Mr. Lewis Grout, dated September 12, the following extract is taken.

A company of sixteen missionaries, six of them ordained, two being teachers, and the rest artisans or common laborers, passed by us some months since from Germany to Zanzibar, to commence a mission at or near that place. But they all returned here a few weeks ago, not being allowed by the Arabians, as report says, to prosecute their plans to the north-east of us. They design to remain in Natal or its neighborhood, and have begun to make arrangements for commencing missionary operations here.

We have had, in our little church and community, a favorable state of religious feeling for some weeks past; and half a dozen persons may be considered as anxious inquirers for the way of life. Our audience on the Sabbath is about a third larger than it has been before for two years.

Under date of September 26 Mr. Wilder described an important project, in its bearings upon the natives of Natal, in the following language:

A plan has been proposed by Mr. Theophilus Shepstone to effect the removal of about two thirds of the colored people now

in Natal beyond its boundaries and jurisdiction. He has lately returned from a successful negotiation with a chief, who dwells on the St. John's river and its tributaries. This chief consents to withdraw his sovereignty from a section of land nearly as large as the present district of Natal, and allow Mr. Shepstone to settle there as supreme chief of all the natives who wish to remove with him. Mr. Shepstone is the son of a Wesleyan missionary; but he is himself a devoted member of the Church of England. He has been most of his life in the public service, and enjoys the confidence and esteem of the English government.

His plan is to remove into the proposed territory, and take with him all the colored inhabitants of Natal who will go voluntarily. Under his government they will be freed from the taxes which press heavily upon them; and Mr. Shepstone intends to govern them, so far as is consistent with humanity, according to native customs and laws. He is to admit missionaries among them, with a select number of white people. He expects that nearly all the inland tribes, who are most powerful, and are most feared by the colonist, will remove with him; and that some of the tribes near the coast will also go with him. He only awaits the sanction of the authorities at home to attempt the carrying out of his scheme. He expects to be salaried by the British government.

The territory which he intends to occupy, extends from the Umzimkulu to the Umzimvubu, (St. John's,) and from the Kahlamba mountains to the sea. You will inquire how this scheme, if executed, will affect our missions. I do not know; nor does any one know at present. So far as we understand the minds of the natives about our stations, they will not be inclined to go from Natal.

**TRIPOLI.**—Mr. and Mrs. Foot set out on their return to this country, in consequence of her dangerous illness; but on the 24th of December, just as they were on the point of reaching New York, she departed this life.

**MADURA.**—On the 14th of October, Mr. Rendall, as secretary of the Madura mission, wrote as follows:

We had a very pleasant meeting last month at Mandahasalie, in connection with the meeting of the Board. You were not forgotten in our prayers. May the Lord grant that his church may be so stirred up,

that you shall have no lack wherewith to strengthen and enlarge your missions! On the Saturday and Sabbath following our simultaneous exercises, religious services were held, at which nearly all the missionaries were present. Four hundred adults, members of Mr. Taylor's congregation, had come together to listen to the Word. Some of them had traveled fifteen miles. The church was not large enough to accommodate so many, and Mr. Taylor had made provision for them in front of his verandah. The sight was most cheering; and it gave the plainest evidence of the power of the gospel.

The present season has been one of great distress to the people of this district. On account of the large quantity of grain that was sent abroad, provisions have been very dear and scarce. Many poor people have suffered; and theft and robbery have been unusually common. It is now also the middle of October; and the rains for this monsoon have not yet commenced. Young paddy plants are dying all around Madura, and the people are fearing for the coming harvest. May the Lord in mercy remember them, although they are so forgetful of him!

Mr. Rendall also says that Mr. Noyes received nineteen adults into the church, in August last from his congregations in the Dindigul valley.

CEYLON.—From a letter of Mr. Spaulding, dated October 1, it appears that nine of the boarding school pupils were admitted to the church in July. Their names are as follows:—Mary L. Deming, Catharine Hurd Walley, Harriet Colton, Phebe Cummings, Susan B. Kittredge, Sarah L. Dodd, Hannah M. Blodgett, Maria Douche, and Rebecca Howard.

Since the 1st of April, the following persons have been married:—Mary L. Nevins to Samuel Buell; Harriet Newell Adams to Payson Elliott; Amanda Caldwell to Charles Wadsworth; Sarah Lyon Malby to Candar Sooper; Sarah Maria Steele to Knowles; Jane Elizabeth Coe to Anthapally; Ellen Bagby to Daniel Peter; Margaretta Smith to Elisha D. Whittlesy; Ann Rice to M. D. Moore. "These young women," writes Mr. Spaulding, "are more mature in age and education, than any nine who have left in a single year. We might have some hope of great good to the land through their superior education and influence, had we not seen, at home and abroad, how unstable all such hopes are, and how often God chooses the weak and foolish to destroy and confound the strong and the wise."

Mr. Spaulding mentions the death of Mary Seymour, a pupil of the boarding school, and a member of the church. "She bore her illness with much patience, and now, as we trust, sleeps in Jesus." William Tennent, who had been a teacher in the boarding school since 1840, and a member of the Oodoville church since 1831, died of a cancer in the mouth, in August last. "In all his trials he uniformly seemed not only

resigned to the will of God, but to gain spiritual strength as his bodily vigor decreased."

"The out-station at Allevertty," Mr. Spaulding says, "continues to be encouraging, though our catechist, Moses Welch, does not seem to realize all he hoped for. During the prevalence of cholera in that locality, some were disposed to listen to the truth, and a few joined the village congregation; but as soon as the scourge abated they relapsed to their old habits, and are more hopeless than ever. The principal school which we had there last year, was broken up by the cholera, and has not been recommenced. I opened another in March last, however, principally for girls. This is taught by Augusta Anketell, who, when a child, was about eight years in our Oodoville boarding school, and then taken away by her mother, contrary to our wishes. She may yet be a blessing to that village. Besides this we have but one school at Allevertty."

The village congregations for the past six months, Mr. Spaulding thinks, have been less encouraging than formerly. "The people seem more than ever," he says, "absorbed in worldly objects, and more unconcerned about their souls. And our little church has more theology than good works; and our various meetings have more head than heart. On the whole, things look to me darker than usual."

Mr. Smith's report, for the six months ending October 1, does not show any material change at Panditeripo. The number of pupils in the schools has been diminished somewhat by the cholera and small-pox, as also by the famine, "which is very severe in the land." The Word has been preached by Mr. Smith and his native assistants. "Gregorie, the catechist at Choolipoorem, continues at his station, and reports many interesting conversations with the people, who show that they are not wholly at ease, though they often express the greatest contempt for the gospel. The brahmins seem to be much disturbed."

The Romanists are as vigilant and active as ever in their opposition. "Some three months ago, Mrs. Smith established a meeting for the women in the neighborhood. It is held in turn at the houses of the native Christians. At first it was well attended; fifty or sixty adult females were present, beside Christian women and school girls; and once there were seventy. Many heard the word of God with apparent interest. As soon as the Roman Catholic priest heard of it, he gave orders that the Romanists should not attend; and to prevent it he got up some ceremony for their diversion. The meeting is still continued; but the number who attend is much less."

In some of the villages there seems to be more disposition to listen to the gospel. Many will assemble for an hour in the evening, or in the afternoon, and give good attention to the Word. They

seem more willing than formerly to hear the native catechists speak. "But in other villages, there are frequently those present, who come only to make opposition."

Under date of Oct. 5, Mr. Hastings writes from Batticotta seminary as follows: "At our communion season, July 23, three persons were received into the church on profession of their faith. Their names are John Ropes, Abraham Gosman, and Theodore E. Strong, all members of the Second Class. At the close of the term, a class of ten graduated, having completed the full course of study. Their names are, Jacob Abraham, John C. Bacchus, George Beecher, John W. Hyde, William Lyman, Nathaniel Lyon, Daniel Niles, John Niles, and David Seabury. Six of the ten are members of the church, of whom four are the children of Christian parents. Each was presented with a copy of the Jubilee Bible by Mr. Poor, who addressed them in a very interesting and appropriate manner. From the Junior Class, the following persons were dismissed:—Joseph H. Baily, William M. Belden, J. R. Bourne, William J. King, John Wells, H. W. Wheeler. J. W. Bulkley, of the Second Class, received permission to leave the seminary, in order to join the Wesleyan school in Jaffna. A new class of thirty is to be received at the commencement of the next term, which will make the whole number of students one hundred. Two days ago, candidates for the class presented themselves for examination. Sixty-four were examined. Of this number, twenty-three are sons of parents, one or both of whom are Christians."

SHANGHAI.—A letter of Mr. Bridgman, dated October 2, contains the following items of information. "This city is still held by an insurgent party; but the foreign community, including the missionaries, enjoy as large a measure of security as it ever did, protected, not by the Chinese, but by foreign powers. This state of things will, I am inclined to think, become permanent, and so Shanghai will grow up an independent city. Such, it seems to me now, is almost a sure result of current events. At present, very little confidence can be put in the old Manchu government, or in the revolutionists. 'The Breaker has come up;' and we, as you, are anxiously watching the progress of events, feeling sure that the Lord's hand is in these overturnings. Mrs. Bridgman goes quietly on with her little school."

## Home Proceedings.

### DEPARTURE OF MISSIONARIES.

ON the 21st of December, Rev. Jerre Lorenzo Lyons, of Montrose, Pennsylvania, and Mrs. Catharine N. Lyons, of South Berwick, Maine, Rev. Alexander R. Plumer, also of South Ber-

wick, and Mrs. Elizabeth M. Plumer, of Bloomfield, New Jersey, sailed from Boston for Smyrna, in the bark Sultana, Captain Watson. It is expected that Mr. and Mrs. Lyons will join the Syria mission, and that Mr. and Mrs. Plumer will labor in connection with the brethren among the Armenians. Mr. Lyons is a graduate of Williams College, and of the Union Theological Seminary. Mr. Plumer received his classical education at Dartmouth College, and studied theology in the seminary at Princeton.

## DONATIONS,

### RECEIVED IN DECEMBER.

#### MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Portland, 3d cong. so. 157,75; m. c. 52,97; wh. cons JOHN CHUTE and JOHN HOW H. M.	210 72
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, South ch. and so. (of wh. fr. E. A. Nason to cons. Rev. E. B. WEBB an H. M. 50;)	322 45
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Waldoboro', Cong. ch. 14,53; gent. 5,63; la. 19,84; S. Morse, 10;	50 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond st. s. s. for Gaboon m. wh. cons. Mrs. MARY U. COR an H. M.	100 00
Bradford, Cong. ch.	3 84
Hampden, do. and so. to cons. BENJAMIN CROSBY an H. M.	100 00
Patten, E. F.	5 00
Somerset co. Aux. So. C. Selden, Tr.	
Solon, M. Bodwell,	8 00
York co. conf. of chs. Rev. G. W. Cressey, Tr.	
Saco, Mr. and Mrs. P. Eastman,	20 00
	820 01
Calais, Centre ch. and so. m. c. to cons. GEORGE DOWNES an H. M. 172,98; s. s. for Jane Darling, Ceylon, 20; Machias, W. H. Crocker, 25; Searsport, a ship master, 10;	227 98
	1,047 99

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.	
Fitzwilliam, Gent. 102,48; la. 63,14; m. c. 33,38; s. s. 26; wh. cons. JOHN KIMBALL and WILLIAM LOCKE H. M.	225 00
Grafton co. Aux. So.	
Bristol, m. c. 13; S. C. 5;	18 00
Canaan, m. c.	16 00
Hanover Plain, Ch. and so.	50 00
Lyme, Cong. ch. and so.	141 00—225 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Goffstown, Cong. ch.	35 00
Mont Vernon, do.	62 05—97 05
Merrimack co. Aux. So. G. Hutchins, Tr.	
Chichester, m. c.	15 00
Dunbarton, Cong. ch. and so.	23 00
New London, Two little girls,	1 00
Pittsfield, J. N. T.	10 00
Warner, Two s. s. classes,	1 41—50 41
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, 1st and 2d chs. m. c.	10 30
Kingston, Cong. ch. m. c.	10 00
Northwood, Cong. ch. and so.	20 00—40 30
Stratford Conf. of chs. E. J. Lane, Tr.	
Barnstead, Cong. ch.	6 50
Gilmanton Centre,	43 25
Meredith Village, Mrs. S.	5 00
Wolfboro', Cong. ch. m. c.	18 00—72 75
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Lempster, A friend,	1 00
	711 51



GEORGE F. HUBBARD, H. M. 200; 319,24; la. 118,41; m. c. 45,30;	512 95
New Britain, So. ch.	305 80
Newington, Coll. 151; m. c. 27,58; young la. Euneean so. 40;	218 58
Rocky Hill, Gent. and la. (of wh. to cons. HENRY ROBINSON an H. M. 100;)	125 03-1,182 36
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Bridgewater, Cong. so.	75 00
Cornwall, do.	6 00
Norfolk, do.	210 00
Plymouth, do.	67 00
Salisbury, do.	126 00
Warren, do.	4 00
Woodbury, A friend,	4 00—492 00
Middlesex Asso. E. Southworth, Tr.	
Centre Brook, La.	31 32
Chester, Gent. and la. 73,61; m. c. 40,16;	113 80
Deep River, Gent. 25,78; la. 33,19; m. c. 103,47; (of wh. to cons. DAVID EVARTS of Killingworth an H. M. 100;)	162 44
East Haddam, Gent. 28,15; la. 29; m. c. 3,32;	60 47
Hadlyme, do.	10 50
Middle Haddam, Gent. and la. 32; s. s. 2,50;	34 50
North Lyme, 28,25; m. c. 21;	49 25
Millington, Cong. ch.	23 00
West Chester, do.	31 08—519 36
New Haven City, F. T. Jarman, Tr.	
New Haven, North ch. 150; Yale College, 16,25; circle of Southern chil. for a sch. at Baghchejuk, Turkey, 1,53;	167 78
New Haven co. East, F. T. Jarman, Tr.	
North Branford, Cong. ch.	35 00
North Haven, Cong. ch. 71,05; benev. so. 34;	105 05
Wallingford, Cong. ch.	54 72—194 77
New Haven co. West, A. Townsend, Jr. Tr.	
West Haven, Fem. sem. for ed. in Mad- ura,	20 00
Norwich and vic. F. A. Perkins, Tr.	
Colchester, 1st cong. ch. and so.	169 00
Tolland co. Aux. So. J. R. Flynt, Tr.	
Ellington, Cong. ch. and so.	86 00
Gilead, Gent. 36,13; la. 42,37;	78 50—161 50
Windham co. Aux. So. J. B. Gay, Tr.	
Abington, Cong. ch. and so.	40 00
Canterbury, 1st so.	30 76
Central Village, Ch. and so.	106 50
South Mansfield, 1st do. gent. 91,97; la. 67,30; m. c. 25;	181 27—361 53
	4,611 21
Legacies.—Northford, Mrs. Mary Noyes, by Joseph F. Noyes and C. C. Griswold, Ex'rs (prev. rec'd, 3,236,64;)	11 75
	4,622 96

## RHODE ISLAND.

Little Compton, Mr. Bane's so. s. s. for <i>Alfred Goldsmith</i> , Ceylon, 20; O. Wilbor, 10;	30 00
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## NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.	
Albany, 2d R. D. ch.	50 00
Coxsackie, 2d do.	50 00
Flatbush, R. D. ch.	50 00
Flatlands, do.	30 00
Lindlithgo, R. D. ch. 4,36; s. s. 1,47;	5 83
New Hackensack, R. D. ch.	25 31
New York, R. D. ch. 29th st.	40 25
Oyster Bay, R. D. ch.	18 86
Poughkeepsie, Mrs. R. Swift,	5 00
Pattenkill, R. D. ch.	11 00
Schodack, do.	30 00
Stuyvesant Landing, R. D. ch.	97 70
Tarrytown, 2d R. D. ch.	33 46
Union Village, R. D. ch.	15 00
Warwick, R. D. ch. indiv.	5 00
Westerloo, R. D. ch.	20 00—487 41

Buffalo and vic. J. Crocker, Agent.	
West Aurora, ch.	14 00
Chautauque co. Aux. So. S. H. Hungerford, Tr.	
Portland, Cong. ch.	5 00
Geneva and vic. G. P. Mowry, Agent.	
Big Flat, Pres. ch.	16 06
Gaines, do.	6 00
Geneva, W. H. S.	2 00
Hector, 1st pres. ch.	17 00
Norwich, Mrs. Warren Newton, to cons. WARREN NEWTON an H. M. 100	100 00
Prattsburgh, Pres. ch.	75 00
Waterloo, do.	30 00
Willson, do.	16 00—262 06
Monroe co. and vic. E. Ely, Agent.	
Honeoye Falls, Pres. ch.	20 00
Nunda, 1st pres. ch. and cong.	38 00
Rochester, Fem. miss. prayer meet- ing,	15 00—73 00
New York and Brooklyn Aux. So. A. Mer- win, Tr.	
(Of wh. fr. a friend, 25; a lady, 10; Miss I. J. for debt, 10; Mercer st. pres. ch. for a bell in Ceylon, 47,31; Allen st. pres. ch. s. s. 20; Brooklyn, ch. of the Pilgrims, (of wh. fr. WILLIAM W. WICKES, wh. cons. him and Rev. HENRY WICKES of Princeton, Ms. H. M. 150; fr. H. C. Leumas, 50;) 830; Armstrong, juv. miss. so. for Mrs. Bridgman's sch. China, 25; for Miss Fisk's sch. Oroomiah, 25; for <i>William J. Armstrong</i> , Ceylon, 20; for ed. in Madura, 10; for do. in Madras, 50; for a girl in Ceylon, 10; wh. cons. HENRY E. MORRILL of Brooklyn, and Rev. JACOB K. WARNER of Alleghany, H. M.; Elm Place cong. ch. 25; 3d pres. ch. 67,56;)	2,288 57
Washington co. Aux. So. A. Eldridge, Tr.	
South Granville, Cong. ch.	8 00
	3,138 04
Arkport, C. H. 10; Babylon, M. A. C. 10; Bellport, Cong. s. s. 10; Champion, P. F. H. 5; Cambria, cong. ch. 50; Constantia, H. N. B. 2; Corfu, pres. ch. m. c. 15; Crown Point, 1st cong. ch. and so. 50; E. Bloomfield, Josiah Porter, 103; Eaton, cong. ch. m. c. 5; Jamaica, pres. ch. m. c. 7; Johnstown, ch. 13; Rev. E. Garland, 12; Mt. Sinai, cong. s. s. 2,50; Rome, 1st pres. ch. 146,26; s. s. 49,75; Somers, pres. ch. m. c. 1,82; s. s. 50c.; South Wales, G. B. 4; Upper Aquebogue, cong. ch. 14; Warrensburg, R. C. C. 6; West Troy, R. D. ch. juv. miss. so. for <i>Oscar H. Gregory</i> and <i>Eliza Ann Tyler</i> , Ceylon, 40; Winfield, cong. ch. 10; Yonkers, pres. ch. m. c. 60;	626 83
	3,764 87

## NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.	
Newark, Two little sisters, 1; New Brun- swick, 1st R. D. ch. 74,12;	75 12
Mendham, Washington Corner, m. c. 10; Morristown, 1st pres. ch. (of wh. fr. Mrs. Harriet Oliphant for Armenian m. 50;) 161,13; m. c. 101,57; Newark, 1st pres. ch. (of wh. fr. John Taylor, 150; W. E. Baldwin, 50;) 474,26; 3d pres. ch. 50; pres. s. s. wh. and prev. dona. cons. Miss ELIZABETH VAN WAGENEN an H. M. 65,62; W. Bloomfield, pres. ch. 72,39;	934 97
	1,010 09

## PENNSYLVANIA.

Clinton, Luth. and Ger. Ref. s. s.	6 00
Erie, A friend, to cons. GILES SANFORD an H. M.	100 00
Hope, s. s.	5 00
Philadelphia, 1st pres. ch. T. S. to cons. CHARLES W. SPARHAWK an H. M. 125; Rev. A. Barnes, 100; D. D. 100; S. H. Perkins, 100; J. R. Neff, 100; J. Bayard, 50; J. R. Campbell, 25; J. C. Jones, 25;	

## VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Cornwall, Cong. ch. (of wh. fr. m. c. 10,90;) to cons. Rev. J. A. BENT an H. M.	50 00
Middlebury, Cong. ch. 119,60; m. c. 25,74; Miss B. Johnson, dec'd, 7;	152 34
Ripton, Cong. ch. and so.	10 00
Vergennes, Cong. ch.	101 50
Weybridge, do.	34 00—347 84
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Essex, A friend,	3 00
Peacham, Cong. ch. 67; Miss M.'s s. s. class, 2,83;	69 83
South Hardwick, D. French, to cons. FORDYCE FRENCH an H. M.	100 00
St. Johnsbury, South cong. ch. m. c.	43 67—216 50
Chittenden co. Aux. So. C. P. Hartt, Tr.	
Hinesburg, Cong. ch.	57 51
Orleans co. Aux. So. H. Hastings, Tr.	
Albany, A. H. 1; Rev. P. B. 75c.; Craftsbury, m. c. 17; fem. miss. so. 25; Rev. J. N. L. 10;	52 00—53 75
Rutland co. Aux. So. J. Barrett, Tr.	
Chittenden, Coll.	5 00
Rutland, 2; m. c. 46,05;	48 05
Westhaven, Rev. H. R. Hunt,	10 00
W. Rutland, Coll.	10 00—73 05
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre ch. m. c. 39,39; s. s. 10;	49 39
W. Brattleboro', Cong. ch. m. c.	25 72—75 11
Windsor co. Aux. So. J. Steele, Tr.	
Norwich, s. s.	6 33
Quechee, Cong. ch. and so.	15 00—21 33
	845 09
Dorset, Cong. ch. 25; Morrisville, do. 20;	45 00
	890 09

*Legacies.*—Kirby, Rev. Luther Wood, sen'r, by Luther Wood, Ex'r, wh. cons. LUTHER WOOD, RUFUS WOOD, and ORAMEL F. RUSSELL of St. Johnsbury; CALVIN WOOD, ROGER WOOD, JOSEPH WOOD, JOEL M. WOOD, CALVIN H. WOOD, BENJAMIN WOOD, LUTHER WOOD, Jr. and JOEL WOOD of Kirby; CALVIN W. HARVEY and LUTHER W. RUSSELL of Concord; and JEREMIAH E. GLINES of Lunenburg H. M.—1,000-00  
1,890 09

## MASSACHUSETTS

Barnstable co. Aux. So. W. Crocker, Tr.	
Sandwich, 1st ch. and so. m. c.	32 00
Berkshire co. Aux. So. H. G. Davis, and G. L. Granger, Trs.	
Pittsfield, Young Lad. Ins. m. c.	8 00
Stockbridge, WILLIAM WHITNEY, wh. and lega. from Electa F. Jones cons. him an H. M.	25 00
Williamstown, 1st cong. ch. and so. m. c. 41; s. s. for James Smedley, Ceylon, 20; Williams coll. m. c. 22,75;	83 75—116 75
Boston, S. A. Danforth, Agent,	1,113 61
Essex co.	
Beverly, S. S. Tracy,	5 00
Marblehead, 1st cong. Miss B.'s class for ed. in Nestorian m.	6 00—11 00
Essex co. North, Aux. So. J. Caldwell, Tr.	
Newburyport, Dr. Dimmick's so.	107 30
West Amesbury,	27 00
West Newbury, 2d par.	16 48—150 78
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Amherst, 1st par. Gent. and la. benev. so.	340 61
Easthampton, 1st par. la.	39 84
Hatfield, Cong. ch. and so.	174 25
Haydenville, do.	30 52
Northampton, 1st par. m. c. 31,12; la. 80,70; Edwards ch. 75,75; m. c. 8,21;	195 78
Plainfield, Cong. ch. m. c.	11 62

South Amherst, m. c.	16 00
Southampton, Cong. ch. 60,25; la. benev. asso. 27,72;	87 97
South Hadley, J. J. Hayes,	5 25
Westhampton, Cong. so. 100; la. 13,08;	113 08
Williamsburg, 1st cong. ch. coll. and m. c.	104 00—1,118 92
Harmony Conf. of chs. W. C. Capron, Tr.	
Millbury, 1st cong. ch. 131,54; m. c. 30,27; s. s. miss. asso. 31,69;	193 50
Upton, Cong. ch. and so.	61 00
Westboro', Evan. ch. and so. wh. cons. WILLIAM I. EATON an H. M.	152 83
Whitinsville, Cong. ch. and so.	300 00—707 33
Middlesex North and vic. C. Lawrence, Tr.	
Fitchburg, Calv. cong. ch. and so. m. c.	16 00
Sterling, M. Bailey,	3 08—19 00
Middlesex South.	
Sherborn, Evan. so.	27 75
Wayland, do. 35,30; m. c. 26,86;	62 16—89 91
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.	
East Medway, 1st ch. and so. m. c. wh. and prev. dona. cons. ELBRIDGE CLARK an H. M.	16 88
Medway, Rev. C. Kimball,	15 00
Roxbury, Eliot ch. and so. gent. 20; m. c. 3,59;	23 59
W. Roxbury, South evan. ch. and so. 44; m. c. 3,33; wh. and prev. dona. cons. Rev. WILLIAM CLARK of Turkey an H. M.	47 33—102 80
Old Colony Aux. So. H. Coggeshall, Tr.	
Wareham, A friend,	4 00
Palestine Miss. So. E. Alden, Tr.	
Bridgewater, Trin. ch. s. s.	5 22
Pilgrim Aux. So. J. Robbins, Tr.	
Kingston, Evan. cong. ch.	22 63
Marshfield, Mrs. R. R.	1 00
Plymouth, 2d cong. ch. and so.	21 05—44 68
Taunton and vic.	
Berkley, Fem. cent. so.	21 82
Worcester co. North, B. Hawkes, Tr.	
Hubbardston, A. G. Davis,	20 00
	3,557 82

Chelsea, Winnisimmet ch. and so. m. c. 82,46; Broadway ch. and so. m. c. 52,27; E. Cambridge, evan. cong. ch. and so. m. c. 11; Reading, Old South ch. and so. m. c. 52,15; Saugus, cong. ch. and so. m. c. 17,65; Waltham, Mrs. Rebecca Jewett, wh. and prev. dona. cons. Miss MARY R. WHITNEY an H. M. 10; unknown, a fem. friend, 5; Wilkinsonville, W. R. Hill, 10; 240 53

*Legacies.*—Salem, Elizabeth King, by Timothy Ropes, Ex'r, 500; Stockbridge, Electa F. Jones by Wm. Whitney, Adm'r, 75; 575 00  
4,373 35

## CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.	
Bethel, Cong. ch. and so.	57 13
Huntington, Gent. 32,12; la. 32,52;	64 61
Stratford, Cong. s. s.	16 67—138 44
Fairfield co. West, Aux. so. C. Marvin, Tr.	
Greenfield, Cong. ch. coll. and m. c. 40 15	
Greenwich, 2d do.	128 00
Norwalk, 1st do. coll. and m. c.	167 30—335 45
Hartford co. Aux. So. A. W. Butler, Tr.	
Bristol, Gent. 107,60; la. 4;	111 60
East Hartford, 28,67; m. c. 21,76;	50 43
Hartford, Centre ch. 147; little girls' mite so. 19; I. H. 5; F. F. B. and la. 4;	175 00
Manchester, 1st ch. and so.	401 65
Plainville,	87 15
South Windsor, Wapping so. 33,01; m. c. 7,18;	40 19—866 02
Hartford co. South, H. S. Ward, Tr.	
Eastbury, La.	20 00
Glastenbury, Gent. (of wh. to cons. EDWARD A. HUBBARD and	

T. Roney, 15; J. W. Paul, 15; T. Biddle, 20; indiv. 52; m. c. 271,11; ladies, (of wh. fr. Mrs. E. P. Wilson to cons. Miss MATA NEILL PAUL an H. M. 150; fem. s. s. 30;) 607; 3d pres. ch. I. C. Farr, 50; C. Robb, 20; T. C. 10; Mr. W. 10; S. T. 10; H. W. 10; S. W. 10; I. H. H. 10; indiv. 94,50;	1,829 61
Williamsport, 2d pres. ch. 100; inf. sch. 5,50;	105 50
	2,046 11

## MARYLAND.

Baltimore, P. E. Thomas, for orphan Ind. chil. Seneca m. 100; Taneytown, W. Walker, 10;	110 00
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## VIRGINIA.

Norfolk, J. D. J. 10; Richmond, Duval st. pres. ch. 40;	50 00
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## NORTH CAROLINA.

Salisbury, Mrs. Cairns and chil. for <i>James W. Cairns</i> , Ceylon,	20 00
<i>Legacy</i> .—Salisbury, Mrs. Mary Adams, by J. C. Cairns,	200 00
	220 00

## OHIO.

By G. L. Weed.	
Cincinnati, Mt. Auburn juv. miss. so. for fem. sch. in Nestorian m. 8; Arthur B. 1; a little girl, 25c.	9 25
Columbus, 2d pres. ch. m. c.	7 56
Granville, Cong. ch. (of wh. fr. Mrs. E. for Gaboon m. 2,) 187,34; G. B. and C. T. Johnson, to cons. Rev. THOMAS CORLETT an H. M. 50;	237 34
Jersey, Pres. ch. 54,19; miss. asso. 8,50; s. s. 2,31;	65 00
Oxford, Mrs. L.	10 00
Putnam, Pres. ch. 79,75; m. c. 10; s. s. 5,70;	95 45
Troy, 1st pres. ch. fem. miss. asso. (of wh. to cons. CHRISTLY LE-FEVRE an H. M. 100;)	150 00—574 60
Defiance, Pres. ch. m. c.	1 75
Milan, Pres. ch.	40 00
Montgomery, Cong. ch. m. c.	5 00—46 75
	621 35

## INDIANA.

By G. L. Weed, Tr.	
Danville, Pres. ch. m. c.	17 00
Indianapolis, do.	16 00—33 00
By Rev. O. P. Hoyt.	
Lima, 15,42; Ontario, 10;	25 42
	58 42

## ILLINOIS.

Augusta, Pres. ch. m. c.	11 00
Canton, Cong. s. s.	20 00
Chicago, A friend,	10 00
Como, Cong. ch.	3 12
Geneseo, 1st cong. ch. 11,72; s. s. 3,28; ack. in Jan. Her. as fr. Geneva.	
Jerseyville,	3 50
Princeton, A friend,	5 00
Woodburn, Cong. ch. and so. wh. cons. Rev. LORING S. WILLIAMS, an H. M.	72 00—124 62

## MICHIGAN.

By Rev. O. P. Hoyt.	
Dowagiac,	8 90
East Saginaw,	3 51
Fentonville,	5 50
Flint,	51 64
Genesee,	2 51
Grand Blanc,	5 95
Kalamazoo,	50

Long Lake,	2 00
Pontiac,	30 26
Saginaw City,	40 28
White Lake,	13 80—164 85
By J. S. Farrand, Agent.	
Detroit, 1st pres. ch.	56 92
Charlotte, B. and N. L.	5 00
Detroit, 1st cong. ch. m. c.	15 00
Raisin, Cong. ch. and so. 20; s. s. 1;	21 00—41 00
	262 77

## WISCONSIN.

Baraboo, Rev. J. Kasson,	5 00
Fulton, m. c.	8 00
Kenosha, 1st cong. ch. m. c.	7 00—20 00

## IOWA.

Burlington, 1st cong. ch.	23 93
Davenport, Cong. ch. 66; m. c. 36,62;	102 62
Montrose, Pres. ch. 20; s. s. 63c.	20 63
Ottumway, Cong. ch.	4 00—151 24

## MISSOURI.

Bowdark, Indiv.	4 00
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## TENNESSEE.

Blountville, Sam'l Rhea, 25; Mrs. F. Rhea, 3;	28 00
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## LOUISIANA.

New Orleans, J. S. Walton,	10 00
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## IN FOREIGN LANDS, &amp;c.

Constantinople, Mrs. S. C. H.	27 33
Eaton, C. W. Cong. ch. m. c.	20 00
England, Henly-on-Thames, Rev. William Fyvie, wh. cons. EDWARD FYVIE an H. M.	117 64
Madura, Ind. A missionary,	10 00
St. Catharines. C. W. ch.	45 00
Shipton, C. E. Mrs. W 4; widow's mite, 2; N. W. W. 1; A. W. 1; R. R. 50c.; A. M. 2,50;	11 00
	230 97

Donations received in December,	19,601 59
Legacies,	1,786 75

\$21,388 34

TOTAL from August 1st to December 31st,	\$88,761 39
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## CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in December,	\$721 41
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## DONATIONS IN CLOTHING, &amp;c.

Conway, Ms. A barrel, fr. la. benev. so. for Mr. Riggs, Dakota m.	
Killingworth, Ct. A box of seeds, fr. a friend, for Choc. m.	8 96
Newton Centre, Ms. A barrel, fr. 1st cong. so. la. and s. s. for Miss Denny and her sch. Cher. m.	30 00
New York City, Comprehensive Com. fr. Miss Mary M. Maynard, for Stephen Khachadooryan, Broosa; shirting fr. C. Ludington for Rev. C. Hamlin; a box of medicine, fr. S. P. Fitch for Mr. Ireland, So. Africa, 20.	
Southampton, Ms. Sheets and pillow cases, fr. Mrs. P. Strong.	
South Hadley, Ms. A box, fr. Mt. Holyoke fem. sem. for sem. at Oodoooville.	
St. Johnsbury, Vt. A grocer's scale, fr. E. & T. Fairbanks & Co. for Tocat miss. Turkey.	
Thetford, Vt. Two barrels fr. juv. sew. so. for Miss Denny, Cher. miss.	



THE  
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VOL. LI. MARCH, 1855.

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No. 3.

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American Board of Commissioners for Foreign Missions.

LETTER FROM DR. ANDERSON.

AHMEDNUGGUR, NOVEMBER 30, 1854.

Secretaries of the American Board of Commissioners for Foreign Missions :

*Dear Brethren :—*You will be interested in some of the facts that have fallen under our observation, during a late tour in the Godavery valley, at the distance of about forty miles to the north of Ahmednuggur. The journey was undertaken by Mr. Thompson and myself, in company with Mr. Ballantine and Mr. Barker, in order to see one of the more promising districts in this part of India; the ground having been more or less cultivated by our brethren for a dozen years past. The present is the season for such tours; the rains being over, the roads settled, the heat greatly modified, and the air salubrious. We traveled in neat, covered carts, each drawn by a pair of bullocks, who trot gently along where the road is smooth. The body of the cart rests upon springs; and it has two seats across, the driver being on the outside. There are windows around. The vehicle is here called a *gâree*, and is respectable and comfortable, and the only carriage adapted to the unwrought roads of India. But between Bombay and Ahmednuggur, and for some distance in several directions beyond, there are well-made, and frequently macadamized roads. Want of accommodation in the villages obliged us to carry tents, beds, the means of cooking, and nearly all our provisions; and we were under obligations to the kind fore-thought of Mrs. Ballantine, who shares largely with her excellent husband in appreciation of these rural preaching tours. Our baggage was conveyed at little comparative cost. The daily charge for a pair of bullocks and a man to drive them is but thirty cents; for cattle and baggage-cart, the same; for a horse and man but fifteen cents; and for a man but nine; they providing their own living. These are established rates, in accordance with which men deem it a privilege to be employed.

We started in the afternoon of November 23, and entered the great valley of the Godavery at the distance of ten or twelve miles, making a considerable descent from the plain of Ahmednuggur. Night obliged us to stop at Shingeva. The village is, or once was, surrounded by a wall of sun-dried brick, with a gateway of

stone; and this may be said of all the villages which we saw. Generally there are large towers of the same material. In former times, before the extension of British power over these fair lands, such defences were needful for the robber-chieftain, or against his predatory incursions. But now walls and towers are melting away under the periodical rains. We lodged outside of the walls, in the government bungalow provided expressly for way-farers; where our entire company found shelter for a rupee; but for every thing else we were cast upon our own resources.

The gospel of our Lord Jesus Christ is especially preached "to the poor." So much were his own blessed labors directed to them, that he was called the "friend of publicans and sinners." And the great Apostle's preaching and success at Corinth were among men and women whom he describes as "foolish," "weak," "and base things of the world, and things which are despised," "yea, and things which are not." Such had God chosen "to bring to nought things that are, that no flesh should glory in his presence." Now the disciples are not greater than their Lord; and in this part of India they are called to take his yoke upon them, and learn of him. You are aware, that our converts among the Mahrattas have been chiefly in the two extremes of society, the brahmans and the mahars, and especially the latter. It is of the latter I now speak. Paul's description of his Corinthian converts is applicable to their social position in the Deccan. Accounted unclean, they are everywhere compelled to live without the walls; and if the city or village be on a river, their habitations are found on the lower side, that the self-righteous brahman may have an opportunity to bathe first in its waters. Their complexion seems rather darker than the general average of the population; and perhaps they are among the remnants of the aboriginal inhabitants. I do not mean to imply that they are an insignificant or unimportant people. Their appearance impresses me favorably; and the diffusion of true piety among them, of which there is a good prospect, will, through God's blessing, do wonders for their character and relative position.

Our business was with these people, multitudes of whom, I doubt not, are the "called of God in Christ Jesus;" and the sun had not long risen when we entered their quarter, and sat down on the open front of their chowry, or rest-house, which our good catechist had prepared for a preaching service. The morning air was chilly; and the people seemed to shiver with cold, as one after another they took their seats on the ground before us, with their legs nearly bare, and some with only a single and scanty cloth about them. I counted more than thirty; and there would have been more but for the demands of a company of English travelers for bearers, and the prevalence of sickness among the children. The utmost attention was given to Mr. Ballantine, as he declared the way of salvation. There was an evident desire to understand; and inquiries were occasionally proposed to the preacher.

My attention and interest were especially drawn to a solitary brahman, who had come out from the walled village to hear the gospel. He is known to our brethren as apparently a sincere inquirer; and there he was, among a people despised by his race, whom he could not so much as touch without periling his social position, listening with an intelligent and affecting earnestness. I could not but have great hope for him. A little son, with the fine brahman features, lay prettily and warmly in his bosom, as he sat upon the ground. The men followed us to the street when we came away; and we saw them looking after us, the brahman among them, till a turn of the road hid them forever from our view.

Four miles from Shingeva, we left our carriages, and ascended a rocky hill rising abruptly from the plain, on the top of which was a small idol temple. There we had a wide prospect. What a magnificent plain is this of the Godavery! From the long range of hills bounding it on the south, and separating it from the higher plain of Ahmednuggur, to the hills of Ellora on the north-east, hid from the eye by a swell of land, the distance is some sixty miles; and every where we saw clumps of trees indicating the sites of villages. There being no one at the temple, we kneeled down on the grass under its shadow, and united with Mr. Thompson in a prayer—the first true prayer, perhaps, ever offered there—that the everlasting gospel might soon have free course among the inhabitants of this great valley.

Next day we came to Kokar, the centre of the cluster of villages which we had specially in view. Here we were introduced to Yesuba, one of our most effective catechists. He and his mahar friends, to the number of some five-and-twenty adults, besides children, were assembled to welcome their brethren from a distant land, and to receive instruction. They greeted us cordially. Idolatry has been renounced by the mahars of this place; and here, forty miles from the seat of our mission, we found ourselves in a Christian assembly. We wanted only the power (which Mr. Ballantine possesses so eminently) of speaking to the people in their own tongue, to have our cup of blessedness running over, as we presented to them our Christian salutations, and those of our dear associates far away.

Towards night we went on to Wadāla, a village often mentioned in our publications, where we found our tents pitched by the side of a small stream, under the shade of a large banyan tree. Here we were to spend the Sabbath; and here we have a chapel, erected several years ago on ground given by Mukinda, a converted mahar. There are rooms for a small family under the same roof. These were occupied for some time by Harripunt—the well-known converted brahman, now about being ordained pastor of the first church in Ahmednuggur—when he resided here as a catechist. His place is partially supplied by Kanduba, once a gooroo or pagan teacher, now a zealous Christian. Mr. Ballantine held two services in the chapel. Never shall we lose the delightful impression which these made upon us, as illustrations of village preaching on the plains and in the valleys of India, when the Holy Spirit is present. More than fifty natives were collected, besides children. Forty-two were from Wadāla and eight villages in the vicinity. Of these, eighteen were church members; and most of the twenty-four others were inquirers. Twelve church members belonging to these villages were necessarily away. In the morning the attention was good, though the poor laboring men were not fully aroused; but in the afternoon, while the preacher was expatiating with great animation and fervor on the consequences of a general out-pouring of the Holy Spirit in this land, every eye was fixed; and never in our own country did we see an audience more absorbed. There was great solemnity. When Mr. Ballantine had closed, Mr. Thompson followed with an admirable illustration of faith in Christ, which created much sensation. The old Mukinda, who had given the land for the chapel, could not help responding audibly. I had myself spoken at the close of the forenoon service, and did not intend to speak again; but, though the benediction had been pronounced, not one person moved; and Mr. Ballantine said I must say something more. I could only assure them, which I felt authorized to do in the most positive manner, that whosoever of them believed on the Lord Jesus Christ, should certainly be saved. Then I sat down. But the people were in a learning mood; and all sat still, as if desiring more. We hardly knew what to do;



but Mr. Ballantine decided, and rightly I think, that we had better all go, and thus send the people to their homes. We took our hats and went, with that delightful fullness of feeling which the people of God are conscious of, when the blessed Spirit has been present to refresh their souls; and soon we saw the people following. A few of the hearers belong to the cultivator caste; but the greater part were mahars. Surely there is hope that the Lord has many chosen ones among these poor people.

It is proposed to organize the Christians of these contiguous villages very soon into a church, and to provide a native pastor for them at the earliest possible day; and that Mr. and Mrs. Barker take up their abode at Kokar during the dry season, (three-fourths of the year,) having an inexpensive, temporary bungalow erected for their use. From that eligible centre, he will be able to superintend operations in all this quarter, and as far down as Newasse, and even Toka, which latter place is at the junction of the Pera and Godavery rivers, about twenty miles from Kokar. Ere long Newasse, where we own a native house, may become a second centre.

We spent Monday night in this house at Newasse, and next morning took a survey of the town. Temples and brahminical influence are prominent here; and not much impression has yet been made. You will recollect the severe struggle by which Mr. Wilder succeeded in obtaining this house for the use of Ramkrishnapunt, another brahman of high promise, now about to be ordained pastor of a second church in Ahmednuggur. A school is taught in the house; but there is no catechist at present.

At Pimpalgaum, twelve miles from this place, on our return towards Ahmednuggur by another route, we made the acquaintance of a second Yesuba and his Christian family. I have not room for his history. He has long been a man of some property, though he suffered great losses in consequence of renouncing idolatry. He continues his business, and interested us greatly by his apparently hearty devotion to the cause and kingdom of our divine Lord. With such men as the two Yesubas, (and there are others like them,) we need not despair of mahar village churches in the Godavery valley.

We were about to leave this immense valley, possessing exhaustless fertility, now yielding large products, and destined to yield vastly more, when well-made roads shall develope industry by giving facilities to the market. And when, on the morning of the 29th, we had ascended to the plain of Ahmednuggur, we climbed a high hill with our two brethren to survey the goodly land we were to see no more, but in whose religious prosperity we were now very deeply interested. The hills of Ellora, already mentioned as the north-eastern boundary, where are the famed cave-temples which we had not time to visit, were distinctly seen. It was a grand panorama. Richer soil there is not in our own Western Valley. There were villages every where. And this field, as far as we could see westward, northward, eastward, and southward, (including the regions of Ahmednuggur,) unoccupied at present by other societies, is all our own to cultivate for our Lord Jesus Christ. Before leaving this height, which we called our Pisgah, we kneeled down upon the summit, and besought the Lord to send forth laborers into his harvest.

I am glad we took this tour into the valley of the Godavery. It is worth a visit to India. Henceforth we go strongly for preaching the gospel in the villages of Western India, and of this part in particular. We go for making full proclamation of the gospel to the mahars in every village,—not however neglecting shudras and brahmans. We go for gathering churches as fast as may be in every cluster

of villages, and organizing them with the best native pastors that can be obtained. We go for the least possible amount of concentration in our India missions, and for aiming to keep and train our converts and their children in their own villages. There will be little of show and much hard work in such missions; but they will be interesting to those who long for the salvation of poor sinners; and the Lord of the harvest will crown them with his blessing.

I remain, dear brethren, as ever, with great affection, most truly yours,

R. ANDERSON.

## INTELLIGENCE FROM THE MISSIONS.

### Canton.

#### ANNUAL REPORT.

##### *Loss by Death.*

THE brethren of this mission, in reviewing the events of the year, make their first reference to the death of Mrs. Vrooman, who closed her labors on the 17th of June. "She had been with us," they say, "two years and three months. Her course was marked by a cheerful and affectionate disposition, with unwavering love to the Savior and his cause. Whilst we mourn her loss, and wonder why God should take away one who had but just commenced her sacred mission, we are comforted by the belief that she is now enjoying the presence of the Lord of the harvest, and has received his approval, 'Well done, good and faithful servant.' We know that 'she hath done what she could.' She does not now regret having left her father's house and native land, to aid, as she was able, in publishing a Savior's love to the benighted Chinese."

##### *Labors of the Mission.*

Among the labors of the brethren at Canton, the preaching of the Word holds the first place. Messrs. Williams and Bonney have done most that has been attempted in this line. The former has unfolded the scheme of salvation at two places, Dr. Parker's hospital, and a room near the Factories. The latter has conducted a service at Mr. Vrooman's lecture room, two miles east of the Factories, the number in attendance having varied from thirty to three hundred. "All are supplied with books or tracts to carry to their places of abode, which will enable them to learn more correctly the way of pardon and peace."

Dr. Ball's school was suspended some time since, because of his illness. Mrs. Brewster has a few Chinese girls in her charge, who have made commendable progress in reading their own language, and in committing portions of the New Testament to memory. She might increase the number of her pupils, if she had suitable accom-

modations. Instruction has been given to Bible classes, as heretofore.

##### *Signs of the Times.*

The report of the mission speaks of certain influences adverse to their operations. "The wide-spread vice of opium smoking," these brethren say, "has as many votaries as ever, and probably more, if we may judge by the quantity of opium sold. With their physical energies benumbed, their minds stupefied, their perception of moral truths blinded or almost deadened, they are nearly hopeless subjects for Christian instruction." The rebellion is also alluded to. "The collision with the Government, warlike preparations, want of commercial confidence, and harassing fears and tumults, have so distracted the minds of the people as to unfit them for close attention to Christian instruction. Great distress has been occasioned to thousands of families by these disorders. Many wealthy families have been reduced to poverty; and the poor are turned out to beggary and pinching hunger. But God will doubtless bring good out of this apparent evil." The following statement is important: "The insurrection which has been in progress four years, has grown out of the desire and determination of multitudes to establish a more just and liberal civil government. Should the insurgents succeed, it is possible that there may be more conformity to the usages and privileges of civilized western nations."

There are some hopeful signs, the missionaries think, in more immediate connection with their work. "One," they say, "is an eager desire for Christian books and tracts. Very few are refused, when offered as a gift. There is an increasing desire, in the city and the country, to peruse our publications; which surely furnish better food for these starving minds than the trash of native works. The foreign teachers, moreover, are now rarely subject to insult because of their foreign origin. Where their good deeds are known, they are respected and esteemed." And in all the commotions and changes in China, they trust, "God is working

for the establishment of his kingdom and the overthrow of Satan's." It is for this reason that they call for additional helpers. When the harvest shall have come, they would be ready to thrust in the sickle and reap.

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LETTER FROM MR. WILLIAMS, OCTOBER 25, 1854.

MR. WILLIAMS commenced his missionary life at Canton, on the 25th of October, 1833. At the date of this letter, therefore, he had been personally acquainted with the course of events in China for twenty-one years. This circumstance has led him to devote the present communication to a review of the changes which have taken place, and which bear more particularly upon the spread of the gospel in that vast empire. It will be seen that many things have "fallen out" "unto the furtherance of the gospel." And so it will be hereafter.

*Past Hinderances to Missions.*

In 1833, the East India Company were in full power; as was its collaborator in resisting every movement for diffusing the knowledge of Christian truth among the Chinese, when it interfered with its own prospects of gain, the cohong of security merchants. As we look back upon the conduct of the Company, in setting themselves against the efforts of their countrymen to make known the truths of the Bible in their possessions in India, it cannot be doubted that they would have hindered every British subject in doing anything of the kind among the Chinese, as soon as the cohong had requested them to do so. Both these monopolies are now removed, however, and the powerful obstacle which they would have proved, had either been maintained, is taken out of the way. The character of the members of the East India Company in China, and the unanimity which was to be expected from them in relation to opposing every missionary effort, may be inferred from the remark made by Dr. Morrison, "that during the twenty-seven years of his intercourse with them, there had not been a single individual in the factory, whose life and profession were such that he thought they gave evidence of a saving change of heart, and with whom he could take Christian counsel." Of the firm determination of the cohong to oppose all change in their own vested privileges, and every movement intended to make western learning known to their countrymen, it is needless to enlarge.

The members had the power and the will to destroy every native, who should forsake the religion of his fathers and cleave to his Savior.

At that time, moreover, it was dangerous for any person to teach "outside barbarians" the language of the "central flowery people;" and my own teacher, to whom a large price was paid for his services, whenever he came to my room, brought a pair of foreign shoes in his sleeves to exhibit, if he should there be met by any of his countrymen who might complain of his treasonable conduct. It was rather discouraging too, in commencing the study of the Chinese language, to sit down with such a man, utterly ignorant of any tongue but his own, and have no aid except Morrison's quarto Dictionary in another dialect, and an imperfect Anglo-Chinese Vocabulary; for these comprised all there was. And then if one attempted to use his acquisitions, his dialogist would express much surprise, and wish to know the name of the man who had taught him; or he would ridicule his rude pronunciation, and try to exhibit his own better knowledge of English in every reply. Even John Morrison, to whom the Canton dialect was very familiar, usually spoke to shopmen in broken English, partly to avoid undue notoriety. The Chinese were taught by their rulers to despise foreigners; and they did as they were told, and that heartily. It was unusual also for persons then to go about the suburbs; though a few there were who sought out the people in their homes and narrow streets.

*State of the Enterprise.*

The subjoined statements as to the progress which the missionary work had then made, are significant and instructive.

In 1833, there were three missionaries living in China and a seamen's chaplain. These were Dr. Morrison, Mr. Gützlaff, Mr. Bridgman, and Rev. Edwin Stevens. There were no schools, no printing presses, and no hospitals, that were doing anything effective. The Bible, indeed, was translated; but it could not be printed in the country, nor easily introduced when it was printed. It was not altogether safe for a Chinese to be seen reading a tract which spoke of Jesus, much less for him to undertake to distribute them; and it was even dangerous for him to engage to print them. At the time I speak of, some attention had



been drawn to the distribution of tracts and Scripture lessons among the graduates at the literary examination in Canton; but the enterprise was suspended for a season, in consequence of the unpropitious notice it attracted. It was at this examination that the leader of the revolutionary movement received the portions of God's word which excited his attention.

### *Removal of Obstacles.*

In speaking of the changes which have been effected in the providence of God, Mr. Williams proceeds as follows :

Twenty-one years ago, the prospect to the eye of man was gloomy enough, that China would be rendered accessible to the efforts of Christians. It had been closed for about one hundred and fifty years; and it was likely to remain so. But the ways of God's dealings began at length to open; and he entered into judgment with this people, that he might show them his mercy. The termination of the trading privileges of the Company was the first object removed. The cohong remained, indeed, till the signing of the treaty of Nanking in 1842; but during the eight years which followed the cessation of its elder brother's rule, it suffered so many losses by the disastrous attempt of Lord Napier to open a direct communication with the authorities, and by the demands made on it for funds towards carrying on the war with England, that probably none of its members were sorry when the corporation was dissolved.

By the treaty of Nanking, the barriers which had so long been effectual in resisting the introduction of whatever could make the people of China happy for this life, and fit them for the next, were partially thrown down. Twelve years have shown that the apprehensions which were felt by many, that the cessation of the cohong would soon destroy all security in carrying on commerce, all confidence in the quality of merchandise, and all expectation that contracts would be fulfilled, were unfounded; as also those graver fears for the security of life that were expressed by others. Before the treaty was signed, the country was really shut out from those influences which were best calculated to fit its rulers for governing, and its inhabitants for being governed, as well as qualify all to sustain their relations with their fellowmen in other lands to the advantage of themselves and their country.

### *Progress of Missions.*

Passing to the recent efforts which have been made in behalf of China, by the various branches of the Christian church, Mr. Williams communicates some gratifying facts.

During these twelve years the church of God has done more for the diffusion of truth and religion among the Chinese, than it had done before since the Reformation. And what do we now see? The messengers of Christ, increased from three to ninety, are uniting their energies, their wisdom, and their patience, in making known the mysteries of the cross. Formerly no one was allowed to reside in China with his family; but this is changed, the exhibition of the courtesies of civilized society forming a surety of the peaceful intentions of those who have given hostages in their wives and children to the people they have come to dwell among. At Hongkong and the open cities, every thing now existing in the shape of schools, printing establishments, hospitals, churches, and other appliances of missionary effort, has been created; and their present successful operation is only the first-fruits of what they can effect. All the missions existing among the Chinese out of their own land, have been removed hither, except the Baptist mission at Bangkok; and the number of societies and agents now in operation has been multiplied many fold. Instead of the half dozen whom Dr. Morrison assembled in his study that he might discourse to them of the things of the kingdom of heaven, there are now daily religious services at Hongkong and all the open cities, and a score or more in all upon the Sabbath, where thousands hear something of Jesus Christ. The aids in learning the language have been enlarged, until something is possessed in every dialect to guide and assist the learner; and the books for teaching geographical, astronomical, physiological, and historical truth, as well as religious, have increased many fold. Churches have been erected where nothing but heathenish temples once attracted worshippers. Converts are not so numerous as we wish; but the signs of interest daily increase. In the region around Amoy these are so striking, indeed, that we now look for great triumphs of redeeming love. A million of Testaments are in progress of printing and circulation; and other parts of the Scriptures will likewise be multiplied. Finally, the whole mass of Chinese mind is stirred up by a body of

insurgents, of whom one prominent characteristic is their rejection of idolatrous worship for the worship of the true God. Whether their purpose of overthrowing the Manchu sway, and substituting therefor a native dynasty, be successful or not, their tenets and books have attracted the serious regard of all that is learned and influential in the empire, and will prepare the way for a purer statement of the doctrines of the cross, and identify change with Christianity.

### *The Inference.*

The conclusion which is drawn from the foregoing statements is of the first importance. It is as follows :

A contrast like this should encourage us to go on with all our efforts and with faith in a work attended by marks of success more than we expected twenty-one years ago. What will another score of years bring forth? Is the church ready for a similar onward progress? Is she prepared to send her youth, and her old men even, to gather in souls among the Chinese? Japan is beginning to unlock her doors. She thinks that she must no longer rigidly adhere to old laws, but observe the spirit of the age. Let those who expect great things, attempt them, and no longer suffer this reproach upon the cause of Christ, that they will not follow up the openings made in answer to their own prayers, proving thereby, as Rhoda did, how little they expected and were ready to be heard.

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### Nestorians.

LETTER FROM MR. PERKINS, NOVEMBER 15, 1854.

THE communications from this mission which were published in the January and February numbers of the Herald, spoke of the persecution which the French Lazarists and their adherents are waging against certain persons in Salmas, who sympathize with our brethren. It also appeared from those letters, that if toleration could be secured for such of the people as should place themselves under the instruction of the mission, the happiest results might be anticipated. "Sixty houses," Mr. Coan wrote, "gave their names and seals, wishing to become Protestants. They are exceedingly desirous of having a missionary among them." "If protection can be guaranteed, there is no field more promising."

### *Persecuting Measures of the Lazarists.*

This letter of Mr. Perkins shows, however, that for the present protection cannot be obtained from the Persian government. In the village of Khosrova, there is "a considerable number of families from the Roman Catholic communion, in connection with a dozen families of Armenians and several Nestorian families," who desire that measure of toleration which has been supposed to fall within the provisions of the act of the Shâh, granted a few years ago at the instance of Great Britain. Not only was the language of the act in their favor; the practice of their adversaries had gone to the full extent of their demands. The Lazarists have availed themselves of the liberty given them by this law, to carry their proselyting measures into almost every Nestorian village in Persia; and there has been no obstacle thrown in their way. In fact, they have enjoyed all the toleration which they could legally claim.

Now, however, they denounce and resist a movement which threatens to diminish the number of their followers; and they have succeeded in persuading the Persian government to change its ground. "The Prime Minister positively orders that no proselyting is to take place, and no interference of one sect with the religious opinions of its neighbors; and that the American missionaries of Oroomiah are not to remove elsewhere to discuss matters pertaining to religion." Such is the report which the English Consul at Tabreez has made to our brethren. Though these same Lazarists were clamorous for toleration, when a ban was placed upon proselytism by the late Shâh at the instance of Russia; and though they have thrust themselves into every place which would open its doors to them, under the new order of things, they have now induced the government of Persia to stultify itself by returning to the "old paths." A gentleman who has no connection with the mission, but is well qualified to express an opinion in such matters, thinks that "a golden influence" was brought to bear upon the Persian officials.

And it is not merely the exclusion of our missionary brethren and their assistants from Khosrova, as preachers of the pure gospel, which the Lazarists desire. The hand of oppression and violence is laid upon those who ask to be guided into the "more excellent way." "Three men came to us from Khosrova," Mr. Perkins says, "having fled in the night and in terror from the Lazarists and the Mohammedan deputy, with their tools, who had seized two of the villagers, and were in pursuit of these men and others, for the crime of having wished religious instruction from our mission." Subsequently two others arrived, having escaped from prison, one of them being hardly able to walk from the blows which he had received. At the date of this letter, Mr. Cochran

had gone to Tabreez with the five sufferers, in the hope of securing for them a safe return to their homes. The result of the journey is not known.

If it is asked, "What is to be the future course of the Persian government in this matter of toleration?" the answer must be guarded and indecisive. It is a most hopeful circumstance, however, that the Hon. Charles Murray is to be the next English Ambassador at Tehrân. This gentleman is well acquainted with the American people; and he has many reasons for feeling an interest in all that pertains to them.

### *The Khosrova Sufferers at Seir.*

After reading the foregoing statements, the friends of missions will be glad to see the following extract from the letter of Mr. Perkins:—"While these victims of papal persecution were with us, they spent their time in our male seminary and among our pious helpers, where they constantly heard the wholesome doctrines of the gospel, which they eagerly imbibed. We trust that such an opportunity for listening to the word of God will prove not to have been enjoyed in vain. This may be the method, chosen of the Lord, to introduce light and truth into the dark village of Khosrova. And the French Lazarists may yet learn that it is a poor line of policy for them so to persecute inquirers after the way of salvation, as to compel them to fly to us for protection. These suffering men were frequent and loud in the declaration, while here, that they would never again return to the corrupt papal church; that if driven to desperation by the Lazarists, they would sooner become Mussulmans."

And another result of this illiberal policy, which may have been overlooked in the eager desire of these Romanists to arrest the progress of evangelical truth, is altogether possible. They may find that the new order of the Persian government will work greatly to their disadvantage in other cases. In fact, they have taken a sword in their hands, which has two edges.

### *Examination in the Male Seminary.*

Passing to more grateful themes, Mr. Perkins describes an interesting occurrence at Seir in the following language:

On the 7th instant occurred the annual examination of our male seminary, which was put over from spring to autumn, the present year, by circumstances which I need not detail. On this deeply interesting occasion, eighteen young men were graduated, who are riper in scholarship and in acquisition than any class that has preceded them. For the first time, the graduating class of our male

seminary received beautiful diplomas, which they evidently prized above rubies. Several of the performances were of a high order, particularly the valedictory addresses, pronounced by a young man of eighteen, which I may safely say would not suffer in matter or in manner by the side of most corresponding performances at any American college. Mr. Rhea addressed the pupils and the large audience with happy effect, on this anniversary occasion.

As the exercises of previous examinations have been communicated to you in somewhat minute detail, I need not be more particular in this instance. We trust that these eighteen young men, nearly all of whom are hopefully pious, and who now return to their widely distant homes, scattered from Bootan on the Tigris, on the West, to the lake of Orooniah, on the East, will prove bright luminaries in these dark lands, and become the honored instruments of turning many of their people to righteousness. Separated from their teachers and companions, amid manifold temptations and discouragements, they are entitled to a fervent remembrance in our prayers. Notwithstanding all the obstacles they will have to encounter, if filled with the Holy Ghost, and sustained and aided by the Savior's promised presence, what may we not hope from their influence and labors?

### *Deacon Yonan's Labors.*

After saying that a book of nearly four hundred pages, being a translation of two small volumes of the American Tract Society, entitled *Scripture Facts*, had issued from the press, Mr. Perkins makes the subjoined statement.

Deacon Yonan, formerly employed as a translator, has for several months been stationed as a preacher in the large village of Ada, which is his home. He proves to be a very active and devoted laborer; and we hope that the village, with the blessing of God on his abundant labors, may gradually become as verdant as Geog-Tapa.

I recently spent a Sabbath at Ada, on which occasion a new and commodious church, reared mainly by Deacon Yonan's efficient efforts, was dedicated. A large congregation assembled to listen to the Word preached. There were evening assemblies of more than a hundred at his house, religious services having been held there every evening, during his residence in the village.



There was a Sabbath school for males, as also another for females, in which many adults are taught to read. On the whole, I have seldom seen more, at any place, to encourage the heart of the missionary, than I witnessed at that village. But the reviving, converting Spirit is our only hope, there or elsewhere.

### Arabkir.

#### MR. DUNMORE'S VISIT TO DIARBEEKIR.

THE Protestants at Diarbekir urged Mr. Dunmore to make them a visit last autumn; and he finally yielded to their wishes. He left Arabkir on the 30th of October, accompanied by Kevork, and arrived at his destination on the 14th of November, having taken Malatia and Kharpoot in his route. Of this journey he has given some account; and he has also furnished a few items of interest respecting the state of things in Diarbekir.

#### *Journey to Malatia.*

After traveling four hours in the rain, Mr. Dunmore came to a Moslem village, where he spent the night. "We were scarcely warm and dry," he says, "when a company of Turks, seated about us, requested that we would read to them from the New Testament, and tell them something of our belief. Kevork read to them from the Gospels, explaining, as he passed along, the precious teachings of our Lord; and he closed with prayer. All listened attentively, and pronounced it, 'Good,' 'True,' 'Just.' Thus passed the first evening of our journey." This testimony in regard to the willingness of Mohammedans to listen to the Word is in accordance with other statements.

On the following day, our friends rode some eight hours, and stopped for the night at a Kuuzlbash village, having some thirty houses, with five Armenian families, who had fled from Malatia to get rid of the oppressions of their own nation. "One of their number," Mr. Dunmore says, "is able to read imperfectly. We found him and his fellows searching the Scripture with which they had been supplied by Nicogos, as he passed through that village a few weeks before on his way to Malatia. The Kuuzlbash were deterred from saying much to us by the presence of a bigoted Mohammedan from Kharpoot, who was staying there a few days. The evening was spent, however, in reading the Word, and in conversing with the Armenians in the presence of some twenty villagers, who listened with apparent interest."

#### *Stay in Malatia.*

Malatia was reached in the afternoon of November 1, the old city, once a large walled and

well built Roman town, having been passed two hours before. "The present city," Mr. Dunmore says, "is a beautiful spot; indeed, it is emphatically a city of gardens. It is situated on a broad plain, near the foot of high mountains, and is supplied with fountains and streams of pure water; but the houses are little else than miserable mud huts. The whole region is rich and productive, and abounds in fruits. Malatia is particularly famous for its fine apples, which are brought to Diarbekir in large quantities, a distance of more than one hundred and fifty miles."

But the people are represented as inactive, and quite content to remain just where they are. Hence they are "slow to inquire after the truth." "And yet," Mr. Dunmore says, "I think that the gospel, once introduced there, would soon turn them *en masse* from their blind ways. Opposition would be very weak; and the stupid priests would soon find themselves deserted by their flocks."

Mr. Dunmore abode five days in Malatia, having the company of Nicogos, whose name has been already mentioned in the Herald. He received but few visits from the Christians of the place. On the other hand, he had frequent intercourse with several merchants from Cesarea and with three men belonging to Arabkir, who usually spent their evenings in his room, searching the Scriptures, and desiring to know the way of the Lord more perfectly.

The Armenian school was visited; but the teacher showed himself to be very reluctant to enter into any conversation respecting the truths of Christianity. "When we urged him to examine the gospel for himself," Mr. Dunmore says, "and learn of Christ the true way, he immediately became enraged, and ordered us to leave. But Kevork, determined not to let him go, sprang on the platform, took out his Testament, and sat down by his side, exclaiming in his ear at the top of his voice, 'If you will not examine this gospel with me, you are no Christian. Come, I demand an investigation.' The teacher was taken somewhat aback at such an unexpected movement, and settled quietly down; but he utterly refused to enter into any discussion. After a few words of warning and exhortation, we left to call upon the priest, who occupied a room in the same building. But he, doubtless aware of our purpose, took the precaution to go to bed; and we could only see him through his iron-grated windows, carefully hid, head and ears, under a huge quilt. We afterwards met him in the street, but he fled from us, as for his life. Once, in passing through the market, the Moslems called to him to stop and talk with us; but he made the more haste to get out of our way."

The following statement is of special value and significance: "In no place have I ever found the

Turks so friendly to Protestants, and so desirous to have the gospel preached; as in Malatia. More than once, in passing through the streets, rich Moslem merchants called us into their shops, expressed their sympathy with us and an earnest desire that we would remain. They called the Armenians to discuss questions with us; but the latter could be induced to comply only when they felt constrained to do so by fear or shame. We were frequently followed by a crowd of respectable Moslems, as we went from shop to shop to converse with the Armenians; and one day they gathered about us in such masses that it was impossible to pass the streets without difficulty; all exclaiming, 'Right,' 'True,' 'Good,' to all that we said. Indeed, we were pressed to say more, to go to this and that shop; and we found it difficult to get out of the crowd, after becoming weary and faint."

### *Arrival at Diarbekir.*

After the Sabbath, Mr. Dunmore and Kevork proceeded to Kharpoot, distant from Malatia twenty hours. Here they remained nearly two days. The following Sabbath was spent at Bakur Maden, where there was more interest apparently in the doctrines of the gospel than had been anticipated. "Early in the morning," Mr. Dunmore says, "both Armenians and Greeks began to assemble in groups of tens and twenties; and our room was well filled most of the day. As nearly as we could estimate, we were visited by almost one hundred persons; and the whole time was spent in discussing the main points of difference between their forms and the teaching of the gospel. One Greek, who is a teacher, after spending a full hour in reasoning with Garabed, went away apparently convinced that he was in the wrong, and declared that he would have all the pictures removed from their church. He was a genuine Greek, and began in quite a learned and boisterous strain; but, finding that he was fighting against both truth and reason, he soon calmed down, and talked like a reasonable man. A Greek priest came in; but, finding that we would converse only on matters relating to spiritual life, left in a very few minutes, declaring that the church was the only fit place for such topics, and he knew Christ only at the church. We were deeply interested in a company of tea or twelve men from Choonkoosh, who spent some two hours with us in earnest inquiry after the way of truth. Their leader was the son of a priest; and, being already partially enlightened, he showed more intelligence and candor than I had hoped to find in a man from such a place. He declared himself ready to embrace the cause of the gospel openly; and his companions were evidently prepared to stand with him. We were pleased with

the man's spirit, and encouraged to hope that there may soon be an important movement in favor of the truth, in that long neglected and barbarous city." It was not till the 14th of November, that Mr. Dunmore reached Diarbekir. He was warmly greeted by the native brethren, who were glad to see their former missionary once more.

### *The English Consul.*

Mr. Dunmore was much gratified by finding that the new English Consul for Diarbekir, Mr. Holmes, had arrived at his post with his family. The Pasha gave him a very handsome reception, having sent out his chief officers, cavasses, &c., for this purpose. "Last Saturday," Mr. Dunmore says, "I had the privilege of helping Mr. Holmes hoist his flag, the first ever raised in this bigoted city; and it did my heart good to see it floating over the heads of the surly Turks. There was no excitement or opposition; though it was rumored that some of the leading Moslems had declared that if the English flag should be hoisted in Diarbekir, they would riddle it with bullets. All has been quiet since the arrival of the Consul, and no disturbance is anticipated. Mr. Holmes comes here with special instructions from Lord Stratford to look well to the interests of the Protestants in this region. He has already taken hold of a case in Haineih, which he is fully determined to prosecute vigorously. He demanded the removal of the Moodir there, the imprisonment of two Zabtiyas, who had beaten Stepan, and the punishment of the leading Armenians who have been active in persecuting the Protestants. The Pasha promised to do all that he asked; and the Moodir, with the Zabtiyas, have been brought here, and are awaiting their sentence. Two Protestants, who have been imprisoned the last twenty days for a tax unjustly demanded, are also here; and the matter is to be investigated and adjusted. I have full confidence that Mr. Holmes will do all in his power to have justice done to our long oppressed friends. It is interesting to see what a change has already come over this city. It is now possible to walk the streets of Diarbekir without fear of stones or insult."

### *Messrs. Walker and Nutting.*

On the Thursday prior to the date of this communication, December 2, Mr. Dunmore was cheered by the arrival of Mr. Walker and Dr. Nutting, with their wives, "all in good health." Their presence was timely; for the missionary work had suffered in Diarbekir during the previous summer. Now there is reason to believe that the aspect of this important field will become brighter. "Thomas," Mr. Dunmore writes, "one of the young men who went from this place to

Bebek seminary two and a half years' since is now here as a preacher; and it is hoped that with his aid Mr. Walker will be able to sustain the services during the coming year; though it will be hard for both, particularly as Thomas is not in firm health."

### *Aintab.*

#### LETTER FROM MR. SCHNEIDER, NOVEMBER 2, 1854.

THE object of Mr. Schneider, in the present letter, is to describe the progress which evangelical truth is making in several places falling under the supervision of the brethren at Aintab.

#### *Progress at Killis.*

Just before the date of this letter, Mr. Schneider made a visit to Killis. Indeed, he spent two Sabbaths with the church in that place. In reference to this visit he says:

I am happy to say that I found quite an encouraging state of things in Killis. Not only has the congregation increased since my last visit, but there has evidently been progress in the spiritual part of the work. Various cheering indications of this came to my knowledge, which I cannot now mention. Quite an interesting and decided case of conversion has recently occurred. It being a year or more since the last communion season there, the ordinance was administered; and three members were admitted to the church. Three or four others appear to be qualified for membership; and they doubtless will be received on a future occasion.

On the morning of the first Sabbath, there was an audience of ninety-nine persons, capable of comprehending a discourse. The interest in the Word was most marked and cheering. I noticed tears in the eyes of some; while several hung down their heads from the depth of their emotions. The great doctrines pertaining to Christ, and salvation by him alone, evidently touched their hearts. What delightful work it is to preach these truths in such circumstances! There is no service like it on earth!

In the afternoon, when the symbols of the broken body and the shed blood of Christ were exhibited, there was again much tender emotion. Altogether, I doubt not, the impression was salutary. The little church now numbers eleven members, with a fair prospect of other

additions. The ordinary congregation is about fifty; and the school numbers about forty pupils, the majority of whom are children of Armenian parents. I could not but feel that these auspicious beginnings, brought about mainly by native agency, encouraged the hope, under God, of cheering results. One of our theological students who was there at the same time, and who may become their pastor, was exceedingly animated by the promising condition of things. His heart was so much touched by it, that he delighted to expatiate on the various developments of an interesting kind; and by his numerous details of what he had seen he greatly refreshed my own heart.

#### *Other Places.*

In respect to the operations of the mission in other places, and the encouragement which is found therein, Mr. Schneider writes as follows:

We have recently sent a colporter to Bytias, in the vicinity of Suadeia, the ancient Seleucia and part of Antioch. There are three other Armenian villages near to it, and near to each other, containing three thousand inhabitants, besides two thousand Greeks in Suadeia. He has found considerable encouragement in the readiness of many to listen to the truth, and in the inquiry and discussion which have been awakened by his efforts. There has been, moreover, considerable opposition. This was to be expected; and it may be regarded as an evidence that the truth has begun to make an impression, and is doing its appropriate work.

From Kessab the intelligence continues to be encouraging. One of the theological class in Bebek seminary, originally from this place, has gone thither to spend a year in preaching. On his arrival our present colporter will return here to spend a few months, and then proceed to some other place. Mr. Ford has recently made a visit to Kessab, of which he has perhaps given you some account. A movement towards Romanism has begun there. The cause of it is not a conviction of the truth of popery, but the hope that by becoming Roman Catholics the French will protect them, sustain them in their opposition to the Protestants, and deliver them from the necessity of paying taxes to the Turkish government. Not much progress has been made by them thus far; and, from the character of the motives prompting to



the movement, perhaps not much concern need be felt in reference to it.

### *New Church at Aintab.*

Mr. Schneider represents the new church at Aintab as advancing rapidly towards its completion. "Not the least opposition," he says, "has been experienced from our city authorities; but, on the contrary, they have favored the object, and appeared in every way friendly. Before the arrival of this firman, we had so much trouble, and were foiled in so many attempts, and obliged to wait so long, that now, to have the object almost attained, 'We are like them that dream; our mouth is filled with laughter, and our tongue with singing.' The building is in a most excellent position, in the midst of an Armenian quarter, and is large and spacious. It will accommodate, as our people sit on mats on the floor, from fifteen to seventeen hundred hearers; and in case the house should be crowded, there might be two thousand. This calculation includes the gallery."

### *Cesarea.*

#### LETTER FROM MR. BALL, DECEMBER 19, 1854.

MR. BALL continues the history of this new station, in the present letter, to a recent date. Though there is nothing of a peculiarly marked character to record, he is still permitted to speak of the divine goodness. He can adopt the language of the Psalmist: "I will sing of the mercies of the Lord forever."

### *Visit to Evkera.*

The following account of a visit to a place near Cesarea is not without interest.

Immediately after Mr. Farnsworth wrote you, I spent a week in Evkera, a village about eight miles east of the city. It contains a thousand or fifteen hundred inhabitants, most of whom are Armenians. I saw but few men, as most of them do business in Constantinople and other places.

The friend with whom I staid, has known the truth for years, and suffered much persecution. Besides great pecuniary loss, he has been banished to cure his heresy. But none of these things moved him. The Turks of his village are friendly; and now most of the Armenians fear him. Recently he has received a vizierial letter, which will enable him to obtain redress, if regarded by the authorities. Though he is a man

of good sense, he is not a very efficient helper, being very deaf, and not able to read. From the fear of persecution, the work seems to be making little progress.

Near this village is the monastery of John the Baptist. It was formerly thronged with pilgrims; but it is now noted for the involuntary pilgrimage of the devoted Vartenes. His Protestantism seems to have left a blight upon it. The pilgrims are few at the present time; and the hope of gain from them is nearly lost. I went there, and called on the venerable Bishop. Though I did not kiss the hem of his garment, I had some veneration for him, with his official mitre, and gray beard. But while I respected the man, I pitied his ignorance of the truth. My teacher had some discussion with him; but he was not able to defend his church, or give a good reason for its rites and ceremonies. He did not know the difference between Protestants and Catholics, but thought that all Christians would be saved.

Mr. Ball went to several other places; but he found nothing of special interest to report.

### *The Work at Cesarea.*

In regard to the progress of events at the station, Mr. Ball writes as follows:

After my return, our congregation was quite small. One of our number was sick, and four others left for other places. Few came to talk with us. In a short time, however, we were joined by three intelligent women. They are the mother and sisters of a young man, who died in the hope of the gospel last spring. They wish to unite with the church, and we trust they are worthy. Day before yesterday, a priest went there to reclaim them. The sisters were at home, but the mother was here. He asked one of them, "Where is your mother?" She replied, "Gone to the Protestant house." "What for?" "To attend the prayer meeting." "But you do not go?" "Yes, I do; but to-day I had so much work that I could not." "Why do you go there? Do not we have prayers in the church?" "Yes; but I have received no profit from them; I have not been instructed." After some further conversation, he left them, having entirely failed in the object of his visit.

Our last communion service was on the first Sabbath in November. The preparatory day we observed as a fast. It was appointed without consulting the brethren. Immediately after its appoint-

ment, one of them came to Mr. Farnsworth, and said that, as he lay awake one night, he began to think what was the reason that the work did not advance, and what he could do to aid it. He could not go to the Governor of the city, and get him to assist it. Nor could he aid it by money; for he had none. But one thing he could do, and that was to ask the missionaries to appoint a fast. This circumstance encouraged us to hope that the brethren were ready to seek and receive a blessing. At an early hour we assembled for prayer. In the female prayer-meeting nine were present, seven of whom took part in the exercises. The day passed without any special manifestation of the Spirit's presence; but ever since, we have had more intercourse with the people, and our congregation seems to be steadily increasing.

Mr. Ball is encouraged by the prospects of the school which the station has commenced. There is no suitable building for a school, however. "Will not some of our friends," he says, "remember us, and send us aid?"

### *A new Opening.*

The following paragraph illustrates the character of the work which the Lord is doing in Asia Minor.

We are at times cheered by the intelligence that the truth has outstripped the movements of missionaries, and obtained a footing where we least expected it. Recently we have heard that Hadjin, a village among the mountains between us and Marash, has received the gospel. It is an Armenian village, which does not acknowledge the Turkish rule. One of the chief men of the place has spent some time at Aintab, and has now returned to preach the truth to his people. The work is represented as quite extensive; but we have no definite information respecting it.

### *Persecution checked.*

In reference to another village, Mr. Ball makes some statements of interest.

In my last letter, I spoke of the persecution at Everek. The man who was in Mr. Farnsworth's employ, has returned there, and commenced trading. He had not been there long, when his old enemy began to trouble him. He came here, and laid the case before the government, and finally succeeded in obtaining a settlement of the difficulty to his satisfaction. We hoped there would be no more

persecution; but in a few days, news came that the Armenians had beaten a young man and his mother for their Protestantism. The woman had previously spent some time in the city. She was very constant at our meetings, and very desirous to learn all that she could of the gospel. Having formerly been a resident here, she went from house to house preaching the truth, not even passing by the house of the chief man of the Armenians. She has a daughter and son-in-law here, whom we consider among our best church members. When about to return home, she came and desired Mr. Farnsworth to pray with her. The tears flowed freely during the prayer and on her taking leave, showing how much she loved the gospel. Soon after her return, her piety was tested. This case was brought before the government here, and received prompt and decided action. One of our number from that village was with us last Sabbath, and seemed much elated by the external quiet which they are enjoying. We trust that this is the end of all open persecution at Everek.

In connection with other facts of the same general character, another item of information will be received with great pleasure. Mr. Ball says: "There is some interest among the Mussulmans of Everek. Several Dervishes have conversed with our friends; and one has said that he believes salvation can be found only through Christ. They are anxious to obtain the New Testament in the Arabic character."

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## Constantinople.

### LETTERS FROM MR. DWIGHT.

STATEMENTS like those which follow, are exceedingly hopeful and gratifying. The distractions and commotions which are experienced at the capital of the Turkish empire, do not arrest the work of the Lord. On the contrary, there is some reason for anticipating a season of refreshing from his presence, of special interest and power.

### *Signs of Good.*

On the 20th of December, Mr. Dwight used the following language, in describing the signs of the Spirit's presence among his people.

In the first place, some of the members of the church are stirred up to more than usual earnestness in prayer. I will speak particularly of the church in the city proper, with which I am more imme-

diately connected. A few weeks ago, I appointed a Monday morning prayer meeting, inviting all to attend, who felt a real desire for the outpouring of the Holy Spirit. I told them that it should not be burdensome to any of them; that I would make it short, to accommodate those who must go early to their business; and that the only object would be to unite in prayer for a revival of God's work among us and around us. The meeting began with twenty, which was more than I expected to see; and thirty-seven were present day before yesterday, of whom eleven were females. I called upon different brethren to lead in the devotions, and six prayers were offered in all. A very encouraging spirit of prayer was manifested. When I listened to the fervent and importunate expressions of the different brethren, while praying for an increase of personal sanctification, as also for the spread of the truth and the conversion of sinners, I said in my heart, "Oh, that all our beloved brethren and sisters in America could be present, with a sufficient knowledge of the language to understand these prayers!" And then the thought came into my mind, There are now many, very many just such praying souls, we may hope, scattered all over this empire, God's own chosen ones, who "cry, day and night, unto him." And shall not the Lord hear them, "though he bear long with them?" I cannot express to you how much encouragement this thought gave me in reference to the grand result of the present crisis.

Another very encouraging sign, is the recent waking up, and return to the Protestant ranks, of some who, years ago, turned back from the truth, for fear of persecution, or for the sake of gain. One or two of these individuals seem to be very deeply moved by the Spirit of God. Three of this class have openly joined themselves to the Protestants quite recently; and others are likely soon to come, if we may judge from present appearances.

Another sign of the times is, that the attention given to the preaching of the Word is unusually good, and new minds are continually interested in the truth. The work is evidently spreading; and it is hardly possible to fall into a company of Armenians, male or female, where, if the subject of religion is introduced, some at least do not openly avow their conviction that Protestantism is true, and that their own Christianity is false.

### *Cases of Interest.*

Under the same date, Mr. Dwight announces the examination of three persons as candidates for admission to the church, as also his expectation that three others would be received into Christian fellowship within a few weeks.

We have another very unequivocal sign of the Spirit's presence in individual cases of conviction for sin. I have rarely, if ever, heard such expressions fall from the lips of any man, as I heard last night from one about whom I have written you before. He is the first mentioned in my letter of October 28. He said to me, "If any body wants to know where hell is, let him come and look into my heart; he will see it there. Our Savior said to his disciples, 'The kingdom of heaven is within you.' It might with truth be said to me, 'The kingdom of hell is within you.'"

To-day the young man alluded to in that same letter called on me again. The last time I saw him, he informed me that he was entirely satisfied on the point which we had so fully discussed, that is, the divinity of Christ, and that he wished then to hear by what arguments I supported the divinity of the Holy Spirit. I entered briefly into this subject; and here also he was soon satisfied, saying that he believed both these doctrines to be taught by the Holy Scriptures, and, therefore, he would believe them, whether he could understand them or not. To-day, when he called, he had a very anxious countenance. He said, "I have come once more to ask for your advice and assistance, though not in reference to any such matters as we talked about before." I assured him of my great readiness to assist him in any way in my power. He then proceeded as follows: "I have been addicted to a particular sin, which now greatly troubles me. I wish to get rid of it; but I know not how I am to do it. I have been striving hard against it; but sometimes it seems too powerful for me. Can you not tell me how I am to overcome it?" I asked him whether he ever had any hope that he had passed through that specific change of character, which the Bible denominates "the new birth." He seemed not to know exactly what I meant; and, therefore, I went into a somewhat extended explanation of the subject, showing him that by nature he and every other child of Adam were morally corrupt, being without God and without hope in the world, having no holiness and no love



for holiness, but a positive love for sin, and, of course, a hatred of God, and that this laid the foundation for that necessity of which Christ spoke so plainly to Nicodemus. The nature of this change I then explained to him; to all which he listened with the greatest interest. I told him that, previous to such a change, there was no possibility of really overcoming sin, which could be done only through the Holy Spirit. I referred him to those passages in the Scriptures that speak of the spiritual warfare in which all believers are engaged, to the apostolic directions as to the manner of carrying it on, and to the great and important fact that Christ's object in offering up himself unto death was 'to redeem us from all iniquity,' and 'purify to himself a peculiar people, zealous of good works,' and that, consequently, Christ is the great sanctifier of his people. To all this he listened with the most fixed attention; and when I again asked him whether he felt that he had any reason to hope that such a change had taken place in his own character, he replied in the negative. I then told him that I had no hope that he would be able successfully to withstand sin, until he should be born again. He might renounce particular sins; but sin itself, in his own heart, would remain unsubdued. He remarked that what gave him such deep pain at the commission of the particular sin to which he referred, was, not that there is a future retribution, but that he was trampling under foot the blood of the Son of God, who died for him! I could not but feel, when he left my house, that he was not far from the kingdom of heaven.

### Other Signs.

On the 22d of December, Mr. Dwight wrote again, giving some additional illustrations of the state of feeling among the people for whom he is laboring. His language is as follows:

Last evening I had my regular weekly lecture in our chapel. The rain was pouring down most copiously when I left my house; and I remarked to my wife that there was little probability that we should find any body there on such a night. What was our surprise, therefore, to see that at least fifty people had assembled, male and female, to listen to the words of life!

This morning an Armenian merchant and his wife were examined for admission to the church. Both appeared exceedingly well. This is the first instance, I believe, in which a man and his

wife have been examined at the same time.

This evening, I have revised a portion of Baxter's *Saints' Rest*, with a native scholar, who assists me in this work. He is still connected with the Armenian church, although perfectly convinced of all its errors; and at the present time he evidently feels something of the burden of his sins. The way in which we proceed with the revision is this:—I put into his hands the Armenian translation we have had made by another person, and he reads it to me aloud, while I keep my eye upon the English, to see if it is faithfully done. He also critically examines the Armenian as he goes along, and corrects it, whenever it is necessary. As he was reading this evening a very clear description of the character of those who are to enjoy the rest of heaven, I turned my eyes upon him, and saw the big tear rolling down his cheek, and dropping upon the manuscript below! Little did Baxter think, when he penned those sentences, that they were one day to be the means of exciting such deep emotions, in the hearts of men of a strange tongue, in the capital and centre of Mohammedanism!

Mr. Dwight expresses the hope that expectations will not be excited by the foregoing statements which the future will fail to justify. "We are not in the midst of a revival," he says. "Would that we were! But we see, here and there, indications of the beginnings of better things. Still all these hopeful appearances may pass away without much fruit." He earnestly desires that fervent prayer may be offered unto God "at this most important crisis."

### OBITUARY NOTICE OF MRS. EVERETT.

A FEW days since a note was received from Mr. Goodell, dated December 27, announcing a most sorrowful event in the following words: "An hour in heaven! What a glorious thought! And a beautiful morning it is to go from earth to heaven, a morning without clouds, fit emblem of the clear sunshine that illumined 'the privileged chamber' from which, at nine o'clock this morning, our greatly beloved sister Everett took her peaceful departure. We sung sweet hymns around her dying pillow; and at her departure we fell upon our knees to give thanks unto Him 'who hath abolished death.'" Subsequently a letter was received from the afflicted husband, in which he gives some interesting details in regard to the sickness of Mrs. Everett. From his narrative it would seem that she was brought very near to the grave in the last days of November;

but she recovered partially ; and the hopes of her friends were strong that her useful life would be spared. On the 23d of December, however, she became suddenly worse ; and in four days she rested from her labors.

During the first attack, her sister once asked her if she had comforting views of Christ. "Yes," was the full and emphatic reply ; and it was found that her mind was dwelling on the possibility of her decease. She repeated many passages of Scripture, such as, "What time I am afraid, I will trust in thee ;" as also a number of hymns, "Jesus, lover of my soul," being one of them. The last lines of the second verse, "All my trust on thee is stayed," &c. were uttered with deep feeling.

She had a humbling view of her personal unworthiness. "As we repeated together," Mr. Everett says, "the hymn, 'When thou, my righteous judge, shalt come,' &c. and she came to the words, 'What if my name should be left out,' she said, 'If! There is no if. He will accept me ; I know he will.'" From this time onward, not a shadow of a doubt or a fear was seen to cross her mind. She longed to be gone. "I wish to be near and like Jesus," she said. When her attention was called to the desirableness of her living a few years more, that she might labor for Christ, and train up her children for him, she expressed her willingness to remain, if it was his will. In respect to her children, she said, "They are Christ's, all of them. We have given them to Christ ; and he will keep them. Yes, I shall meet them again. Bring them to me." They were brought to her ; and she embraced them, and blessed them, and committed them to the Lord Jesus. "Oh, how grace triumphed in that hour," writes Mr. Everett. "I was silent with joyful wonder to see how she loved her Savior, and how she could calmly, yea, triumphantly meet the sundering of the strongest earthly ties."

She retained a deep interest in the school, for which she had done so much, to the last. "Tell the scholars," she said, "how much I loved them ; how my heart yearned for their salvation ; and how one Saturday night, as I went into the meeting, (held in concert with the schools at Oroomiah and Beirût,) my soul wrestled for them, and my longings for their salvation could not be expressed. They must love Christ, I felt." Other messages she sent to the Armenians, to "the sisters in the church," to her fellow-laborers in Constantinople, and to friends in America. "She forgot no one."

Her mind was clouded after the last attack, save at intervals ; but her friends saw that it was well with her. On the evening before her departure, she woke up, exclaiming, "Bless the Lord," "Bless the Lord." "Why do you not bless the

Lord ?" her countenance shining with a heavenly brightness. Her children she left with confidence in the hands of the Savior, having requested that the youngest might be baptized at her funeral. "Christ has gone to prepare a place for me," she said. "He will come, as he has promised. Yes, he is coming, and I will go." Without a groan or a struggle, or the movement of a muscle, she passed away.

On the following day, December 28, her remains were laid in "the row of missionary graves," where sleep two of her children. Deeply was she mourned ; for she had been a laborious and faithful servant of Christ. Her feet had often blessed the dwellings of the Protestant Armenians ; and she was every where welcome. To the female boarding school the loss is felt to be almost irreparable. But the Lord has done it ; and he is "wonderful in counsel and excellent in working."

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### Greece.

LETTER FROM MR. KING, DECEMBER 19,  
1854.

### *Prevalence of the Cholera.*

THE cholera has committed fearful ravages of late at Athens. The present letter contains a description of the havoc which it made under Mr. King's own eye.

For much of the time, within the last two months, the destroying angel has seemed to stand with his hand stretched out over this city ; and it is only a few days since his hand was stayed. In the course of a month and a half, according to the best information which I can get, about fifteen hundred were swept into eternity. The lowest number I have heard is nine hundred or a thousand ; and some estimate it at eighteen hundred. In order to understand how great was the destruction, it must be borne in mind that at the commencement of this awful visitation thousands of the inhabitants fled. According to the statement of one of the most correct newspapers in Athens, the Minerva, twelve thousand fled in the course of three days. And multitudes followed at various times for four or five weeks ; so that it was thought that not more than one-half, or perhaps one-third, of the people remained. And the whole population, before the cholera commenced its ravages, was not reckoned at more than about twenty-eight thousand. So sudden were the deaths at the commencement, and so many, that a general

consternation was spread through the whole city; and multitudes fled for their lives, as they would have done before a conquering army. The fare of a carriage to go to a neighboring village arose to fifteen or twenty dollars, and one could not be obtained by some, I was told, who offered twenty-five. And so multitudes took their beds and baggage on their shoulders, and fled on foot. Many have not yet returned, and are afraid to return.

For a time, mourning and lamentation were heard through the city, "and a great cry," as if the first-born had all been slain. Fires were kindled, as a supposed preventive; processions were formed by priests and people; and night and day the cry was heard, "Lord, have mercy." The Bishop issued an order for the people to kneel before God in prayer at the churches, which is generally considered by the Greeks as heretical, except once a year; and some, as I heard, were unwilling to kneel, lest the Franks, as they said, should laugh at them. The university and the schools were all closed, and have not yet been opened.

Most of the shops in the city were closed. This was true not only of merchants, but of shoe-makers, tailors, barbers, and even of bakers; so that it was with difficulty sometimes that we could get any thing to eat. The police was obliged even forcibly to open, or compel the owners to open, some of the shops, so that the people might buy something to eat. Such a panic had seized the inhabitants, that many shut themselves

up in their houses; and the streets of the city became, as it were, desolate. As I walked through them, I could not but think of what is said in Leviticus, xxvi. 34, 35. "Then shall the land enjoy her Sabbaths, as long as it lieth desolate," &c. Whole families, it was said, were swept away; so that some houses were left without inhabitant. The hearses were all in requisition, and the dead were hastily carried away to Sepolia, in the olive grove, laid in the pit, and covered with lime, so as to hasten the work of dissolution. They were finally taken from their houses without much ceremony, with one priest, or none, and in silence conveyed to the place of burial.

#### *Mr. King's Greek Service.*

A daughter of Mr. King, about three years old, was attacked by the cholera, just as she was recovering from dropsy on the brain; and though she obtained relief from this frightful disease, she died of other maladies on the 9th of December. Prior to this afflictive event, a Greek woman who was watching with the little sufferer, was seized by the cholera, and expired at Mr. King's house after an illness of eight hours. "I am happy to say," he adds, "that during all this scene of private affliction, and of public desolation and death, I have been enabled to continue my Greek service on the Lord's day, with the exception of the two Sundays after *Aspasia* was first taken ill, and that I have usually had from twenty to thirty hearers; which, after the death of an individual in my house from cholera, I could hardly have expected."

## Miscellanies.

### BIBLIOGRAPHICAL NOTICE.

*History of the Propagation of Christianity among the Heathen since the Reformation.* By the Rev. William Brown, M. D. Third Edition, brought down to the present time. In three volumes. William Blackwood & Sons, Edinburgh and London. 1854. pp. 547, 535, 587.

THE first edition of this work, in two volumes, issued from the press more than forty years ago, the preface having been dated March 1, 1814. As the era of missions had scarcely commenced, the materials for such a "History" were at that time comparatively few. The early efforts of the Swiss in Brazil, the Swedes in Lapland, the Dutch in Ceylon, Java, Amboyna and Formosa, were briefly described by the author. One hundred and twenty pages were devoted to the first missions among the North American Indians.

About the same space was given to the "propagation of Christianity by the Danes" in Greenland and India. Some three hundred and fifty pages were filled with interesting accounts of the labors of the United Brethren in different parts of the world. Less than thirty pages sufficed for the Wesleyan missions in the West Indies. The English Baptist Missionary Society received an interesting notice, which extended through one hundred and ten pages; while the London Missionary Society had about twice that space assigned to it. The history of the Church Missionary Society was compressed into seven pages; the Edinburgh Missionary Society having three times as many. The Appendix contained "a brief account of missions of inferior note," an "account of the exertions of some persons distinguished by their zeal for the propaga-



tion of Christianity among the heathen," namely, the Hon. Mr. Boyle, Bishop Berkeley, Dr. Wheelock, Bishop Porteus, a "list of the translations of the Holy Scriptures for the use of pagans and Mohammedans," and "the introduction of the gospel into the British Isles."

Now, however, we have a very different Table of Contents. The Wesleyan Missionary Society has one hundred and ten pages devoted to the description of its labors. To the Church Missionary Society a still larger space is assigned; and the operations of the old Edinburgh Missionary Society have received a fuller notice than the one which was published in the first edition. In addition to these changes, we have historical sketches, longer or shorter, of the Society for Propagating the Gospel in Foreign Parts; the General Baptist Missionary Society; the Glasgow Missionary Society; the efforts of the Church of Scotland, the Free Church of Scotland, the United Presbyterian Church, and the Presbyterian Church of Ireland; the Netherlands Missionary Society; the Basle Missionary Society; the Paris Society of Evangelical Missions; the American Board of Commissioners for Foreign Missions; the American Baptist Missionary Union; the American Methodist Missionary Society; the American Episcopal Board of Missions; and the American Presbyterian Board of Missions. The "brief Account of Missions of inferior Note" has been enlarged; so that it now embraces the Rhenish Missionary Society, the Berlin Missionary Society, Gossner's Missionary Society, the Evangelical Lutheran Missionary Society, the North German Missionary Society, and three Scandinavian Missionary Societies. It will be seen at once, therefore, that a wide field has been traversed; and that a mass of information is compressed into these three volumes, which must needs be exceedingly valuable.

Still it is to be regretted that Dr. Brown did not devote more space to the missionary societies upon the continent of Europe. The time has certainly come for a history, in the English language, which shall be worthy of these institutions. There would be no serious difficulty in obtaining the necessary information; in fact, there are works in German which would greatly facilitate such an undertaking. It will be seen, moreover, that some of the latest efforts in this line of things have not received any notice. There are other societies in this country, for example, that might have been mentioned.

In the main, however, it must be admitted that our author has performed his difficult task with diligence and fidelity. During a long series of years, he has been assiduous in collecting materials; and he shows every where an earnest desire to use them to the best advantage. He is evidently interested, and that most

deeply, in the triumphs of Christianity. He loves to record the conquests which have been made by the Captain of our salvation. But he is not always sure that the reported victories of the church are real victories; at any rate, the gain to the cause of Christ, he seems to think, may have been less than some have supposed. Hence we find that he is not satisfied with simply giving published results; he deems it his duty to express his opinion as to the value of those results. Many persons will read this part of his work with special interest; and though they may not always adopt his conclusions, they will honor his independence and honesty.

As a specimen of Dr. Brown's mode of discussing certain topics connected with the propagation of the gospel, one of his "notes" on the missions of the United Brethren is subjoined.

We feel great difficulty in forming an estimate of the early Moravians; yet it is of much importance to pass a right judgment concerning them, in order to our obtaining a correct idea of the character of their missions. It is well known that they were long the object of general obloquy in Germany, in Holland, and other parts of the continent, in England, and in America; and that they were viewed in an unfavorable light not only by men of the world, and such as made no pretensions to piety, but by many religious people, some of them eminently distinguished for both learning and piety. Among these we may mention in Germany the celebrated Bengelius, *Burk's Memoirs of John Albert Bengel*, p. 399; in England, Dr. Doddridge, *Orton's Memoirs of Doddridge*, p. 126; John Wesley, *Moore's Life of the Rev. John Wesley*, vol. i. p. 476, 481; Whitfield, *Philip's Life and Times of Whitfield*, p. 434; the Countess of Huntingdon, *Life and Times of the Countess of Huntingdon*, vol. i. p. 36, 41, 58, 64, 102, 203, 454; in America, David Brainerd, *Brainerd's Life*, p. 189; and Dickenson, President of New Jersey College, *Dickenson's Familiar Letters*, p. 169. Most of these were persons whom one would not have expected to take up readily an evil report or mere prejudices against a body of fellow-Christians. Some of them were distinguished for their candor and moderation; others were likely to be indulgent to piety, even though it did run somewhat wild; yet these very persons, some of them after being for a time favorably disposed toward the Brethren, became quite opposed to them, and speak of them in terms of utter reprobation.

The charges brought against them by their opponents had reference to important points of doctrine, to their phraseology and modes of speaking, and to various practices prevailing among them. They were charged, for example, with crude, gross, mystical notions in religion; with contemning the Holy Scriptures; with, though not perhaps the denial of the doctrine of the Trinity, yet with too exclusive a regard to the Son,

and with an unscriptural and unwarranted way of speaking of the Father and of the Holy Spirit; with a familiar, light, unhal- lowed manner of speaking of the Savior; with Antinomian views; and even with indecent and impure sentiments and lan- guage.—See *Rimius' Narrative of the Rise and Progress of the Herrnhuters*, London, 1753, p. 32; *Steinstra's Essay on Fanati- cism*, p. lxxii. 197.

We cannot, indeed, avoid coming to the conclusion, that there was much that was imperfect, and much that was wrong, about the brethren in the early part of their career. Count Zinzendorf, who wielded nearly absolute authority in their church, and who, especially in his later years, regulated all its concerns, even to the mi- nute points, appears, from his Life by Spangenberg, to have been essentially a wrong-headed, though a pious man. There was a great deal of singularity about him and his proceedings. He was much guided by impulses, emotions and impressions; and his views and feelings were often char- acterized by enthusiasm, not to say fanati- cism. He spoke in a familiar way of the Savior and of his intercourse with him; and as if he knew his mind and will with certainty, and was under his immediate direction, and understood the causes and designs of his procedure, and that in regard even to very trivial matters. He was fitful, changeable, ready to take up fancies and new notions, to run into extravagancies and frivolities, and to magnify trifles, as if they were matters of great importance. His language was vague, mystical, and often not very intelligible; he employed much of a novel, strange, unscriptural phraseology. With him the religion of the heart was everything; and he was very restricted in his views of Christian doc- trine. The incarnation, the life, sufferings, and death of the Savior, and the atonement which he made for sin, were the topics on which he chiefly dwelt, and these he often spoke of in a very exceptionable manner. His fancy and his feelings had more influ- ence in forming his opinions and his lan- guage than either Scripture or sound rea- son. He appears, like most men of his temperament, to have been very easy of belief as to a blessing resting on his labors, and on those of his brethren. The institu- tions or order which he introduced into the Church of the Brethren, were, gener- ally speaking, without any authority from Scripture, and ill-accommodated with the sim- plicity of Christianity. Everything was artificial; everything was reduced to regu- lation. Much importance was often at- tached to mere forms and trifles. There was in the whole system much which may be called emphatically, "Will-worship." It was founded neither on Scripture nor reason, but was the pure devising of man's wisdom, or rather of man's folly.

But while there was much in the char- acter and course of Count Zinzendorf which we cannot but deeply regret, there

was also much in him to admire. He appears to have possessed a heart flowing with love to the Savior and to his fellow men. He devoted himself with singleness of mind to the service of Christ, and he prosecuted it with great perseverance and unwearied diligence, with much self-denial and disinterestedness, and with an humble and simple trust in God for his counsel and blessing. Where there was so much good, it is sad to find so much evil.—See *Spangen- berg's Life of Count Zinzendorf*, passim. See also *Exposition de L'Origine, de la Doc- trine, des Constitutions, Usages, et Ceremo- nies Ecclesiastiques de L'Eglise de L'Unité des Freres*, 1758, and the plates annexed to it.

It is acknowledged on the part of the Brethren themselves, that at one period, particularly from 1747 to 1753, great extrava- gances, both in doctrine and practice, made their appearance among the congregation at Herrnhag, a settlement belonging to them in the county of Buedingen, now uninhabited and in ruins. Count Zinzen- dorf having, in an ode on the birth-day of his son, employed some puerile, unintelligi- ble expressions relative to the believer's love to the Redeemer, others of the Breth- ren following his example, indulged in language which, if possible, was still more foolish and trifling. In their discourses, hymns, and other writings, they employed the strangest expressions and the wildest allusions when speaking of the most sacred truths of religion, particularly of the suffer- ings of Christ and the experience of his people. Each strove to surpass another in this senseless, miserable jargon; and the evil which first made its appearance at Herrnhag, spread like a contagious disease among the other congregations of the Brethren. A great part of the members were contaminated with these silly rever- ies; others finding themselves unable to check the malady, wept over it in secret; while some who considered it as utterly incurable, left the Society.

Though Count Zinzendorf had set the example of these extravagances, yet on learning the excesses into which many of the Brethren were running, he set himself to counteract the evil. Most of those who had fallen into these fooleries were con- vinced of their error, and acknowledged it with grief and shame. After a short time, the hymns, and other writings which contained their reveries, were formally disavowed and cancelled by a Synod of the Church of the Brethren.—*Spangenberg's Exposition of Christian Doctrine as taught in the Church of the Brethren*, preface, p. iii. *Crantz's History of the Brethren*, p. 218, 244, 298, 367. *Christian Observer*, vol. vii. p. 196.

Count Zinzendorf himself published a Declaration (we suppose in 1748) that "he could from that time no longer authorize his own writings hitherto published, till they had been reprinted with his amendments, remarks, and explanations." He assigned

as his reason for this, that "it had been his own case, like many other writers, to publish thoughts which he was quite taken with at first, but which he was afterwards ashamed of and retracted; and that it was not in his power to correct the whole so entirely at the first revival as he would have done." He condemned and destroyed all the copies which he could collect of the 12th Supplement to the Hymns; and gave this public testimony in relation to the doctrine of the Trinity, that from the moment he saw how his expressions relative to the Father, the Son, and the Holy Ghost were taken, he was shocked at it, and abandoned every expression of the sort. He desired that wherever such were found in his writings, they might be erased, and that no one in future would repeat them. That he abhorred unscriptural speculations upon the mystery of the Godhead, and was thankful to the Savior of all men, that he had escaped the fire uninjured."—*Burk's Memoir of Bengel*, p. 419.

These statements may assist us materially in forming an estimate of the early missions of the Moravians. It is natural to conclude that they would participate in no inconsiderable degree of the faults and imperfections of the general body and of its head. In tracing their history, (especially where we have access to original documents,) we accordingly find not unfrequently indications of some of the evils we have mentioned, for example, the influence of impulses, impressions, and feelings on the missionaries, and their easy belief of a blessing resting on their labors. It is also of importance to state, that most of them were plain unlettered men, and that they must consequently have been, generally speaking, but imperfectly qualified to be the instructors of others, and especially of heathens and savages, to whose minds it is so exceedingly difficult to convey clear and simple ideas of the truths of religion. "All the early missionaries," we are told, "were either artisans or husbandmen, men of simple manners, few wants, and for the most part inured to toil and hardships. It gave them little concern whether they would have to perform a long or a short journey, whether that journey was to be undertaken by sea or by land, and would lead them to the frigid or a sultry zone. They were not able to form extensive plans; their whole mind was exclusively bent upon winning souls for Christ; the salvation of but one soul they esteemed so inestimable a prize, that they were willing to give their liberty, yea their life, in exchange for it."—*Period. Accounts*, vol. xii. p. 225.

Since the period to which we have referred, we have no doubt that a considerable improvement has taken place in the Church of the Brethren. It would appear from *Spangenberg's Exposition of Christian Doctrine as taught in the Church of the Brethren*, that their views, as regards the fundamental principles of Christianity, are essentially in unison with those of evan-

gelical Christians of other denominations. They still retain, indeed, in a greater or less degree, many of their old peculiarities, in regard to which we are by no means disposed to vindicate their sentiments and practices. In short, though in the course of the last century they materially improved their phraseology, we apprehend there is still considerable room for improvement in their manner of expression, as well as in their mode of thinking on many points of Christian theology.

Before concluding this note, we cannot forbear adducing the following testimonies to the Christian character of the Brethren. "I feel myself bound," says Dr. Haweis, "from near forty years' acquaintance with the Brethren, to speak of those whom I have known, as men full of faith and of the Holy Ghost, and truly devoted to the work and service of our crucified Lord. With peculiarities, some of them perhaps exceptionable, yet admitting of no such impure ideas as have been imputed to them, the more the principles of the Brethren are truly known, and the more intimately their lives are scrutinized, the more will they be acknowledged among the few faithful who follow the Lamb of God."—*Haweis' Church History*, vol. iii. p. 177.

"The Moravians," says the late Mr. Cecil, "have very nearly hit on Christianity. They appear to have found out what sort of a thing it is,—its quietness—meekness—patience—spirituality—heavenliness and order."—*Cecil's Remains*, 6th edit. p. 243.

After alluding to the improprieties of expression with which the early Moravians were chargeable, Mr. Wilberforce bears a no less honorable testimony to the general excellence of the Brethren. "This body of Christians," says he, "have since reclaimed their character, and have perhaps excelled all mankind in solid and unequivocal proofs of the love of Christ, and of the most ardent, and active, and patient zeal in his service. It is a zeal tempered with prudence, softened with meekness, soberly aiming at great ends by the gradual operation of well-adapted means, supported by a courage which no danger can intimidate, and a quiet constancy which no hardships can exhaust."—*Wilberforce's Practical View of Christianity*, 9th edit. p. 51.

To these testimonies we may add Cowper's beautiful eulogium on the missionaries in Greenland:

"See Germany send forth  
Her sons to pour it on the farthest North.  
Fired with a zeal peculiar, they defy  
The rage and rigor of a Polar sky;  
And plant successfully sweet Sharon's rose  
On icy plains, and in eternal snows."

&c., &c., &c.—*Cowper's Poetical Works*, vol. i. p. 108, edit. London, 1830.

To these statements we cannot but add, that the missions of the Brethren furnish a striking example of how much may be effected by patience and perseverance, combined with humility and simple piety.



Intellectually the missionaries were generally but indifferently qualified for their work; the fields selected were often ill-chosen, in inhospitable climates, with a small population, low in the scale of civilization, and presenting peculiar difficulties in the way of their evangelization; yet most of their present missions have now existed for a considerable length of time, some of them for upwards of a century, and they are at this day, with few exceptions, if we may judge by the numbers composing the congregations, in a more flourishing state than at any former period. In reading the accounts of the missions of the Brethren, we are greatly charmed with their childlike simplicity, their lowliness of mind, their freedom from self-complacency and self-confidence, their simple trust in God, their meekness, patience, and inoffensiveness; though, it must also be acknowledged, that these excellencies are accompanied with a degree of feebleness and passiveness of character which unfits them for attempting great, and even in some instances, generous designs.

#### DESCRIPTION OF HAKODADI.

MR. WILLIAMS, of the Canton mission, has prepared a sketch of Hakodadi, one of the two ports in Japan recently opened to American traffic. As he speaks from personal knowledge, the readers of the Herald will doubtless be pleased to read some portions of his description of the place.

#### *Situation of Hakodadi.*

The town of Hakodadi, or Hakodate, lies on the southern coast of the island of Yesso, in latitude  $41^{\circ} 49' 22''$  N., and longitude  $140^{\circ} 47' 45''$  E., on the western shores of a small peninsula, which forms one side of the secure harbor before the town, and in full view of the Straits of Sangar. It belongs to the imperial fief of Matsmai, and is situated near the eastern boundary of the country of the Ainos, or aborigines of Yesso; beyond which a different mode of government commences. There are few or none of these people now left within the limits of this principality, and none are to be seen in the town. Hakodadi is a place of considerable native commerce, a large part of the supplies for the Ainos and the Japanese residents and people living among them being stored here, as well as great quantities of produce brought in to exchange for these importations from the south. It lies about thirty miles eastward from Matsmai, the chief town in the principality, and is the second in importance on the island; the two are connected by a well-made road, running along near the sea-coast, and both of them carry on a large trade with several small towns on the south side of the Straits of Sangar (or more prop-

erly Tsugaru), and other ports farther south in Nippon.

The word *Hakodadi* means "*Box Shop*," applied to the town because it is little else than a warehouse or shop for the goods and boxes imported into it from Nippon and elsewhere; the spelling *Chakodade*, used in "*Golownin's Recollections*," is incorrect. The town contains about eight thousand inhabitants, living in one thousand or eleven hundred houses, which are mostly stretched along for three miles in one main thoroughfare near the sea-side; the remainder form two or three parallel streets further up the hill. The shape of the peninsula on which it lies bears a slight resemblance to that on which Macao is situated; but the whole extent of the town being seen at once, added to the greater height of the hills behind it, renders the view much more imposing when coming in from the sea. The highest peak just behind the town is about one thousand feet; the other three are upwards of six hundred; all of them bare upon the summits, and have their slopes covered with a low growth of shrubs and underbrush, and a few patches of pine trees. The groves of pines, maples and fruit trees behind the town, add much to its picturesque appearance, and, with the large buildings in it, give the impression of its being a place of wealth and taste.

#### *Buildings.*

The buildings are of one story, with an attic or loft of different heights, occasionally making a commodious upper chamber, but usually forming only a dark cock-loft, where goods are stored or servants lodged. The height of the roof is seldom over twenty-five feet from the ground; the gently sloping sides are covered with pine shingles, not much larger than one's hand, which are kept in their places by bamboo nails and long slips of board, and over these are laid rows of cobble-stones, sometimes so thickly spread as to cover the entire surface. One object in using these stones, it was said, was to hasten the melting of the snow from the roofs. This heavy covering is supported by a framework of joists and tie-beams. The singular appearance which this tiling gives the houses, is increased by the tub of water placed on the gable-peak, which, rising above the porch, fronts the street in Dutch style. The tub has a broom or two stuck in it, with which to wet the house in case of fire. A foreigner landing and seeing these for the first time, however, thinks that he has at last reached the end of the world, and has fairly got to the land where the witches take their nightly rides on broomsticks, perched up here for their convenience. In the street, the many rows of buckets and tubs filled with water near the houses, with a small fire-engine and hose seen here and there, showed the dread of fires, and the precautions taken against them. Fire-alarms, made of a thick piece

of plank hung under a little roof on posts at the corners, to be struck by watchmen, exhibited the mode of arousing the inhabitants when a fire broke out; while the charred timbers and heaps of ashes still lying about where a hundred houses had stood only a few months ago, proved the need there was of all these precautions.

A few of the better houses and the temples are neatly roofed with brown wedge-shaped tiles, laid in gutters like the Chinese; while the poor are content to shelter themselves in thatched hovels. The thatch, in many cases, is covered with a crop of vegetables and grass, growing from seeds planted by crows and other birds, and presenting sad evidence of the poverty or unthriftiness of the inmates. The abundance of crows flying about the town reminds one of Bombay and other places in Southern India. Other birds were seen in great variety, both land and sea fowl, but not in large numbers, except gulls and sparrows.

The raised floor, which occupies nearly the whole area of the house, is covered with stuffed mats, and can be partitioned off into two, three, or more rooms, by sliding panels and folding screens, according to the wants of the inmates. In the centre is a brick fire-place, about three feet square, tiled around the edge and filled with ashes; the charcoal and wood are commonly brought in thoroughly ignited, and then burned on a brazier or handiron in the centre of this fire-place. There is not much smoke when it is burned in this manner; but in the cottages the annoyance from the smoke is almost intolerable. In a few houses, a hole in the roof or side allows the escape of some of the smoke; and then cooking is carried on in the same place. It may easily be imagined what gloomy abodes these are, in rainy wintry weather, having no glass windows to admit light, or chimneys to carry off the smoke, and the wind whistling through every crevice and panel, upon the shivering inmates. The poor spend much of their time in winter cuddling around the fire-place, while the rich are unable to make themselves comfortably warm with it, and lade themselves with clothes to protect their bodies from the cold. In the largest establishments, there are small open courts between the rooms, sheltered from the wind, by which a dim light can be admitted through the windows; but the best houses in this town are cheerless abodes, compared with even the glazed, warm, comfortable cottage of an English peasant; and one is surprised to see, among a people who have carried many arts to a high degree of excellence, so little progress made in the art of living comfortably. Connected with the greater part of the dwelling-houses is a yard, either in front or rear; in many of them a kitchen or stable is seen; it is also used for storing wood, for rearing vegetables, or cultivating a few flowers; sometimes a kitchen garden, with fruit and shade trees, indicated the greater taste as well as wealth of the occu-

pant. In the houses of the officers, there was an arbor or fancy rock-work garden at the entrance, which showed invitingly to the passer, and did credit to the tenant.

### *Shops.*

The shops along the main street are often connected with the family residence in the rear, but quite as frequently with a mechanic's room. The goods in shops are packed in boxes or drawers as much as possible, only the coarsest pottery, grains, sandals, and other common articles, being exposed. The ceiling is about seven feet high, and the beams are hung with a large part of these articles. Besides the shops are numerous warehouses, built higher and with more care, and made as nearly fire-proof as possible. Their walls are two feet thick, faced with stone, and made of mud or rubble-stone, securely tiled on top, and entered only by two or three large doors. Some of them have a loft; the window-shutters are of plank sheeted with iron. Some of them are entirely covered with fine plaster instead of stone on the outside; and their substantial appearance stands in strong contrast to the unpainted, flimsy, pine-board dwellings near them.

The shops in Hakodadi are stored with goods, mostly of a cheap sort, such as a poor people require. Coarse, thick cottons, common earthen and china-ware, lacquered bowls, cups and stands, durable silks, cutlery, and ready-made clothes, constitute the greatest portion of the stocks. Furs, leather, felted cloths, glass-ware, or copper articles, are rarely seen; nor are books and stationery very common. The provision stores contained rice, wheat, barley, pulse, dried and fresh fish, sea-weed, salt, sugar, saki, soy, charcoal, sweet potatoes, and flour, with other less necessary articles, and to all appearance in ample quantities. There is no public market, as neither beef, pork, nor mutton, are eaten, and not many fowls, geese or ducks; vegetables are occasionally hawked about. The artisans are chiefly blacksmiths, carpenters, barbers, shipwrights, lacquered ware-makers, potters, and stone-cutters. The signs of the shops are written on the paper windows or doors in various well-known devices and cyphers; some were in Chinese characters, and others in Japanese, or a combination of the two.

### *Streets.*

The streets are about thirty feet wide; and wooden fences, thrown across them at intervals with gateways, divide off the several neighborhoods. No wheeled carriages are seen in them, and they are kept commendably clean, sprinkled and swept frequently. The yards are surrounded with board fences, built close and high to conceal the interior; hedges and stone walls are occasionally substituted. The streets present a remarkable contrast to those in Chinese towns, indicating less energy and traffic. No vociferous coolies or stalwart

chair-bearers here thrust the idler aside; no clamorous dealers claim the preference of the passer-by for their wares and viands; no busy peddlers cry their goods, or industrious craftsmen work their trade along the side of the way; but a quiet reigns through all the streets, broken now and then by a stout horse-boy hallooing to his unruly beasts, an official attendant crying out to the people to prostrate themselves to the great man coming, or the clang of a busy forgerman in a neighboring shop. Yet the general impression is made upon the visitor, that Hakodadi is a town of considerable wealth and trade; and the droves of pack-horses passing through the streets with their produce, the hundred junks at anchor off the town, their boats and fishing smacks passing from ship to shore and about the harbor, the tidy streets, and gentlemen with two swords riding through them on horseback, all tend to increase and strengthen this impression.

#### *Environs.*

The environs of Hakodadi present little to attract the visitor. Beyond the town eastward are two forts, dug out of the ground, and intended to guard the entrance to the harbor. Stakes are driven along the cuttings to retain the earth from caving in, and two wooden buildings, apparently connected with magazines underground, stand in the excavated area, which is paved with stones. Embrasures for only two guns are opened in the seaward embankment, and these are each nearly four feet wide. There is a building at the eastern end of the main street on the beach, which seems intended for a fort; but it is doubtful whether it was a fort or parade-ground.

#### *Climate.*

The climate of Hakodadi is probably not subject to the same extremes as the coast of Manchuria in the same latitude; though the snow, still lingering on the western hills on the first of June, showed that it is colder than the towns of New Bedford or Boston on the Atlantic coast, about as far north and with a similar exposure. At this date the peach and apple trees were in full bloom, the wake-robin, sassafras, maple, willow, and snow-ball in blossom, and some of the trees around the town not yet fully leaved out.

#### *Food.*

The animal food of the inhabitants chiefly consists of fish, clams, crabs, shell-fish, and other marine productions. Salmon is caught in the harbor in the month of June, of a delicious flavor, besides herring, perch, plaice, shad, and eels. Poultry, eggs, and ducks, and perhaps a little rabbit or venison, afford a small additional variety; and dogs, cats, and crows are numerous, but none of them are eaten, so far as could be ascertained. The dog is like the common Chinese variety, and is very common. The horses are small-limbed; and some of those belonging to the officers resembled barbs;

but most of the pack-horses appeared only half-fed and over-worked. The price of one of the latter is from twenty-five to thirty-five dollars, while a fine riding horse was rated over two hundred dollars. No waggons or carts were seen; and all the internal freight is carried on horses, of which nearly a thousand were seen in the streets on one occasion.

Wheat, rice, pulse of various kinds, greens, and barley, with a great assortment of seaweed, principally a species of *laminaria*, form the staples of vegetable diet. No fruits or fresh vegetables were in season when the American squadron was in port. Fully one-half of the food of the people of this town comes from the sea, and the rank odor of drying fish and seaweed meet one on the skirts and seashore of the town. The hamlet of Shirasawabi, on the eastern shore of the peninsula, was insufferable from the stinking fish around it; and its inhabitants presented a squalid, dirty appearance, which may probably be taken as the average condition of the people of Yesso rather than that of the well-fed and clean townfolk in Hakodadi. It should also be mentioned, that not a beggar was seen among them.

#### *Trade.*

The people are stout, thick-set, more sturdy than those of Simoda, and, if anything, not so fawning or immoral. Their average height is about five feet three inches; heavy beards are very common, but none are worn. They are mostly engaged in trade and shipping, depending on their importations for their supplies of bread-stuffs. Junks come from several places on the south side of the Straits of Sangar, from Sado I, lying south of Matsmai, Yedo, Yechigo, Noto, Nagasaki or Simonoseki towards the western end of Nippon, and even Ohosaka and Owari on the south. The harbor contained more than a hundred junks, though it was the dullest season, as the south wind had not yet begun to bring vessels up from these ports; and the authorities regretted they could not supply what we wanted. They declined to sell any rice or wheat or flour, on account of the uncertainty of the arrival of fresh stocks. Rice, sugar, spirits, cotton cloth, silk, iron, porcelain, and hewn stone, are brought, for which they send in exchange dried and salted fish, seaweed, charcoal, wheat, barley, deer's-horns, timber, and other produce of Yesso. There is not much likelihood of the port soon becoming a place of much trade in American ships, but it can easily furnish supplies of wood, water, fish, especially fresh or dried salmon and perch, sugar, boards, eggs, poultry, and other articles, the variety of which will doubtless increase, as there is a demand for them. As a place for a retreat from the heats of Shanghai and Canton, Hakodadi may, by and by, attract visitors who will by that day doubtless be allowed to investigate the resources and topography of the whole island.



## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**MICRONESIA.**—Messrs. Doane and Shipman, with their wives, arrived at Lahaina on the 19th of October. They will proceed to Micronesia in due time.

Mr. Doane wrote from Honolulu, November 6, as follows: "I have but little space to speak of the moral scenes which meet our eyes. I had read much of the missionary work at these Islands. Some of its early trials I was acquainted with. I had learned through what obstacles the gospel had to force its way, and also what success it had met with. In this I had rejoiced. It was a new and powerful argument for the gospel. But when I came to see for myself what thirty-five years of toil by devoted men and women among a heathen people had actually accomplished, I wept for joy. My heart is encouraged to go forward and labor among a people equally degraded."

Mr. Shipman wrote from Lahaina, November 10, as follows: "The first Sabbath after our arrival, we attended the native meeting; and in the afternoon Mr. Doane and myself addressed the congregation, through Mr. Alexander as interpreter. The audience was attentive and interesting, and by no means small, the church being well filled. It bore much more the aspect of a congregation and church at home, than I had anticipated. Many of the native converts appear zealous and full of love. We were received as cordially by them as by the mission families. Notwithstanding the noise and bustle of the streets on the week day, on the Sabbath all is quiet. In passing to and from the church, a distance of nearly half a mile, I scarcely saw a native loitering in the streets, or standing at the corners. A vigilant police arrest those who are intoxicated, from whom the law demands a fine of six dollars. There is much drinking, however; and there is some drunkenness, mostly among the sailors. The whaling fleet is very large. It numbered, one day this week, seventy-eight ships."

**SHANGHAI.**—Under date of November 3, Mr. Blodgett reports the city of Shanghai as still in the hands of the insurgents. "How long they can hold out, is uncertain." The missionary work is carried forward, nevertheless; and there have been several cases of marked religious interest, in connection with the labors of the Southern Baptist brethren. The following extract is from Mr. Blodgett's letter:

Although we are at present shut out from

the city, for the most part, we live upon a densely populated plain, and have access to many of the Chinese. There are, on every side, numerous hamlets and populous villages and towns. One of these, about four miles distant, I have visited to-day. It has a population variously stated at from four to ten thousand. There are many such. All these, and the many millions of China, are almost without the least glimmering of light from the gospel. It is a high calling, (if, indeed, one be truly called,) to engage in labors for the salvation of such a people. No work that is done under the sun, is sweeter and more soul-satisfying. If a soul were never saved, there is the word of our Savior, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations." But the time will come when the "fullness of the Gentiles" shall come in; and then both sower and reaper will rejoice together in the abundant harvest.

**SMYRNA.**—A letter has been received from Mr. Parsons, dated January 6, in which he communicates some facts of special interest and value in reference to the missionary work among the Jews. The following extract is encouraging:

We have before expressed the hope that the Rabbi connected with our school for Jewish boys was a subject of the renewing grace of God. We have hoped that the change in his views and feelings, which he has for more than a year professed, was radical. We are still encouraged to think that we shall not be disappointed in this. He first heard the truth from Messrs. Lord and Goldberg, missionaries of the London Jews Society, in Thessalonica. The sickness and death of Mr. Maynard seem to have made a deep impression on his mind, in favor of that system which has brought life and immortality to light. He has been much employed by us as a teacher in the language; but he has never shown any inclination to profess attachment to the truth, for the sake of employment.

About a year ago, he became fully convinced that, according to the Prophets, the time for the Messiah's coming had passed. The word of the Prophets was truth to him, as the word of God; and after seeing clearly that according to them the Messiah had come, he found no rest till he found him; presenting the interesting case of an intelligent and awakened Jew seeking after the Anointed One. He was soon convinced that Jesus of Nazareth was the Messiah. Thenceforward the New Testament became a precious book to him. It was not long before we thought we saw evidence that the Holy Spirit was working in his heart, showing

him his need of a Savior from his guilt and ruin. His convictions of sin seemed often very pungent.

I well remember one occasion when he came to me almost in despair, from reflecting upon the nature and enormity of his transgressions. All were black to him; but none were so dark and threatening as the blasphemy of his entire life as a Rabbi. From the time he was a student in the Talmud, he said, none of his associates were more bitter in their execrations of Jesus than himself. Casting out that name as vile, was ever a pastime, a pleasant nutriment of his life as a Jew, a sweet morsel in his mouth, without which that life would have been almost a void! And now could he hope to be received and saved by that same Jesus! Often his tears have manifested the tenderness of his heart, in view of sin and the great grace of God in salvation. His feelings and convictions have been freely expressed to others.

He has been ever ready, in a quiet way, to defend the truth; and he is in a measure zealous for its promulgation. He has shown an earnest desire for the salvation of his wife, and has labored assiduously to instruct her by reading with her the New Testament and other good books. We hope God is opening her heart also to attend to the truth. She listens quietly, and occasionally with manifest interest. He has prayers in his family in a Christian way. He has several times expressed a wish to be baptized and to come to the Lord's table; but he is rather wishing to wait, if it be right to wait, till he can come with his wife, and bring his three young children. As he is not dependent upon the Jews for temporal support, he has not suffered much persecution; but he has meekly endured a good deal of reproach and reviling for the sake of Christ.

The foregoing paragraphs are important as showing what has been gained in the department of education. This Rabbi, whose case Mr. Parsons has now described, is the teacher of a school of some twenty pupils, the "regular attendance" being sixteen. Though "a recent and well-known proselyte to the Christian religion," Jewish children are still sent to him. Nor is this all. The New Testament is read daily in the school; so that some of the Jews are willing to place their offspring in an atmosphere which is avowedly and decidedly Christian.

Mr. Parsons has another item of information to communicate, which is intimately connected with what has now been said. It is as follows:

In accordance with the recommendation of the mission, we have taken the preliminary steps towards opening a boarding school for promising Jewish lads. Every one who knows the condition of the Jews in Turkey, upon a little reflection, will see the extreme difficulty, if not actual impossibility, of obtaining Jewish boys for a

Christian boarding school; and we can hardly believe in the reality of what we now see, of what we are actually doing; for we have commenced such a school.

We have been trying the feelings of the parents of some of the most promising boys of the day school for several months, in reference to this subject. A few said that "it might be," if the mothers could be persuaded to part with their sons. They talked with the mothers, and after much consideration concluded to give up the children for the week-days, if they might spend their Sabbath (Saturday) at home. But as we had assured them from the first that we should require them to be given to us to be trained, just as we would train our own children, we told them it could not be; for we should by no means allow our children to participate in the follies of the Jewish family and synagogue religion. Some weeks passed, and they came to our conditions.

To test the matter, to show them that they did not mean what they said when they agreed to give up their sons to be educated as our children, we drew up a contract, embracing the conditions which they were to sign. These conditions are as follows:—1. We are to have the entire control of the children. 2. They are to be with us three years. 3. We are to maintain them, nothing being specified, however, respecting food, though there is an understanding that we will keep within the laws of Moses, paying no attention to the almost innumerable regulations of the Talmud. 4. They are to go to their homes only during the two vacations of the year, except occasionally in company with the teacher.

Four persons have signed this contract, and given up their five boys to us, the very flower of the day school, and all very promising. Before signing their names, they were repeatedly and clearly told that we should aim to make it a thoroughly Christian school, to train the boys for the highest usefulness and happiness in this world, and above all to instruct them in the way of salvation through Jesus of Nazareth. They said they knew it well; that they were convinced that the truth was with us; and that if their sons, upon growing up, should embrace it, they should be well pleased. They are aware that they shall meet with persecution. We told them that they must count the cost, and not expect help from us; that we should retain the children, if need be, by the help of our Consul, whatever they might suffer; and that we could see no escape for them but by declaring themselves Protestants, so that justice might be done them. Some of them replied that they were willing to do this for the sake of the education of their sons. We shall see.

Mr. Parsons says also: "These five boys, and the teacher above mentioned, will constitute the nucleus of a congregation. As we encourage the

parents and friends to visit us freely, we hope that some of them may be drawn to attend regularly upon the public preaching of the gospel" The letter closes with an appeal for additional assistance, in carrying forward the work which is now in progress at Smyrna.

**THESSALONICA.**—Mr. and Mrs. Morgan left Smyrna on the 10th of November, and arrived at Thessalonica on the 13th, with the expectation of laboring permanently in the latter city. The Jewish "acquaintances" of Mr. Morgan "seem to be as friendly as ever." Mr. Abbott, an English merchant, and son of the late American Consul, received our friends with cordial hospitality.

Under date of January 10, Mr. Morgan wrote again in the following words: "I am glad to be able now to state that we are very comfortably settled. We found a good deal of difficulty in finding a house. It was impossible to get one in the extreme upper part of the city. But we have every reason to hope that by the blessing of God we may enjoy good health in the house we have taken. Our work seems hopeful, as work has always seemed in this place. There are Jews of leisure here, who employ their time, to a great extent, as the Athenians did in Paul's day. Some of them are enlightened; and they secretly, I think, believe that Protestantism has the truth; but they do not feel their sins, and consequently are not inclined to leave all and follow Christ. We feel much encouraged by the appearance of things, and pray for the influences of the Holy Spirit."

**TUSCARORAS.**—From a letter of Mr. Rockwood, dated January 8, the following extract is taken:

The new year was ushered in by the Tuscaroras in the usual manner. In the evening there was a very spirited reform meeting at the council-house. They could not all obtain seats. Thirteen of the most abandoned drunkards signed the pledge of total abstinence, one of whom also publicly renounced his licentiousness. The good effects of combining other reforms with temperance is already apparent.

It is sad to witness the struggles of this people with intemperance. They have long experienced its terrific evils; and long ago they were aroused to a sense of their danger. They were earlier in their prohibitory movement than any portion of our country; and they have been constant and unwearied in their efforts to reclaim the inebriate, and stay the tide of this vice among them.

But what can they do more than they have done? Suppose they do hold temperance meetings monthly, or oftener, and thereby encourage and strengthen each other in their purposes of reform, and hold back each other from ruin. Suppose they do forbid the traffic on their territory. So long as the white man furnishes them the

means of intoxication, intemperance will exist. They stretch their hands imploringly to their white neighbors for help. They ask for a law of prohibition. They entreat us to seal up the fountain of death, that its streams may be dried up.

Of the religious affairs of the people, we cannot speak as encouragingly as we could wish. Yet there are some favorable indications. The two last church meetings we have had, although not largely attended, were precious seasons. At the meeting preceding our last communion, there was a very general and voluntary confession of sin, with a renewal of consecration to God. And last Sabbath I saw tears, where I have not been wont to see them. A deep solemnity pervaded the assembly. There were but few present, on account of the storm and the state of the roads; but we trust the Lord was there by his Spirit. At the close of the afternoon service, there was a funeral of a girl, some ten or twelve years of age, who had been long sick. Her mind was religiously exercised during her sickness; and she expressed her faith in Jesus Christ, and was baptized.

There are now eighteen girls connected with the boarding school. There has been some sickness among them. For a few days we thought we should lose one of them; but the Lord kindly raised her up. The parents and guardians of the children have contributed provisions in part.

## DONATIONS,

RECEIVED IN JANUARY.

### MAINE.

|                                                 |              |
|-------------------------------------------------|--------------|
| Cumberland co. Aux. So. D. Evans, Tr.           |              |
| Brunswick, Cong. ch. and so. 30;                |              |
| s. s. for Mr. Hamlin, Bebek, 20;                |              |
| young misses' miss. so. for do.                 |              |
| 10;                                             | 60 00        |
| Freeport, Cong. ch. to cons. Mrs.               |              |
| HANNAH NYE an H. M.                             | 151 58       |
| North Bridgeton, Cong. ch.                      | 8 00         |
| Otisfield, N. K. 3; D. K. 2; la. 4;             | 9 00         |
| Portland, 2d ch. m. c. 22,67; High              |              |
| st. ch. s. s. class for John Neal,              |              |
| Ceylon, 25;                                     | 47 67—276 25 |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |              |
| Bath, Winter st. cong. ch. m. c.                | 50 00        |
| Rockland, Cong. so.                             | 11 00—61 00  |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |              |
| Bangor, 1st par. 49,31; Hammond                 |              |
| st. ch. 86,81;                                  | 136 12       |
| Brewer, 1st Cong. ch.                           | 35 00        |
| Brownville, Cong. ch. m. c.                     | 17 00—188 12 |
| Camden, m. c. 65,34; la. miss. asso. 25,60;     |              |
| s. s. 24,37, wh. cons. THOMAS S. HAR-           |              |
| BACK an H. M.; Dennysville, cong. ch.           |              |
| and so. m. c. 50; Frankfort, cong. ch. 24;      |              |
| Machias, cong. s. s. (of wh. fr. Mr. Snow,      |              |
| Micronesian m. 11,50;) 23;                      | 212 31       |
|                                                 | 737 68       |

### NEW HAMPSHIRE.

|                                     |       |
|-------------------------------------|-------|
| Cheshire co. Aux. So. D. Smith, Tr. |       |
| Hinsdale, Cong. ch. and so. wh.     |       |
| and prev. dona. cons. Dea. SHAT-    |       |
| TUCK an H. M.                       | 43 00 |
| Jaffrey, Cong. ch. and so. 21,76;   |       |
| Mrs. L. T. 10;                      | 31 76 |
| Keene, m. c.                        | 6 09  |



|                                                                                                            |               |
|------------------------------------------------------------------------------------------------------------|---------------|
| Nelson, Ch and so. 23,14; m. c. 5,06;                                                                      | 28 20         |
| Roxbury, B. Nims,                                                                                          | 10 00         |
| Sullivan, Cong. ch. and so.                                                                                | 18 00         |
| Swanzy, do.                                                                                                | 33 00         |
| Westmoreland, South do.                                                                                    | 5 25          |
| Winchester, Ch. and so. to cons. Miss LYNDIA LYMAN an H. M. 1,0; m. c. 18;                                 | 118 00—293 30 |
| Grafton co. Aux. So. W. W. Russell, Tr.                                                                    |               |
| Campton, La.                                                                                               | 28 00         |
| Littleton, m. c. 18,26; s. s. 3,74;                                                                        | 22 00         |
| Orfordville, Cong. ch. and so.                                                                             | 24 33         |
| Plymouth, m. c.                                                                                            | 53 00—127 33  |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                                                                   |               |
| Amherst, Gent. 136,90; la. 71,98; chil. 3,85; m. c. 53,12; wh. cons. AARON WILKINS and JOHN SERCOMB, H. M. | 265 85        |
| Bedford, Pres. ch. and so. ge. t. 131,96; la. 26,07;                                                       | 158 03        |
| Barnington, Cong. ch.                                                                                      | 29 05         |
| Lyndeboro', do.                                                                                            | 83 00         |
| Hancock, Cong. ch. and so. gent. 21,03; la. 20,81; m. c. 32;                                               | 73 84         |
| Manchester, 1st cong. ch.                                                                                  | 119 10        |
| Wilton, La.                                                                                                | 20 00—748 87  |
| Merrimack co. Aux. So. G. Hutchins, Tr.                                                                    |               |
| Chichester, Cong. ch.                                                                                      | 4 00          |
| New London, E. S. F.                                                                                       | 5 00—9 00     |
| Roxingham co. Conf. of chs. F. Grant, Tr.                                                                  |               |
| Atkinson, Cong. ch. and so.                                                                                | 43 62         |
| Candia, do. 45; m. c. 21; to cons. Rev. WILLIAM T. HERRICK an H. M.                                        | 66 00         |
| Chester, E. J. H.                                                                                          | 3 00          |
| Deerfield, Cong. ch. and so.                                                                               | 13 00         |
| North Hampton, Cong. ch. 17,82; m. c. 76,88;                                                               | 94 70         |
| Raymond, Cong. ch. and so. wh. and prev. dona. cons. Rev. DAVID BURT a H. M.                               | 39 00         |
| Stratham, Ch. and so.                                                                                      | 31 10—290 42  |
| Stratford Conf. of chs. E. J. Lane, Tr.                                                                    |               |
| Centre Harbor, Cong. ch. and so.                                                                           | 14 00         |
| East Milton, do.                                                                                           | 10 50         |
| Farmington, do. 20,76; Rev. D. D. Tappan, 4;                                                               | 24 76         |
| Gilmanton Iron Works, Ch. and so.                                                                          | 16 00         |
| Wolfboro', Cong. ch. and so.                                                                               | 13 50—78 76   |
| Sullivan co. Aux. So. E. L. Goddard, Tr.                                                                   |               |
| Acworth, Cong. ch. m. c.                                                                                   | 25 00         |
| Newport, do.                                                                                               | 81 20—106 20  |
|                                                                                                            | 1,653 88      |
| West Stewartstown, Cong. ch. and so. m. c.                                                                 | 10 00         |
|                                                                                                            | 1,663 88      |

## VERMONT.

|                                                                                                           |               |
|-----------------------------------------------------------------------------------------------------------|---------------|
| Addison co. Aux. So. A. Wilcox, Tr.                                                                       |               |
| Orwell, Rev. JOB HALL, wh. and prev. dona. cons. him an H. M.                                             | 20 00         |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                                                                |               |
| Hardwick, W. B. 1; s. s. 12,82;                                                                           | 13 82         |
| Peacham, Cong. ch. and so. 4,50; J. W. Chandler, to cons. Miss LAURA CHANDLER an H. M. 100;               | 104 59        |
| St. Johnsbury, Friends, 150; 2d cong. ch. and so. m. c. 50,13; 2d and South chs. s. s. 24,28;             | 224 41—342 82 |
| Chittenden co. Aux. So. C. P. Hartt, Tr.                                                                  |               |
| Burlington, Cong. ch. and so.                                                                             | 160 00        |
| Milton, Mr. Keeble,                                                                                       | 11 00         |
| Williston, m. c.                                                                                          | 4 06—175 06   |
| Franklin co. Aux. So. C. F. Safford, Tr.                                                                  |               |
| Enosburg, Gent. 81; la. 51; (of wh. to cons. HORACE EATON of Middlebury, an H. M. 100;) a s. s. class, 6; | 138 00        |
| Orleans co. Aux. So. H. Hastings, Tr.                                                                     |               |
| Brownington, m. c. 9; Mrs. E. W. 1,50;                                                                    | 10 50         |
| Westfield, S. P. C.                                                                                       | 1 00—11 50    |
| Orange co. Aux. So. L. Bacon, Tr.                                                                         |               |
| Brookfield, 1st ch. la.                                                                                   | 20 00         |
| Rutland co. Aux. So. J. Barrett, Tr.                                                                      |               |
| Brandon,                                                                                                  | 56 47         |

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|------------------------------------------------------------------------------------------------------------------------------|--------------|
| Castleton,                                                                                                                   | 42 00        |
| Clarendon,                                                                                                                   | 5 79         |
| Fairhaven, C. Reed,                                                                                                          | 10 00—114 26 |
| Windham co. Aux. So. F. Tyler, Tr.                                                                                           |              |
| Fayetteville, Cong. ch. and so. m. c. 3 73                                                                                   |              |
| Marlboro', L. A.                                                                                                             | 1 00         |
| Saxton's River, Cong. so.                                                                                                    | 4 49—9 22    |
| Windsor co. Aux. So. J. Steele, Tr.                                                                                          |              |
| Ascuntyville, A few friends,                                                                                                 | 16 00        |
| Norwich, s. s.                                                                                                               | 6 33         |
| Woodstock, Cong. ch. and so.                                                                                                 | 67 82—90 15  |
|                                                                                                                              | 921 01       |
| Alburgh, s. s. 12; Bennington, 1st do. 50; s. s. 12,60; Manchester, cong. ch. and so. 44,55; Stowe, s. s. 2,24; X. Y. Z., 2; | 123 39       |
|                                                                                                                              | 1,044 40     |

## MASSACHUSETTS

|                                                                                                                      |              |
|----------------------------------------------------------------------------------------------------------------------|--------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                                              |              |
| E. Falmouth, 1st ch. and so.                                                                                         | 16 06        |
| Berkshire co. Aux. so.                                                                                               |              |
| N. of W.                                                                                                             | 30 00        |
| North Becket, Cong. ch. and so.                                                                                      | 30 00        |
| Stockbridge, Mrs. S. P.                                                                                              | 2 00—62 00   |
| Brookfield Asso. W. Hyde, Tr.                                                                                        |              |
| Dudley,                                                                                                              | 90 21        |
| W. Brookfield,                                                                                                       | 137 81       |
|                                                                                                                      | 228 02       |
| Ded. for printing,                                                                                                   | 50 00—178 02 |
| Boston, S. A. Danforth, Agent,                                                                                       |              |
| (Of wh. R. S. Davis, 25; Bowdoin st. juv. miss. so. for Miss Fisk's sch. Nestorian m. 20; for Dr. Scudder, 30;)      | 1,619 39     |
| Essex co.                                                                                                            |              |
| Lynn, Central ch. 50; 1st cong. ch.                                                                                  |              |
| Sabbath gift so. 160,08;                                                                                             | 210 08       |
| Marblehead, Rev. Mr. Allen's so.                                                                                     | 370 00       |
| Salem, Crombie st. ch. m. c.                                                                                         | 8 33—588 41  |
| Essex co. North, Aux. So. J. Caldwell, Tr.                                                                           |              |
| Ipswich, 1st cong. ch. and so.                                                                                       | 180 36       |
| Newbury, Byfield, Mr. Tenney's so.                                                                                   | 25 40        |
| Newburyport, Miss B. L. C. for Chinese Tes. 3; s. s. class, 62c.; United m. c. 52,50; Dr. Dimmick's so. m. c. 26,27; | 82 39—288 15 |
| Essex co. South Aux. So. C. M. Richardson, Tr.                                                                       |              |
| Gloucester Harbor, Evan. cong. so. m. c.                                                                             | 33 00        |
| Franklin co. Aux. So. L. Merriam, Tr.                                                                                |              |
| Barnardston, Ortho. so.                                                                                              | 20 00        |
| Buckland, Cong. so.                                                                                                  | 43 70        |
| Charlemont, 1st do. la.                                                                                              | 13 36        |
| Greenfield, 1st do. 34,50; 2d do. 72,05;                                                                             | 106 55       |
| Leverett, Cong. so.                                                                                                  | 17 37        |
| Montague, do. m. c.                                                                                                  | 4 44         |
| Shelburne, Gent. 36; la. 31,97; inf. s. s. 3,80;                                                                     | 71 77        |
| Sunderland, Cong. so. 100; I. Montague, 80;                                                                          | 180 00       |
| Warwick, Trin. so.                                                                                                   | 34 50        |
|                                                                                                                      | 491 69       |
| Ded. for printing ann. reports, &c.                                                                                  | 37 25—454 41 |
| Hampden co. Aux. So. C. O. Chapin, Tr.                                                                               |              |
| Westfield, Young la. India cir. for sup. of hea. chil. in India,                                                     | 50 00        |
| Hampshire co. Aux. So. S. W. Hopkins, Tr.                                                                            |              |
| Amherst, M. K. Cross,                                                                                                | 10 00        |
| East Hampton, Payson ch. and so. coll. and m. c. 140,38; Sam'l Williston, 500;                                       | 640 38       |
| Granby, 1st cong. ch. 85; m. c. 62;                                                                                  | 147 00       |
| Hadley, do. gen. benev. so. 71,78; m. c. 47,25;                                                                      | 119 03       |
| Northampton, 1st par. m. c. 90,89; Edwards ch. 12,66; m. c. 10;                                                      |              |
| Miss Phillips' inf. class, 2;                                                                                        | 115 55       |
| North Hadley, m. c. 48,28; Eli B. G. 50c.; s. s. 5; Mrs. E. G. Hill's s. s. class, 1,54; W. Allen's class, 4,25;     | 59 57        |
| Norwich, Cong. ch. 11,75; a friend, 1;                                                                               | 12 75        |

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|----------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Prescott, Mrs. A. Blackmer, for<br>fem. sem. at Beirut,                                                                                                  | 30 00         |
| South Hadley, 1st par.                                                                                                                                   | 81 75         |
| Worthington, Cong. so. 75,33; m.<br>c. 24,42; fem. benev. so. 25,50; 125 25-1,341 28                                                                     |               |
| Harmony Conf. of chs. W. C. Capron, Tr.                                                                                                                  |               |
| East Douglas, Cong. ch. and so.<br>wh. and prev. dona. cons. LU-<br>THER HILL and AARON M. HILL<br>H. M.                                                 | 192 00        |
| Sutton, Cong. ch. and so. wh. and<br>prev. dona. cons. WILLIAM TERRY<br>an H. M.                                                                         | 90 22         |
| Webster, Cong. ch. and so. 62,25;<br>m. c. 46,10;                                                                                                        | 108 35        |
| Westboro', s. s.                                                                                                                                         | 11 05—401 62  |
| Middlesex North and vic. C. Lawrence, Tr.                                                                                                                |               |
| Pepperell, Evan. cong. ch.                                                                                                                               | 55 08         |
| Middlesex South Conf. of chs.<br>Concord, A friend, 10; ortho. cong.<br>so. 28,19;                                                                       | 38 19         |
| Holliston, Cong. ch. and so.                                                                                                                             | 85 58         |
| Lincoln, Cong. ch. and so. 13,56;<br>m. c. 1,50;                                                                                                         | 15 06         |
| Marlboro', Union cong. ch. and so.<br>wh. and prev. dona. cons. Rev.<br>SYLVESTER F. BUCKLIN and WIL-<br>LIAM STETSON H. M.                              | 84 00         |
| Natick, 1st cong. ch. and so.                                                                                                                            | 33 45         |
| Sudbury, Cong. ch. and so. 92; m.<br>c. 36;                                                                                                              | 128 00—384 28 |
| Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.                                                                                                            |               |
| Brookline, Mrs. L. Pierce, 10; Har-<br>vard ch. a. s. s. class, a new year's<br>gift, 3,25; B. J. Brown's s. s.<br>class, 2,50;                          | 15 75         |
| Canton, Ortho. ch. and so.                                                                                                                               | 30 53         |
| Roxbury, Eliot ch. and so. m. c.<br>17,93; s. s. 12,34;                                                                                                  | 30 27         |
| W. Roxbury, South evan. so. m. c.<br>23,86; s. s. 2,10; G. Smith 5;                                                                                      | 30 96—107 51  |
| Old Colony Aux. So. H. Coggeshall, Tr.                                                                                                                   |               |
| Cohasset, D. S. Sutton,                                                                                                                                  | 10 00         |
| Palestine Miss. So. E. Alden, Tr.                                                                                                                        |               |
| Braintree, 1st ch. and so. m. c.                                                                                                                         | 100 00        |
| South Weymouth, Rev. J. P. Terry<br>and wife, to cons. NATHANIEL M.<br>TERRY an H. M. 100; m. c.<br>4,81; Mrs. E. T. L. 1; L. P. 1; 106 81—206 81        |               |
| Pilgrim Aux. So. J. Robbins, Tr.                                                                                                                         |               |
| Scituate, Cong. ch. and so.                                                                                                                              | 7 96          |
| Taunton and vic. Aux. So.                                                                                                                                |               |
| Berkley, Trin. cong. so.                                                                                                                                 | 20 00         |
| Pawtucket, Cong. ch. and so. m. c.<br>137; la. asso. to cons. Miss SA-<br>RAH BLODGETT an H. M. 104;<br>Mrs. MARY PITCHER wh. cons.<br>her an H. M. 100; | 341 00        |
| W. Attleboro', 1st cong. ch. m. c.                                                                                                                       | 26 58—357 53  |
| Worcester co. North, B. Hawkes, Tr.                                                                                                                      |               |
| Athol, Cong. ch. 93; m. c. 10;                                                                                                                           | 103 00        |
| Worcester co. Central Asso. W. R. Hooper,<br>Tr.                                                                                                         |               |
| Northboro', Ch. and so. 8; juv. so. 20;                                                                                                                  | 28 00         |

6,322 54

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| A lady, 50c.; Cambridge, Prof. A. Guyot,<br>20; Cambridgeport, E. Harlow, (of wh.<br>for Jews, 5;) 15; 1st cong. ch. and so.<br>114,33; Chelsea, Broadway ch. and so. m.<br>c. 67,66; Winnisimmet ch. and so. m. c.<br>70,64; Medford, 2d cong. ch. and so.<br>9,37; Newton, 1st ch. and so. m. c. 59,52;<br>Eliot ch. and so. m. c. 57,93; F. A. Ben-<br>son, 25; Reading, Bethesda ch. m. c. 30;<br>West Newton, cong. ch. and so. m. c.<br>56; | 525 95 |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|

6,848 49

**Legacies.**—Boston, Samuel Tenney, by John  
H. and T. P. Tenney, Ex'rs, 2,000; Marl-  
boro', Jabez Stow, by Phineas Welch,  
Ex'r, 50; Newton, Rebecca Crehore, by  
Luther Paul, 50; Newburyport, Wm. B.  
Banister, by N. Follansbee and I. H.  
Boardman, Ex'rs, (prev. rec'd, 2,500.)  
1,000; Randolph, Miss Anne K. Alden,  
by E. Alden, 100; West Brookfield, Moses

Barnes, by Baxter Ellis, Ex'r, (prev.  
rec'd, 200;) 100; Weymouth, Miss Be-  
thiah Bates, wh. cons. ELNATHAN BATES  
an H. M. by James Jones, Ex'r, 100; do.  
by E. Alden, Tr. 20; 3,420 00

10,268 49

## CONNECTICUT.

|                                                                                                                                                                                                                                                                                                                         |                |
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| Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.                                                                                                                                                                                                                                                                    |                |
| Bridgeport, 1st cong. ch. wh. cons.                                                                                                                                                                                                                                                                                     |                |
| JOHN W. HINKS an H. M.                                                                                                                                                                                                                                                                                                  | 165 89         |
| Danbury, Mater. asso. for a sch. in<br>Ceylon,                                                                                                                                                                                                                                                                          | 12 00          |
| Huntington, Mrs. T. P.                                                                                                                                                                                                                                                                                                  | 10 00          |
| Redding, Cong. ch.                                                                                                                                                                                                                                                                                                      | 59 82—247 71   |
| Fairfield co. West, Aux. so. C. Marvin, Tr.                                                                                                                                                                                                                                                                             |                |
| South Norwalk, Cong. ch. and so.                                                                                                                                                                                                                                                                                        | 27 00          |
| Stamford, 1st cong. ch. 200; pres.<br>ch. m. c. 12; James Betts and<br>fam. 58,13;                                                                                                                                                                                                                                      | 270 13—297 13  |
| Hartford co. Aux. So. A. W. Butler, Tr.                                                                                                                                                                                                                                                                                 |                |
| Burlington,                                                                                                                                                                                                                                                                                                             | 30 18          |
| East Windsor Hill, Theolog. Ins.                                                                                                                                                                                                                                                                                        | 35 90          |
| Farmington,                                                                                                                                                                                                                                                                                                             | 398 95         |
| Hartford, A friend, for Armenian<br>m. 1,240; Centre ch. C. Day to<br>cons. Miss EMILY SEYMOUR an<br>H. M. 100; m. c. 10,81; Rev. I.<br>R. Keep, 30; South ch. (of wh.<br>fr. Seth Terry to cons. JAMES<br>GOODMAN an H. M. 150;) 170; 1,550 81                                                                         |                |
| Poquonock, Cong. ch. m. c.                                                                                                                                                                                                                                                                                              | 11 00          |
| Simsbury, A bal.                                                                                                                                                                                                                                                                                                        | 1 25           |
| Windsor, 1st so.                                                                                                                                                                                                                                                                                                        | 28 00—2,056 09 |
| Hartford co. South, H. S. Ward, Tr.                                                                                                                                                                                                                                                                                     |                |
| Middletown, A friend,                                                                                                                                                                                                                                                                                                   | 10 00          |
| Portland, 1st so. gent. 59; la.<br>33,62;                                                                                                                                                                                                                                                                               | 92 62          |
| Westfield, Gent. and la. 46,15; m.<br>c. 24,25;                                                                                                                                                                                                                                                                         | 70 40          |
| Wethersfield, Ch. and so.                                                                                                                                                                                                                                                                                               | 202 06—375 08  |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                                                                                                                                                                                                                             |                |
| Canaan, North,                                                                                                                                                                                                                                                                                                          | 36 00          |
| Litchfield,                                                                                                                                                                                                                                                                                                             | 10 00          |
| Sharon,                                                                                                                                                                                                                                                                                                                 | 95 38          |
| South Britain, Cong. ch. and so.                                                                                                                                                                                                                                                                                        | 93 53          |
| Watertown,                                                                                                                                                                                                                                                                                                              | 3 00—237 91    |
| Middlesex Asso. E. Southworth, Tr.                                                                                                                                                                                                                                                                                      |                |
| Hadlyme, Gent. and la. 60,65; m.<br>c. 25,55;                                                                                                                                                                                                                                                                           | 86 20          |
| Lyme, 1st cong. ch.                                                                                                                                                                                                                                                                                                     | 65 00          |
| Saybrook, Cong. ch.                                                                                                                                                                                                                                                                                                     | 82 70—233 90   |
| New Haven City Aux. So. F. T. Jarman, Tr.                                                                                                                                                                                                                                                                               |                |
| New Haven, United m. c. 28,78; Court<br>st. ch. 7,35; South ch. m. c. 7,72; Cen-<br>tre ch. 52; Chapel st. ch. to cons.<br>JARED B. PECK and HENRY N. WHITE-<br>TELSEY H. M. 226,07; North ch. three<br>indiv. to cons. F. T. JARMAN an H. M.<br>100; La. Durand so. 15; Young la.<br>Madura so. for ed. in Madura, 24; | 460 92         |
| New Haven co. East, F. T. Jarman, Tr.                                                                                                                                                                                                                                                                                   |                |
| Branford, Cong. ch. m. c.                                                                                                                                                                                                                                                                                               | 3 33           |
| Cheshire, Cong. ch. to cons. Rev.<br>D. S. RODMAN, of Stonington, an<br>H. M.                                                                                                                                                                                                                                           | 51 00          |
| Clinton, Cong. ch. benev. asso. 50;<br>m. c. 26,47;                                                                                                                                                                                                                                                                     | 76 87          |
| East Haven, Gent to cons. Rev. D.<br>WILLIAM HAVENS an H. M.<br>66,12; la. 46,25;                                                                                                                                                                                                                                       | 112 37         |
| Guilford, 1st ch.                                                                                                                                                                                                                                                                                                       | 103 00         |
| Madison, J. T. Lee,                                                                                                                                                                                                                                                                                                     | 10 00          |
| North Branford, A friend, 50;<br>cong. ch. 1,25;                                                                                                                                                                                                                                                                        | 51 25          |
| Northford, La.                                                                                                                                                                                                                                                                                                          | 21 00          |
| North Haven, A friend,                                                                                                                                                                                                                                                                                                  | 5 00—433 82    |
| New Haven co. West, A. Townsend, Jr. Tr.                                                                                                                                                                                                                                                                                |                |
| Waterbury, 1st and 2d so. m. c. 74,68;<br>1st so. 197; 2d do. 74,65;                                                                                                                                                                                                                                                    | 316 33         |
| Norwich and vic. and New London and vic.<br>F. A. Perkins and Charles Butler, Trs.                                                                                                                                                                                                                                      |                |
| Groton, Cong. ch. and so.                                                                                                                                                                                                                                                                                               | 47 56          |
| New London, 1st cong. s. s. Miss<br>L.'s class, 7,48; 2d cong. ch.<br>205,05;                                                                                                                                                                                                                                           | 212 53         |
| Lebanon, m. c.                                                                                                                                                                                                                                                                                                          | 15 00          |
| Stonington, 1st cong. ch. and so.                                                                                                                                                                                                                                                                                       | 28 45—303 54   |

|                                                                                           |                     |
|-------------------------------------------------------------------------------------------|---------------------|
| Tolland co. Aux. So. L. A. Hunt and G. D. Hastings, Trs.                                  |                     |
| Andover, Three friends,                                                                   | 25 00               |
| Hebron, Gent. 44,25; la. 33,97; m. c. 18,25; s. s. 4,72; to cons. NATHAN GILLET and H. M. | 101 19              |
| North Coventry, Gent. 60; s. s. 6,03;                                                     | 66 03               |
| Rockville, 1st cong. so. wh. cons. CHAUNCEY HIBBARD and H. M.                             | 114; 2d do. 158,75; |
| Stafford, 1st cong. ch. and so. to cons. Rev. HIRAM N. GATES of Iowa and H. M.            | 50 00               |
| Vernon, Gent. 120,43; la. 127;                                                            | 217 43—762 40       |
| Windham co. Aux. So. J. B. Gay, Tr. Centre Village, Cong. so.                             | 2 00                |
| Chaplin, Cong. ch. and so. gent. 19,78; la. 32,08; m. c. 13,24;                           | 65 10               |
| North Woodstock, Ch. and so. 108,93; m. c. 13,97;                                         | 122 90              |
| Plainfield, Gent. 23,82; la. 43,25; m. c. 20,56; juv. asso. 2,37;                         | 90 00               |
| South Woodstock, La.                                                                      | 46 66               |
| Scotland, Cong. so.                                                                       | 46 24               |
| Thompson, Gent. 81,25; la. asso. 58; m. c. 10,58;                                         | 149 83              |
| W. Woodstock, A lady,                                                                     | 1 00                |
| Willimantic, m. c. 6; s. s. 11;                                                           | 17 00               |

Ded. for printing, 4 00—536 73

F. W. W.

Legacies.—Southington, Salome Peck, by R. Lowrey,

23 13

6,324 69

#### RHODE ISLAND.

|                                                                                                                                                                                                     |                 |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| Barrington, m. c.                                                                                                                                                                                   | 6 00            |
| Providence, Benef. ch. and so. 160; Richmond st. ch. a friend, 5; High st. ch. (of wh. fr. A. C. Benton to cons. Mrs. SARAH EAMES and H. M. 100;) 236,74; m. c. 31,53; Mr. Lewis's bible class, 20; | 453 27          |
| Newport, Cong. ch. and so. gent. 67,50; la. 112,50; m. c. 124,58; s. s. 13,65;                                                                                                                      | 318 23          |
| Slatersville, Cong. ch. and so. wh. and prev. dona. cons. WARREN ESTY, PHINEAS BOYLE and MATTHEW MCA. MEGGETT, H. M.                                                                                | 275 00—1,052 50 |
| Legacies.—Providence, Miss Ruth E. Winchester, by H. P. Knight, Ex'r,                                                                                                                               | 50 00           |

1,102 50

#### NEW YORK.

|                                                                                                                                                                                                             |        |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.                                                                                                                                     |        |
| Clarktown, R. D. ch. 47,82; Mrs. R. S. 5;                                                                                                                                                                   | 52 82  |
| Coxsackie, 1st Ref. D. ch. m. c. 17,51; la. 22,49;                                                                                                                                                          | 40 00  |
| Dutchkills, Youth's miss. so.                                                                                                                                                                               | 5 50   |
| Flatbush, R. D. ch. s. s.                                                                                                                                                                                   | 3 18   |
| Hudson, do. m. c.                                                                                                                                                                                           | 25 00  |
| Kinderhook, do. m. c.                                                                                                                                                                                       | 36 68  |
| Newtown, do.                                                                                                                                                                                                | 17 42  |
| New Utrecht, do. m. c. 183,12; Village s. s. 28,63; s. s. Bay Ridge, 5; a lady, 10; two ladies, 10; to cons. Mrs. SARAH ANN SCUDDER of Arcot, India, and EZEKIEL C. SCUDDER, of New Brunswick, N. J., H. M. | 236 75 |
| New York, A friend, 5; B. L. Kipp, 30; Collegiate R. D. ch. m. c. 328,97; R. D. ch. 21st st. 103,25; Market st. R. D. ch. 260,81;                                                                           | 728 03 |

|                               |        |
|-------------------------------|--------|
| Saugerties, R. D. ch.         | 11 80  |
| Tarrytown, 2d R. D. ch. s. s. | 15 00  |
| Utica, R. D. ch.              | 200 00 |
| Warwick, do.                  | 8 00   |
| Wynantkill, do.               | 12 84  |

1,393 02

Ded. disc. 1 50—1,391 52

|                                                                                                                                                                                                                                                                       |                 |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| Buffalo and vic. J. Crocker, Agent.                                                                                                                                                                                                                                   |                 |
| Buffalo, 1st pres. ch. (of wh. fr. Wheeler Hotchkiss to cons. Mrs. HARRIET W. HOTCHKISS and H. M. 100;) 699,84; North pres. ch. to cons. ESTES H. CORNING, JOSHUA M. WHITCOMB, AUSTIN A. HOWARD, HENRY C. WALKER, Mrs. ELVIRA P. LEE, and Mrs. MARY ANNA CLARKE H. M. | 675,49;         |
| Niagara Falls, Pres. ch.                                                                                                                                                                                                                                              | 1,373 33        |
| Delaware co. Aux. So. Rev. D. Torrey, Tr.                                                                                                                                                                                                                             | 100 00—1,473 33 |
| Delhi, for girls in Ceylon,                                                                                                                                                                                                                                           | 58              |
| Franklin, for do.                                                                                                                                                                                                                                                     | 50              |
| Head of Del. Pres. ch.                                                                                                                                                                                                                                                | 10 04           |
| Sidney Centre, 1st cong. ch.                                                                                                                                                                                                                                          | 7 00            |
| Walton, for girls in Ceylon,                                                                                                                                                                                                                                          | 4 85—22 97      |
| Geneva and vic. G. P. Mowry, Agent.                                                                                                                                                                                                                                   |                 |
| Canandaigua, Cong. ch. m. c. 104,30; Ontario fem. sem. 40; ladies, 130; Rev. Dr. D. 18; gent. 95,70;                                                                                                                                                                  | 388 00          |
| East Bloomfield, Cong. ch. Dr. Myron Adams,                                                                                                                                                                                                                           | 200 00          |
| East Guilford, Cong. ch.                                                                                                                                                                                                                                              | 4 50            |
| Eden, J. P.'s m. box,                                                                                                                                                                                                                                                 | 5 00            |
| Fredonia, Pres. ch. 60,24; Miss M. C.'s s. s. class, 1,63;                                                                                                                                                                                                            | 61 87           |
| Geneseo, 1st pres. ch.                                                                                                                                                                                                                                                | 42 00           |
| Geneva, W. H. S. 1; G. Merrill, 15; la. 24;                                                                                                                                                                                                                           | 40 00           |
| Livonia, Pres. ch.                                                                                                                                                                                                                                                    | 50 00           |
| Lockport, 1st do. 95,07; cong. ch. 28,13;                                                                                                                                                                                                                             | 123 20          |
| Lyons, Pres. ch. 57,65; la. 29,50;                                                                                                                                                                                                                                    | 87 15           |
| Medina, Pres. ch.                                                                                                                                                                                                                                                     | 66 47           |
| Mount Morris, do.                                                                                                                                                                                                                                                     | 84 00           |
| Newark Valley, Rev. Mr. Ford, wh. and prev. dona. cons. MARCUS FORD, 2d, of Hacketstown, N. J. and H. M.                                                                                                                                                              | 20 00           |
| Norwich, Pres. ch.                                                                                                                                                                                                                                                    | 41 00           |
| Oxford, Cong. ch. 25; indiv. 10;                                                                                                                                                                                                                                      | 35 00           |
| Penn Yan, Pres. ch.                                                                                                                                                                                                                                                   | 14 00           |
| Red Creek, do.                                                                                                                                                                                                                                                        | 19 00           |
| Richford, do.                                                                                                                                                                                                                                                         | 7 00            |

1,288 19

Ded. disc. 25—1,287 94

|                                                                                                                                                |              |
|------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Greene co. Aux. So. J. Doane, Tr.                                                                                                              |              |
| Durham, La. cent. so.                                                                                                                          | 19 00        |
| Monroe co. and vic. by Wm. Alling.                                                                                                             |              |
| Holley, Cong. s. s.                                                                                                                            | 7 00         |
| Pittsford, Cong. ch.                                                                                                                           | 30 00        |
| Rochester, Washington st. ch. m. c. 61,16; Orchard st. union s. s. for ed. hea. chil. 5;                                                       | 66 16—103 16 |
| By E. Ely, Agent.                                                                                                                              |              |
| Knowlesville, Pres. ch.                                                                                                                        | 21 00        |
| New York and Brooklyn Aux. So. A. Merwin, Tr.                                                                                                  |              |
| (Of wh. fr. Brooklyn, S. T. Phelps, wh. cons Mrs. PHEBE PHELPS and H. M. 100; South pres. ch. s. s. juv. miss. so. 38,84;)                     | 664 14       |
| Otsego co. Aux. So. D. H. Little, Tr.                                                                                                          |              |
| Cooperstown, Pres. ch. 57,25; m. c. 26,73; fem. miss. so. 25,25; a lady for ed. hea. girl in Ceylon, 10; s. s. for A. E. Campbell, Ceylon, 25; | 144 23       |
| Laurens, Pres. s. s.                                                                                                                           | 7 50         |
| Sidney Plains, Pres. ch.                                                                                                                       | 6 50         |
| Unadilla, do.                                                                                                                                  | 8 50—166 73  |
| St. Lawrence co. Aux. So. H. D. Smith, Tr.                                                                                                     |              |
| Brasher Falls, Pres. ch. 21,24; s. s. for schs. in Ahmednuggur, 20; E. S. Hulburd, 25; C. T. Hul-                                              |              |



|                                         |             |
|-----------------------------------------|-------------|
| burd, 25; indiv. 9; wh. cons.           |             |
| Mrs. E. S. HULBURD an H. M.             | 100 24      |
| De Kalb, Pres. ch.                      | 5 06        |
| Depeyster, Cong. ch. la. 19,47; juv.    |             |
| miss. so. 35;                           | 54 47       |
| East Stockholm, Cong. ch.               | 20 00       |
| Gouverneur, Pres. ch. m. c. 27,14;      |             |
| s. s. 14; I R. for Jewish miss.         |             |
| 5; W. R. 6; G. R. 5; indiv.             |             |
| 5,34;                                   | 62 48       |
| Heuvelton, Cong. ch. 22,43; s. s.       |             |
| 18; juv. miss. so. 18,50;               | 58 93       |
| Hopkinton, Cong. ch. 9; m. c.           |             |
| 13,62; s. s. 5; J. M. 10;               | 37 62       |
| Madrid, Cong. ch. wh. and prev.         |             |
| dona. cons. Rev. B. B. PARSONS          |             |
| an H. M.                                | 30 00       |
| Norfolk, Three indiv.                   | 3 00        |
| Ogdensburg, A. L. Proctor,              | 50 00       |
| Potsdam, Pres. ch. 25,42; m. c.         |             |
| 15,96; Mrs. I. H. E. 10;                | 51 38       |
| Raymondville, Three indiv.              | 2 00        |
|                                         | 475 18      |
| Ded. exps. for printing,                | 5 00—470 18 |
| Syracuse and vic. E. H. Babcock, Agent. |             |
| Fayetteville, Pres. ch.                 | 60 45       |
| Washington co. Aux. So.                 |             |
| Salem, s. s. miss. so.                  | 10 76       |

|                                              |          |
|----------------------------------------------|----------|
| E. A. O., U. S. A. 6; Albany, 4th pres. ch.  |          |
| 100; North Dutch ch. 204,51; 3d pres.        |          |
| ch. 20; Arkport, J. P. C. 2; Ballston        |          |
| Centre, la. hea. sch. so. for Ceylon m. 30;  |          |
| Brainerd's Bridge, pres. cong. 17; Centre-   |          |
| ville, 1st pres. ch. 10; Chateaugay, pres.   |          |
| ch. 10; Columbus, 1st cong. ch. 15;          |          |
| Eaton, cong. ch. 12; Franklin, 1st cong. ch. |          |
| 33; Franklinville, pres. ch. 70; Galway,     |          |
| young la. miss. so. 10; Greenport, juv.      |          |
| miss. so. 20; Hudson, 1st pres. ch. fem.     |          |
| miss. so. 75; Ithaca, Rev. Dr. Wisner,       |          |
| 5; Marletown, Two friends, 6; Milton,        |          |
| S. C. 5; Monticello, J. P. J. 3; New-        |          |
| burgh, R. D. ch. s. s. miss. so. for schs.   |          |
| in India, 47; New Road, cong. ch. 15;        |          |
| Parishville, cong. ch. 7,50; Peekskill,      |          |
| 2d pres. ch. 20; Preston Hollow, Mrs.        |          |
| Olivia Devereux, wh. cons. ALVIN DEV-        |          |
| EREUX of Deposit an H. M. 100; Rex-          |          |
| ford, pres. ch. m. c. 7,50; Ridgebury,       |          |
| juv. miss. so. for sch. at Madras, 16;       |          |
| Smithtown, W. P. B. 10; Somers, pres.        |          |
| ch. la. miss. asso. 2,50; Stone church, m.   |          |
| c. 5; Troy, pres. ch. 15; R. W. 1; 2d        |          |
| pres. ch. 138,75; Van Buren, Miss E. W.      |          |
| 1; Vernon Centre, pres. cong. 32,96; G.      |          |
| S. 10; s. s. 15,22; wh. and prev. dona.      |          |
| cons. Miss SARAH NORTON an H. M.;            |          |
| R. A. Avery, 50; Warsaw, cong. ch.           |          |
| indiv. 15; Yonkers, pres. s. s. 45,35;       | 1,208 29 |

|                                        |          |
|----------------------------------------|----------|
| Legacies.—Durham, Benjamin Hubbard, by |          |
| Abner and Benj. Hubbard, Ex'rs,        | 200 00   |
|                                        | 7,099 47 |

## NEW JERSEY.

|                                              |             |
|----------------------------------------------|-------------|
| Board of For. Miss. in Ref. Dutch ch. C. S.  |             |
| Little, Tr.                                  |             |
| Belleville, R. D. ch.                        | 145 38      |
| Boundbrook, do.                              | 103 56      |
| English Neighborhood, A. W. 6;               |             |
| A. and C. W. 2;                              | 8 00        |
| Newark, Two little sisters,                  | 1 00—257 94 |
| A friend, 10; Belvidere, 2d pres. ch. m. c.  |             |
| 90; s. s. 10; Bergen, two little sisters, 2; |             |
| Bridgeton, L. Q. Elmer, 20; Chester,         |             |
| cong. ch. 2; Newark, 2d pres. ch. 157,89;    |             |
| young people's so. 67,07; Roseville, pres.   |             |
| ch. 45; South Park pres. ch. m. c. 30,63;    |             |
| Orange, Rev. Dr. Fisher, 2; Schraalen-       |             |
| burgh, R. D. ch. s. s. 3,72; Springfield,    |             |
| a friend, 10; Trenton, 3d pres. ch. 25;      | 475 31      |
|                                              | 733 25      |

## PENNSYLVANIA.

|                                               |          |
|-----------------------------------------------|----------|
| Bethany, Pres. ch. 5; Dauphin, pres. ch.      |          |
| m. c. 75c. s. s. 1,60; Erie, D. H. S. 3;      |          |
| Fayetteville, J. Darby, 15; Franklin, 1st     |          |
| pres. ch. and so. 30; Hartsville, pres. ch.   |          |
| 3,50; Montrose, pres. s. s. for Rev. J. L.    |          |
| Lyons, 50,31; young la. cent. so. 20;         | 129 16   |
| Philadelphia, 1st pres. ch. A. Fullerton, 50; |          |
| L. J. 10; 3d do. R. W. Davenport, 20; T.      |          |
| McK. 10; G. W. F. 5; m. c. 48,17; Clinton,    |          |
| pres. ch. C. S. Wurtz, 50; J. Brown, 25;      |          |
| Rev. H. Darling, 20; G. W. Fobes, 20;         |          |
| L. G. Osborn, 20; J. W. Dulles, 20;           |          |
| Misses Gill, 60; Miss K. Linnard, 25; M.      |          |
| L. B. 10; N. B. T. 10; Mrs. I. P. W. 10;      |          |
| Mrs. Dr. G. 10; Mrs. E. B. F. 10; indiv.      |          |
| 133,98; Arch st. pres. ch. 46; Misses         |          |
| Gill, fem. sem. miss. so. for ed. a fem.      |          |
| child in India, 20; two indiv. for Ann        |          |
| Maria Henry, Ceylon, 20; so. for ed.          |          |
| hea. youth, for Miss Farrar's sch. Ahmed-     |          |
| nuggur, 25; 3d R. D. ch. 80; Fairmount,       |          |
| pres. ch. s. s. wh. and prev. dona. cons.     |          |
| Rev. CHARLES BROWN an H. M. 30;               |          |
| Northern Liberties, Central pres. ch. in-     |          |
| div. 40,56; Mrs. Hannah B. Lentz to           |          |
| cons. Miss ANN LENTZ an H. M. 100;            | 928 71   |
| Summit Hill, Welch cong. ch.                  | 14 00    |
|                                               | 1,071 87 |

## DELAWARE.

|                                            |       |
|--------------------------------------------|-------|
| St. George's Pres. ch. fem. asso. 20; Wil- |       |
| mington, Hanover st. pres. ch. fem. miss.  |       |
| so. wh. and prev. dona. cons. THOMAS C.    |       |
| ALRICH an H. M. 48,50; W. H. C. 75c.       | 69 25 |

## MARYLAND.

|                     |      |
|---------------------|------|
| Port Deposit, J. C. | 5 00 |
|---------------------|------|

## DISTRICT OF COLUMBIA.

|                                       |        |
|---------------------------------------|--------|
| Washington, 1st pres. ch. miss. asso. | 338 40 |
|---------------------------------------|--------|

## VIRGINIA.

|                   |       |
|-------------------|-------|
| Middlebury, Coll. | 30 00 |
|-------------------|-------|

## NORTH CAROLINA.

|                            |       |
|----------------------------|-------|
| Fancy Hill, L. L. Stewart, | 10 00 |
|----------------------------|-------|

## OHIO.

|                                      |        |
|--------------------------------------|--------|
| By G. L. Weed.                       |        |
| Belpre, Cong. ch. s. s. 2; a friend, |        |
| 2,14;                                | 4 14   |
| Cincinnati, A union meeting, 10,52;  |        |
| a friend, 10; Tab. ch. s. s. for     |        |
| Gaboon and Madura m. 41;             | 61 52  |
| Columbus, A. B. 3; 2d pres. ch.      |        |
| s. s. miss. so. 58,28;               | 61 28  |
| Chillicothe, 2d pres. ch.            | 20 00  |
| Concord, s. s. for Dr. Williamson,   |        |
| Dakota m.                            | 8 00   |
| College Hill, Pres. ch. m. c.        | 2 07   |
| Dayton, 1st ortho. cong. ch. s. s.   |        |
| for China m. 10; 3d pres. ch.        |        |
| 112,96;                              | 122 96 |
| Glendale, Am. fem. college m. c.     | 8 75   |
| Oxford, 2d pres. ch.                 | 8 00   |
| Springfield, Cong. ch. 67,71; s. s.  |        |
| 32,29;                               | 100 00 |
| Yellow Springs, Pres. ch.            | 2 00   |
|                                      | 398 72 |

## Ded. disc.

|                                     |             |
|-------------------------------------|-------------|
| By Rev. S. G. Clark.                | 2 50—396 22 |
| Euclid, L. Birge,                   | 10 00       |
| Florence,                           | 11 00       |
| Huntsburg,                          | 10 20       |
| Kirtland,                           | 8 00        |
| Ruggles, A young la.                | 2 00        |
| South Amherst, Dea. G.              | 5 00        |
| Painesville, Coll. 32,02; R. Hitch- |             |
| cock, 100; E. M. 10; J. T. L.       |             |
| 10; m. c. 10,20;                    | 162 22      |
| Strongsville, 50,27; Rev. T. W. 3;  | 53 27       |
| Unionville, Mrs. C. C. S.           | 3 00        |
| Wellington, 1; N. E. Dis. s. s. 3;  | 4 00—268 69 |
|                                     | 664 91      |

Cleveland, F. E. C. 5; Johnstown, coll. 11;  
McConnellsville, cong. ch. 19; Middle-  
bury, pres. ch. m. c. 8,40; Whiteford,  
cong. ch. 7;

50 40

715 31

*Legacies.*—Steubenville, Jeremiah H. Hal-  
lock, by D. L. Collins. Ex'r, 192,94; disc.  
2,38;

190 56

905 87

## INDIANA

Bedford, Pres. ch. s. s. 9 30  
Evansville, Old pres. ch. 45 55  
Madison, 2d pres. ch. s. s. 15 00  
Orland, Ch. 17 00—86 85

## ILLINOIS.

By Rev. I. M. Weed.

Byron, Centre ch. 5; 1st cong. ch.  
40; 45 00  
Chicago, 1st pres. ch. 110; Mary's  
new year's gift, 25c; chil. a  
thank off'g, 26c; 110 51  
Cute, Cong. ch. 4 00  
Dupage, S. G. 5 00  
Elgin, 1st cong. ch. 15 00  
Elida, Cong. ch. 3 57  
Greenwood, Rev. I. A. H. 4 00  
Joliet, Cong. ch. 38 25  
Lee Centre, do. 19 90  
Lisbon, L. Pierce, 10 00  
Ottawa, 1st cong. ch. 50 00  
South Ottawa, Pres. ch. 3 00  
Rockford, 1st cong. ch. 66 50  
Udina, do. 5 45  
Vermilion, Cong. ch. 3 00  
Wethersfield, do. 53,18; do. wh.  
and prev. dona. cons. Rev. SAM-  
UEL R. THRALL an H. M. 22;  
Miss Hooker's sch. 3; 78 18  
Wilmington, Pres. ch. 21 50  
Unknown, A missionary, a thank  
off'g, 11; disc. 2,40; 8 60

\*491 46

Ded. disc. 1 00—490 46  
Canton, Mrs. M. Jones, 5; Carlinsville, R.  
A. Olds, 10; Chicago, 2d pres. ch. to  
cons. PETER PAGE, WILLIAM JARVES, S.  
DEXTER WARD and GEORGE E. SHIPMAN  
H. M. 400; JOHN H. DUNHAM wh. cons.  
him an H. M. 100; 3d pres. ch. 40;  
Galesburg, L. H. P. 4; Mendon, A. H.  
7; Payson, a friend, 1,67; Pittsfield,  
cong. ch. 15; Rockville, pres. ch. 6; 588 67

1,079 13

## MICHIGAN.

Detroit, 2d pres. ch. 108; Grand Haven,  
Dutch Ref. ch. benev. so. 8; Jonesville,  
m. c. 2; a friend, 3; Medina, cong. ch.  
30,46; s. s. 6; Monroe, pres. ch. 40;  
Kappa, 8; 205 16

## WISCONSIN.

Beloit, Pres. ch. 55,75; less. disc.  
3,75; s. s. 7; H. D. W. 3; 62 00  
Fort Atkinson, Cong. ch. 8; s. s. 4; 12 00  
Janesville, Cong. ch. 62 13  
Pike Grove, Pres. ch. 5,50; disc.  
1,50; 4 00  
Racine, 1st pres. ch. to cons. Rev.  
E. G. MINER an H. M. 93; 1st  
cong. ch. 11; 104 00  
Raymond, H. H. 2; I. P. 3; L. P.  
50c; Rev. T. L. 2; 7 50

251 63

Ded. disc. 84—250 79  
Delton, Z. B. 1; Green Bay, Youth's miss.  
so. 8; 9 00

259 79

## IOWA.

Dubuque, Avails at children's fair, for girls  
sch. at Shanghai, 10; for do. at Madura,  
10; for fem. sem. at Oroomiah, 10; for  
Armenian chil. 10; for J. E. Dwight, Choc.  
m. 10; wh. cons. Rev. ALBERT A. STURGES  
of Micronesia an H. M.; Keokuk, m. c.  
26; 76 00

## MISSOURI.

Palmyra, Pres. ch. 95; Troy, F. Parker, 15; 110 00

## KENTUCKY.

Covington, J. M. Preston, 15 00

## TENNESSEE.

Bristol, J. R. A. 3; Knoxville, 2d pres. ch.  
m. c. 123,56; J. H. Cowan, 20; Mary-  
ville, J. S. C. 5; New Canton, L. H. R. 5; 156 56

## ALABAMA.

E. H. B. 52

## LOUISIANA.

New Orleans, Prytania st. ch. juv. miss. so.  
for ed. hea. youth, 25 00

## MINESOTA TERRITORY.

Falls of St. Anthony, 1st cong. ch. 21 00

## OREGON TERRITORY.

Oregon City, Cong. ch. 8; M. R. P. 5; 13 00

## IN FOREIGN LANDS, &amp;c.

Cattaraugus Res. m. c. 8 85  
Ceylon, Rev. Dr. Poor, 7,20; T. S. Burnell,  
24; Rev. J. C. Smith, 9,60; a catechist,  
for Aintab, 1; 41 80  
Montreal, Can. Union miss. meeting, for  
miss. in Turkey, 81; chil. fam. m. box,  
for do. 10; 91 00  
Old Town, Miss. so. 109,91; s. s. 22,50; 132 41  
Sandwich Islands, Hawaiian miss. so. for  
Micronesian m. 2,000 00  
Tuscarora, for sup. of Mr. Rockwood,  
53,85; m. c. 3,67; 57 52  
Umvoti, S. Africa, m. c. for Gaboon m. 14 40  
Wheelock, Choc. na. 72; M. Colton, 10; 82 00

2,427 98

*Legacies.*—Jaffna, Ceylon, Rev. G. H. Ap-  
thorp, (prev. rec'd, 4,030;) 21 00

2,448 98

Donations received in January, 31,997 35  
Legacies, 3,904 69

\$35,902 04

~~35~~ TOTAL from August 1st to  
January 31st, \$124,663 43

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in January, \$1,168 39

## DONATIONS IN CLOTHING, &amp;c.

Amherst, Ms. A box, fr. indiv. for Dr.  
Lobdell, Mosul.  
Boston, Ms. Books, for Mrs. S. Cunnin-  
ham.  
Dorchester, Ms. 200 Dr. Codman's Me-  
moir, fr. Mrs. Codman.  
Canaan Four Corners, N. Y. Half barrel,  
for Mr. Whiting, Beirut.  
Hartford, Ct. A box, fr. A. W. Butler, for  
Rev. W. A. Benton, 25 00  
New York City, A box, for Rev. C. Hamlin;  
6 cops. Encyclopedia of Miss. 18; 18 00  
Pawtucket, Ms. 46 yds. cassimere, fr. a  
friend, 62 00

THE  
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APRIL, 1855.

No. 4.

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American Board of Commissioners for Foreign Missions.

LETTER FROM DR. ANDERSON.—No. 2.

AHMEDNUGGUR, DECEMBER 14, 1854.

Secretaries of the American Board of Commissioners for Foreign Missions :

*Dear Brethren :—*The ordination of Haripunt and Ramkrishnapunt, as pastors of the first and second churches of Ahmednuggur, took place yesterday in the chapel. It is fitting that I should give you my impressions of so interesting an occurrence. This I must do under the pressure of the business of the general meeting of the Mahratta missions, which has now just entered its second week.

Our Ahmednuggur brethren had informed us, while in London, of their intention to ordain these well-known converted brahmins, and also that they had concluded to defer the ordination till our arrival. Our first endeavor, on reaching this place, was to procure their consecration as *pastors*, rather than as mere evangelists. It would seem that the native minister is more likely to work satisfactorily to himself and to his missionary brethren in the former relation, than in the latter. Besides, the church in Ahmednuggur, consisting of one hundred and twenty-eight members, needed a native pastor; and there were strong reasons in favor of a colony from this church, to form a second church in another part of the city. Both of these men, moreover, were better suited to pastoral labors in the city than in the country.

You will remember Mr. Ballantine's very interesting account of Haripunt's conversion in the *Missionary Herald* for 1840, pp. 263—273. The *Herald* for 1843, pp. 51, 52, contains an account of the conversion of Ramkrishnapunt. They were both brahmins of high rank, and young men of extraordinary promise, and have ever been so regarded by the mission.

It was decided to make the former pastor of the old church; and to make the latter, who is the younger of the two, and the more popular preacher, pastor of the new church. Mr. Thompson and myself were present when the matter was privately explained to the candidates; and we were greatly pleased with their apparent humility and their intelligence. Twelve persons were selected for the colony, two-thirds of them men; and a good-looking company they were, when they came together on Monday for a public recognition as a church of Christ. That day was



second in interest only to the following Wednesday. At the hour of three in the afternoon, we found a goodly number collected in the chapel. It soon appeared that the comparatively numerous body of men which we noticed on the left of the pulpit, were the brethren who were to remain in the old church; and that the little company on the right, including Ramkrishnapunt and his interesting wife, were the band selected for the new enterprise. Every thing was done in order, under the superintendence of Messrs. Ballantine and Hazen, resident missionaries at the station. First, the brethren on the left voted to dismiss their brethren and sisters on the right; and, having done this, they proceeded to elect Haripunt for their pastor, and to choose a couple of deacons.

The colony then voted to organize itself into a distinct church of Christ, and gave public assent to a confession of faith and a covenant, the same with those of the mother church; and when thus ready for action, they elected Ramkrishnapunt for their pastor, and two of their number for deacons. I then gave to both churches, through their elected pastors, the right hand of fellowship, in behalf of all the churches of Christ in our several missions, and of our extended connection of churches in the United States of America. Mr. Ballantine interpreted. He had previously explained to the new church their peculiar privileges and responsibilities. Two appropriate hymns were sung with much spirit from Mr. Ballantine's popular Mahratta versions of some three hundred, or more, of the best hymns in our language.

Tuesday afternoon we had another meeting for a public examination of the candidates, preparatory to their ordination. At three o'clock, the fine-toned and unusually large bell of the chapel sounded its sweet notes over the greater part of Ahmednuggur; and the house was soon nearly full of native people, clad in their best dresses. The candidates gave each an extended relation of his Christian experience, and of the way in which he had been led to consecrate himself to the ministry of the gospel. This they will write out for us. Enough of their examination in doctrines was translated to enable us to bear favorable testimony to their fitness for the work in respect to knowledge; and there could be no doubt of their having a call of God to the ministry.

They were ordained by the Ahmednuggur mission, as such, acting under the commission, "Go, preach the gospel," etc.; which necessarily involves the power to gather and organize churches from among the converts, and to ordain pastors over them. The members of the missions and the Deputation, providentially present at the time, were requested to render aid. It was among the highest privileges of our lives to be here at the ordination of these two men, as the first native *pastors* on this side of India, and to assist in the services.

This season of the year in the Deccan is generally delightful, usually mild, and sometimes warm at midday, with mornings and evenings requiring a woollen garment. The afternoon of Wednesday allowed all the doors and windows of the chapel to be open, and the house was crowded without discomfort. A few English people of respectability were present, and sat with the ladies of the mission in chairs facing the pulpit, in the aisle which runs through the middle of the chapel along its whole extent. But the larger part of the audience was native, including several men connected with the government, who may, for aught that I know, be intellectually convinced of the folly of paganism, but stand yet aloof from a Christian profession. The two candidates wore white turbans, and a becoming white cotton dress reaching below the knees, leaving the neck, ankles and feet bare, after the manner of the country.

The services were of course in the Mahratta language; the "right hand of

fellowship" and "charge," which Mr. Thompson and I delivered in English, having been translated. The sermon was by Mr. Ballantine; the ordaining prayer by Mr. Wilder; and the address to the people by Mr. Bowen. Other brief services were performed by Messrs. Fairbank and Bissell, and by the two native brethren; while the congregation sang, in familiar tunes, versions of the hymns commencing, "Go preach my gospel," "How beauteous are their feet," and "Glorious things of thee are spoken."

The audience appeared seriously impressed, when they saw the two pastors elect kneeling on either side of him who made the ordaining prayer, with the hands of the presbytery laid upon their heads. Though the house was crowded, and many of course were heathen, but few left during the two hours and a quarter occupied by the meeting.

As the evening twilight was coming on, I resorted to my favorite retirement on the flat roof of Mr. Ballantine's house. During the day, the prospect from thence is extensive and beautiful; but now surrounding nature was sinking into the peculiar softness and repose of a tropical evening. There in the balmy air, alone, I reflected on the (to me) novel transactions of the past three days. What should prevent the multiplying of such scenes over the wide and populous plains of India? What could prevent it, with the ordinary blessing of heaven, were preachers only at hand to pioneer the way, break ground, and sow the good seed; and, when there are converts, gather them into churches, and ordain pastors over them? Indeed, the development of the native preaching and pastoral talent seems to be the chief work of missions in this land. Such, I believe, will be the grand effort of our missions in the Deccan.

I remain, dear brethren, most truly yours,

R. ANDERSON.

## INTELLIGENCE FROM THE MISSIONS.

### Gaboon.

#### JOURNAL OF MR. BUSHNELL.

THIS missionary brother has sent home a number of extracts from his journal, extending through a period of about four months. Some of these will be found below. The nature of the work which the American Board has undertaken in West Africa, will appear more fully from such communications, perhaps, than from a more formal narrative. Obstacles and hinderances are here described just as they seem to the missionary when they cross his path.

#### *Annual Meeting remembered.*

September 12, 1854. Though we are almost buried alive in these African wilds, we have not forgotten that to-day the American Board commences its session in Hartford. How much we should love to be there! But though deprived of this privilege, we are with you in spirit, and find pleasure in going to a

throne of grace in behalf of that Board, which has our entire confidence and warmest affections.

Next day Mr. Bushnell preached in three Bakélé towns, and "was much gratified with the good attention" which was given to the Word.

#### *An interesting Day.*

On the following day, Messrs. Bushnell and Herrick made a missionary excursion up the Bâkwé.

14. We were impressed with the fact that the population must formerly have been much more dense, on the Bâkwé, than it is at present. Native wars, superstition, and the foreign slave trade, have left only a miserable remnant of a once numerous people. The Bakélés are fast leaving this river, through fear of their more numerous and powerful neighbors, who are descending from the interior. Our head canoe-man formerly resided here; but having become involved in

war with the Pangwes, he recently removed to Nēngenēnge. As we ascended the river, he pointed out to us the ruins of his town, and also the place where he attacked a Pangwe town in the stillness of the early morning, and killed several of the inhabitants, causing those who were spared to flee to the bush. He related to us these deeds of blood without the least appearance of compunction; and when we reproved him, his excuse was that the Pangwes had first killed one of his people.

About twelve o'clock, we came in sight of a new Pangwe town, on the north side of the river. The inhabitants hailed us, and wished us to land; but we promised to call on our return, and passed by. Soon after, we heard a loud noise in the town, and saw many persons running, with weapons in their hands; and presently two canoes were launched, and strong arms were propelling them in pursuit of us. Our canoe-man, who an hour before had boasted of his warlike exploits, was now almost white with fear. He said that these were the same people upon whom he had made war, and that they recognized him, and were following him to kill and eat him. He rowed for his life, and entreated us to help him, saying that, if we were overtaken, we must fall victims to the rage of his enemies, as well as himself. He evidently thought that the day of vengeance had come. It was rather an exciting scene. But after following us a mile or two, the Pangwes gave up the chase; and we soon reached Makaka, a large Bakēlē town, whither we were bound.

There we found a number of people, from whom we received a cordial welcome. We remained an hour or more, making known to the head-men the nature of our mission, as best we could, and the simple truths of the gospel. But when we were ready to leave, our canoe-men refused to accompany us. Having, as they supposed, narrowly escaped from death, they were unwilling to run the risk of making a supper for the Pangwes, on their return. What could we do? We had left our wives unprotected at home; and they would be anxiously expecting us before sunset. The river was so narrow that there was no use in attempting to run past the Pangwe town; and, furthermore, we had promised to land there on our return. After some delay, we employed the head-man of the town, where we were, to accompany us with some of his people; and our men, in another canoe, followed us, and passed

by on the other side of the river, while we landed at the Pangwe town.

We met with a civil reception. Through an interpreter, we explained to the Pangwes who we were; that we were friends to all people alike, to them as well as to Bakēlē, Shēkanis and Mpongwes. They reciprocated our friendship in true African style. The head-man, after expressing his pleasure at seeing us, went and caught a fowl, and gave it to us; and he also gave to each of us a piece of India-rubber gum, which his people are just learning to procure for commerce. He then set before us two dishes, one of boiled plantains, and the other unknown to us. Of the former we tasted; but we were satisfied to leave the other untasted.

Leaving these interesting people, we returned to our canoe, and exchanged canoe-men, and started for our home. Night soon overtook us; but as we rowed down the river in darkness, we sang the missionary hymn, and thought of the great congregations of the friends of missions, who were probably in that hour sitting around the Lord's table, and celebrating his dying love in Hartford. As we thought of them, and of other Christian friends, our hearts were filled with gratitude, and we almost forgot our fatigue and our exposure to the damp night air.

### *The Highlands—Sabbath Labors.*

Two days later, Messrs. Bushnell and Herrick visited two other towns.

16. At the latter place, we walked to an eminence at some distance back of the town, where we had a finer view of the Pangwe mountains on the north and east, than we have before seen. We could distinctly see three ranges rising one above another; and the first range seemed so near, that I think with a spy-glass we might have distinguished trees upon the western declivity. We imagined that we could almost feel their cool breezes and bracing air. Oh, when shall we be permitted to unfurl the banner of Immanuel there!

The succeeding day was the Sabbath. Mr. Bushnell preached early in the morning to the usual congregation at Nēngenēnge. He then crossed over to Dākā, and addressed "a large and attentive audience." Passing down to Shuku, he found a larger congregation than usual. Returning home, he rested an hour; after which he went up to Ngoma. "A larger number were present, and the attention was better than usual."



Next he preached to "a few" at Nkōgo; and subsequently he declared the word of the Lord to a "large number" at Bâkwě.

17. After the service at Shuku was concluded, the head-man of the town repeated to his people, in an impressive manner, the principal truths which I had spoken, and urged them to give heed and believe. Then he gave them a lecture on keeping the Sabbath, and told them that next Sabbath I would see who were disposed to be good by their presence. This was truly encouraging, as heretofore this King has manifested some hostility to the gospel, and has seldom been present at our services. If he will only practice what he says to his people, and will set them the example, his influence will be most salutary; for he is one of the most influential men in this region.

On the 22d of September, Mr. Bushnell wrote as follows: "The rainy season has commenced; and we shall have rain in abundance for seven months." Next day he preached in several places, and saw much to animate his "weak faith." On the succeeding Sabbath he had still greater encouragement.

#### *A Pangwe King—War.*

October 2. I have received calls from an unusually large number of people; and among them was Jiduma, a Pangwe King, with his company, from up the Nkômâ. He is an old and venerable man, with a long, white beard. He brought me a "dash" or present of two fowls and two bunches of plantains. He manifested much interest in every thing he saw; and when Mrs. Bushnell played on her melodeon, his wonder was great. He appears to be friendly, and possessed of considerable dignity and influence. Perhaps his town may be the next place for a missionary station, as we advance interiorward.

5. The war is re-commenced with the Pangwes. Some notice of it was given in the August Herald. We had hoped that it was at an end, as several months have passed by since any one was killed on either side. But two men from this place were trading at a Pangwe town, a day or two since, when one of them was speared. He escaped and returned home. The wound is a severe one in his back; but I think it will not prove fatal. No sooner was this attack generally known, than companies started off from neighboring towns, to make war on the Pangwes. One man belonging to a place that had no part in the war, was shot

down; and we suppose that others will be.

One horrid feature in African warfare is, that each member of a tribe is held responsible for the acts of all the others. Hence, when an attack is to be made, it is generally upon some innocent, unsuspecting persons, instead of the guilty, who are likely to be on the look-out.

On the 26th of October, Mr. Bushnell made the following entry in his journal: "We are all in the enjoyment of good health, and are pursuing our labors with increasing encouragement. Our preaching services are well attended; and the people listen to the truth with respect and interest. Mrs. Bushnell has from the first instructed a few children at our house; but recently we have completed our school-house; and now she has an interesting charge of twenty-five, eight of whom are boarders. We might increase the number, if we had funds sufficient to support them."

#### *Habitations of Cruelty.*

The excitement of a residence at Nēngenēge will appear from the following extract.

30. Last night, just after we had retired weary from the labors of the Sabbath, we were aroused by the report of a gun; and we found that there was much confusion in the town. Soon persons came running to our piazza, some requesting to be taken in, and others begging us to go and interfere, as a man had fired a gun at one of his wives, whom he accused of infidelity; but as she had escaped, he was roving through the street, threatening to kill some one else, unless his wife was found and given up. After a while the wife was caught and returned to her enraged husband, who would perhaps have taken her life, had not we interfered. In the night our ears were pained with her screaming.

Soon after sunrise we saw four large canoes, with flags flying, drums beating, and war horns blowing, coming down the Nkâmâ. It was a war party from Shuku, a neighboring town, which had been sent by the head man to recover a stolen wife at a Bakëlê town on the Nkâmâ. But finding a Pangwe canoe that was descending the river, they attacked it, killing two men, and taking one captive. They returned in great triumph, having performed this murderous exploit upon innocent and defenceless people.

This evening the women and children from one of the Bakëlê towns nearest to the Pangwes, have fled, and come to

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Nēngenēnge through fear of the enraged Pangwes, who threaten a war of extermination upon the Bakēlē towns in that region.

### *Personal Adventures.*

The effects of this belligerent state of things on the labors of the mission, may be inferred in part from the subjoined narrative.

*November 4.* In the afternoon I went with seven of our school-boys down the river, for the purpose of preaching in two or three towns which I have not visited for some time past. We had proceeded but one or two miles, when we saw three large war-canoes, concealed in the mangroves, start out in pursuit of us. My boys were much alarmed, and rowed with all their might towards the beach. But the warriors rapidly gained upon us; and as they drew near, several guns were aimed at us. As soon as I perceived that they were ready to fire, I arose in the canoe, and, facing them, swung my umbrella, and called to them, warning them not to fire, as it was a white man's canoe. Just as we reached the mangroves which line the bank of the river, we were overtaken; and a scene of confusion ensued. Two of the boys sprang from the canoe into the mangroves, and fled to the jungle. The others were seized; and after some altercation one of them, in spite of my protestations, was forced into one of the war-canoes, and securely bound; and then with their captive the war party commenced ascending the river triumphantly. With my three remaining boys, I returned to Nēngenēnge.

As the war-party ascended the river with their captive, their enemies from the opposite side of the river met them in canoes, and a native naval battle ensued. The firing was continued for an hour or more; when, ammunition becoming scarce on one side, they retreated down the river, followed by the other party, who kept up a chasing fire till nearly sunset.

The boarding school, as will be supposed, suffers very much from these occurrences. All but two of the pupils were taken away by their friends. In reference to the captured boy, Mr. Bushnell says: "He was our first and most promising scholar, concerning whom we have entertained flattering hopes. We feel sad when we think of him, and of the outrage which has been perpetrated upon us; but whatever the result may be, we confidently believe that our heavenly Father will overrule it for good."

On the following day, our missionary brother

preached to three "small and restless congregations." The Sabbath school was reduced from about thirty to ten. But joy came in the evening. "We assembled," Mr. Bushnell says, "for the purpose of mingling our petitions with those of the Christian world at the monthly concert. Our hearts were sorrowful; and we were enabled to feel that all our help must come from God. Soon after our services commenced, the door opened, and the dear boy who was captured yesterday, and for whose preservation and deliverance we have earnestly prayed, entered, and took his usual seat. He had been released by his captors, who ascertained that he did not belong to the town with which they were at war, though his mother resided there. This unexpected answer to our prayers filled our hearts with gratitude, and strengthened our faith in God."

### *Other War Incidents.*

7. This forenoon we heard the report of guns in the direction of a neighboring town, and soon after saw war canoes, with flags flying, descending the river. We learn that the same party who attacked our canoe last Saturday, headed by a second Africaner, passed up last night, and lay concealed in the mangroves, till a canoe with two men came in sight, when they fired upon it, killing both the men instantaneously. One of them fell into the river and sank. The other fell into the canoe.

13. Two war-parties met near Nēngenēnge, and exchanged prisoners. The affair was attended with considerable noise and excitement; and at one time we feared that a battle would follow; but finally they arranged the matter, and returned to their towns.

### *Theological Dispute.*

The readers of the Herald will be interested in the subjoined extract.

17. I have visited two Bakēlē towns, in one of which I found quite an intelligent Pangwe from a town far up the Bākwe. It appeared that he and the people of the town were engaged in a warm discussion respecting the salvation of their respective tribes. The Bakēlē assured him that the Pangwes, being cannibals, were sinners above all others, and consequently could not go to heaven. They referred the question to me; and I took occasion to speak to them from the words, "Except ye repent, ye shall all likewise perish." I assured them that Bakēlē, as well as Pangwes, would be lost, unless they repented of their abom-

inations, and became new creatures in Christ Jesus. But they, and even Pangwes, might be saved, if they would repent and believe in him. They listened attentively, and the Pangwe seemed pleased with the result of the discussion.

### *Causes of War.*

On the 24th of November, Mr. Bushnell said, "We are glad to see peace returning. Our scholars who were for a time dispersed, have returned, and are making good proficiency. We have resumed our preaching tours among the towns and villages, and are hoping soon to see the way open to make some further explorations interiorward." But the same embarrassment may arise again; for Mr. Bushnell continues :

24. Peace is very precarious among these tribes, where there is no bond of union or government, but every little town is independent of the others.

The two most common causes of war are polygamy and trade. Polygamy is universally practiced; and a man's influence depends much upon the number of women he has. They are purchased of their parents or family, without any regard to affection or age. Frequently we see an old grey-headed man with thirty wives, a majority of whom are young women and little girls. These often run away, or are enticed away by persons nearer their age. A large proportion of the wars here are what they term "woman palavers." Often a woman passes through so many hands that it becomes a difficult question to say to whom she belongs; and the decision often involves the whole community in war.

Trade here is all barter; and it is a system of credit from beginning to end. A tooth of ivory, owned in the interior, passes through the hands of perhaps a score of traders before it reaches the white man's ship; and then, instead of being sold for so many dollars, it is exchanged for perhaps fifty different articles, which pass through the same hands that the ivory did, giving each an opportunity to indulge his avaricious disposition. Goods are obtained from the white traders by the native factors, who trust them to the interior traders. In case of failure of payment, the creditor may seize the debtor, or any of his family or tribe, and carry them off prisoners, and retain them till payment is made. If resistance is offered, blood is shed; and often lives are sacrificed. Sometimes a debt of a few dollars results in the death of ten or twelve persons, and involves the community for months in a quarrel.

### *Novel Interference.*

A new form of interference with missionary labor is recorded in the following paragraph.

This forenoon, as we were removing an old log that has long been embedded in the mud where we were building a shelter for our boat, a man came out, and commenced a violent assault, saying that his devil lived there, and that we had disturbed him. He demanded a considerable sum of money for damages, and declared that the work should not go on until the money was paid. Of course, we ridiculed his claim, and paid no regard to his threats. Soon afterward, a kind of unearthly sound was heard in the bush back of the town, which he declared was the voice of the devil; and he pretended to understand what he said. In the course of the day, this devil (some person employed in disguise) raised the prices of all kinds of food that we are dependent upon the people for, about one-half, and made it a criminal offence for any one to sell to us at the usual prices. A Christian native boy who is in our employ, was called to town; and before a company of devil worshipers he was accused of having ridiculed their devil. Upon his acknowledging the offence, he was fined a large sum, and threatened with slavery or death, if he again spoke lightly of their devil. But they wisely forgave him, and remitted his fine. Sometimes it really appears as though Satan was coming down in great wrath.

A few days later, Mr. Bushnell mentions his profound regret that a cask of rum had been brought to Nēngenēnge, the first which had disturbed the place since his residence commenced there. Of the scenes which followed it is not necessary to speak. "How fearful the responsibility," he says, "resting upon those in Christian lands who send rum to destroy the benighted heathen for the sake of gain!"

### *Visit to a Pangwe Town.*

25. Accompanied by Mr. Herrick, I ascended the Nkāmā to the Pangwe country, and visited Jiduma, the Pangwe King who made us a visit several months since. He appears to be a patriarch among his people. This town is one of the largest and the best built, that I have seen in this region. There are several other populous villages in the vicinity, containing an aggregate of several thousand people, who are now just beginning to mingle with the Bakēlēs and Shēkanis for purposes of trade. Who will come



and settle among these people, forming another link in our chain of stations?

Ten long years have passed since we visited the first Pangwe town, and came in view of these Ethiopian mountains, during which time, with feeble ranks, we have been detained upon these lowlands, amid the mangrove jungles, "faint, yet pursuing." Why are the young men of the church so slow in coming?

### *The School.*

The educational efforts of the brethren at Nēngenēge, it will be seen, are quite hopeful.

27. To-day Mrs. Bushnell closed the first quarter of her school. During the quarter it has averaged about twenty pupils, most of whom have made considerable improvement. The first class have completed the First Bakēlē Reading Book; and they read simple reading lessons quite well. The second class read in words of two syllables, and the others in words of one syllable. The scholars have all committed to memory the whole of the Bakēlē catechism, the Lord's prayer, and several Christian hymns, which they sing sweetly to Ortonville, Greenville, Hebron, &c. As we examined them, clad in cheap, neat garments furnished by friends in America, and compared their present appearance with what it was three months ago, when we gathered them from their heathen homes, rude, ignorant and nearly naked, we felt repaid for all our labor and trouble.

### *General Items.*

In reviewing the events of 1854, Mr. Bushnell is able to speak cheerfully.

*January 8.* During the year just closed, we have been remarkably favored in regard to health, there having been no serious cases of illness. The newly arrived brethren and sisters have passed their first year with only slight intermittent attacks of fever; and they generally appear to endure the climate well. Mr. Walker was beginning to experience some debility; and about five weeks since he embraced a favorable opportunity to take a sea-voyage to Fernando Po and places adjacent. A few days since he was at Fernando Po, with health much improved. I have never been able to perform so much labor in any previous year of my missionary life.

In reference to the condition and prospects of the mission in general, I think they are encouraging, though some things

seem unfavorable. Trade is increasing, and the competition in the river is great. The attention of the natives is much absorbed hereby; and the young men who are educated by the mission, are drawn into the employ of traders who can afford to give them better wages than we can. Thus we are deprived of native agency that might otherwise be available. The people very generally, in this part of Africa, have heard the gospel; and many of them have been well instructed in its truths; but alas! few give evidence of having experienced its saving power upon their hearts. What we need more than all else, is the descent of the Holy Spirit upon the people with power.

## **Tripoli.**

### **ANNUAL REPORT.**

MR. WILSON is alone at this station, Mr. Foot having been obliged to return to the United States last fall by reason of the sickness of his wife. The subsequent death of Mrs. Foot, just as she arrived on our shores, is already known. Mr. Wilson was absent from Tripoli during the greater part of 1854; so that the amount of missionary labor performed there has been less than usual.

In speaking of the services held upon the Sabbath, Mr. Wilson says: "The number of natives in attendance has not differed materially from that which we mentioned in our last report, which was five. The same general indifference to God's truth prevails, which we have deplored in former reports."

The number of books sold during 1854 was less than it had been in 1853. This, however, may be easily accounted for. Hereafter it will not be so; for Mr. Wilson says: "We promise ourselves the satisfaction of seeing, with the proper care on our part, an increasing market for the excellent books thrown off, from time to time, by our mission press. Tripoli is the commercial centre of a populous and highly prosperous community. Our Maronite neighbors find more and more difficulty in keeping the light out of their holy mountain. Strange as it may seem, the number among them is increasing who obtain permission to purchase and read the Bible; nor can the day be far off when a license will not be needed."

The amount of intercourse which our missionary brethren have had with the people around them, has not differed materially from that which they previously enjoyed. But the subjoined statement is gratifying: "Our acquaintance is extending, as well in the surrounding country as in the city. Prejudices against us are becoming weaker; and while the desire to cultivate an

acquaintance with the truth may not be stronger than heretofore, we find less difficulty in obtaining access to the people in their houses. In this way, perhaps, better and more effectually than in any other, can we convince them that we seek their good. We have an increasing conviction of the importance of preaching the gospel from house to house."

Though the success of the brethren at Tripoli is less than they have desired, there seems to be no good reason for discouragement. "God may be in a place," Mr. Wilson remarks, "and his people know it not. So he may have many souls in this city, and in the surrounding country, yet to be enlightened and brought to the knowledge of Christ." The following announcement will be read with pleasure: "We may say that one influential man, who has been named in some of our previous reports, continues to give us hope that he is a child of God. His conscience seems to be aroused to the impropriety of his continuing in the Greek church, after he has again and again renounced its errors. He is now seeking admission to the church at Beirut. May the Lord aid him and encourage him in taking up his heavy cross, and bearing it after Christ! We trust that God will make him the first-fruits of a large ingathering of souls."

### Marash.

LETTER FROM MR. SCHNEIDER, DECEMBER 19, 1854.

#### *A Church formed.*

THE readers of the Herald are doubtless prepared to hear pleasant tidings from Marash. This letter of Mr. Schneider will show that a good work has been commenced there; and we may hope that the Lord will carry it forward even to the end.

In company with Mr. Beebee, I recently made a visit to Marash. A church of sixteen members was formed, thirteen of them males, and three females. It ought to have been formed earlier; but our numerous engagements and labors have hitherto prevented. Those who were received, seemed to give good evidence of possessing the necessary qualifications. Before they were admitted to the ordinance, I read and explained to them the Articles of Faith, the Covenant, and the Rules of the Church, that they might intelligently adopt them; and I endeavored to impress upon them the serious nature of the transaction in which they were about to engage. They evidently felt its solemnity. During the remarks, several seemed to be

much affected; and during the closing prayer, all seemed to be deeply moved.

#### *Missionaries Welcomed.*

Messrs. Beebee and Perkins, having been designated for this station, arrived at Aintab some time since on their way thither. They will take up their abode in Marash as soon as suitable dwellings can be procured. Mr. Beebee accompanied Mr. Schneider to Marash, on the visit described in this letter. These statements will enable the friends of missions to appreciate the following language:

We greatly rejoice that missionaries have at length been assigned to this field. The little church and community here are still more gratified. At the first service after our arrival, Mr. Beebee was not able to be present, on account of a slight illness; but through me he sent his salutations. As I presented them, and announced to them the fact that missionaries had been sent out to dwell among them, with their wives, and to watch over and pray for them, there was much emotion. Many wept for joy. They had long been pleading for such messengers of Christ, and long had they waited for them in hope; and now that they had their request granted, their hearts overflowed with joy and gratitude. Nor is it at all to be wondered at; but it is perfectly natural in their circumstances. Now that their desires have been gratified, they said, "We must pray that they may soon learn the language, and be able to preach to us." I have no doubt that many petitions will ascend in behalf of these brethren and sisters. The people hardly seem able to wait till they shall be ready to proclaim to them the gospel.

One of the congregation asked me, "Why have you left us so long without missionaries?" I replied that we had been striving for several years to procure some, but had not been successful before. I thought to myself, however, "This is a question for the theological students of our country to answer." The same inquiry has been addressed to us from Killis, Kessab, Adana, &c., again and again, with much seriousness and earnestness; and though all such places need not be supplied by American missionaries, the important points and centres of influence and population, of which there are yet many unoccupied, should have such missionaries. I doubt not the question is often asked by inquiring Armenians in those places, "Why are we left so long without missionaries?"

Indeed, we know that it is so. I would send the question from their lips across the ocean, and present it to our young brethren for a reply. What will they say in answer to the inquiry?

### *Love for the Word.*

The following extract will show that preaching Christ to the Gentiles is a pleasant work, even as it was in the days of Paul :

I preached both Sabbaths, and twice also during the week. The attention was not only encouraging, but especially marked and interested. The face of every man was turned with interest to the preacher ; and all eyes were fixed on me intently from the beginning to the end. On two occasions, especially, the truth seemed to make a deep impression. Many were in tears at different times, all over the house. The great doctrines pertaining to Christ and his salvation evidently took hold of their hearts. As the truth met with such a response in their minds, it was most delightful to preach to them. Though a rude and uncultivated people, it was refreshing to proclaim to them that blessed gospel which is the power of God unto salvation. In fact, there is no work like this ; and one cannot but wish for the strength of a giant, to be often and long engaged in it. Sure I am, that those who are allowed to preach in Marash, will have a continual feast ; “ a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.”

As bearing upon the same general topic, Mr. Schneider makes some statements in the subjoined paragraph, which will be read with satisfaction.

The number of readers in the community is probably less than in Aintab. To awaken an interest on this subject among the adults, I addressed them particularly, stating the efforts which males and females had made in Aintab, and their success, urging as a principal motive the desirableness of each one's being able to read the word of God for himself. They seemed to appreciate the considerations presented. Quite an enthusiasm was enkindled on the subject. Indeed, I was exceedingly interested to see how zealously they took hold of it, at soon as they saw it had a bearing on their spiritual concerns. I doubt not many will make the effort ; and a number will succeed, as we hope.

The general appearance of the work

is promising in every aspect. Inquiry is active. Many have lost their confidence in the old faith. Not only are they convinced of the truth ; but, though they were formerly too timid to avow their convictions openly, they are now bold, and maintain them even in the presence of the priesthood, and among bitter opposers. Many copies of the Scriptures have been circulated, and many copies of the New Testament have been inquired for ; but, alas ! we have not one copy to send them, the edition being entirely exhausted. Some Armenian remarked, in reference to this awakened state of mind, that more than five hundred pounds of candles extra would be used this winter in Marash, in reading the Bible ! For common purposes, a torch of pine is used ; but for reading this will hardly answer. The remark is oriental ; but it may serve to indicate the general state of feeling. Since we left, another supply of books has been sent for. Discussions are the order of the day. New hearers are constantly present at the meetings, and the impression that Protestantism is true, and the Armenian church is grossly in error, is becoming quite common. Indeed, the priesthood even admit that the system of doctrines introduced by the missionaries is the true one ; “ but,” say they, “ we cannot keep it ;” intending to say that it is too strict for them.

### *A Contrast.*

Mr. Schneider closes his letter by the following description of the changes which have taken place at Marash.

The contrast between the present state of things, and what it was a little more than two years since, during my first visit there, is very marked. Then we had to struggle for our very existence ; and for three days I was in the greatest anxiety, lest the Pasha should after all attempt to order me off ; whereas one of my associates a year ago spent a whole month there unmolested ; and now missionaries are preparing to settle there. It is a matter perfectly understood, moreover, that they are not only to be tolerated, but to live in peace and quiet. Then the Armenians boasted that they would send me away in three days, as they had done in the case of others, who had been there previously, in four or five different instances ; while now not even such a thought is entertained. Then a Protestant community was hardly recognized ; but now it is formed and



consolidated, and their rights admitted and maintained. Then a few timid persons could with difficulty be gathered together for a religious service; while now they meet five times a week, and the audience numbers from eighty to a hundred or more. Then no school or church was in existence; now the former numbers about thirty, many of whom are the children of Armenians; and a little church has been formed, and the ordinances of the gospel have been administered. Then the introduction of the truth was regarded as a doubtful matter by many of its friends, and pronounced an impossibility by its enemies; while now the former rejoice in its having become firmly rooted, and the latter have settled down in the conviction that they have no power to check its progress. So firmly were many persuaded that a work of reform never could be effected, that an intelligent Armenian of Aintab, as a kind of wager, promised some of our Protestants here to make them a feast, if the gospel ever entered that place. He has been obliged to confess his want of foresight, and give the repast. And it ought to be added that, with God's blessing, these results have been effected chiefly by our native brethren as the means.

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#### LETTERS FROM MR. BEEBEE.

##### *First Impressions.*

It has already been stated that Mr. Beebee, one of the brethren designated for Marash, went with Mr. Schneider to the scene of his future labors. Under date of December 12, he described some of his "first impressions." They are as follows:

I deemed it a great privilege to be able to be present at the organization of the church, though suffering somewhat most of the time from sickness. I attended the examination of the candidates, and thus had an opportunity to form a more intimate acquaintance with my future flock than I could otherwise have done. It was touching to observe the strict conscientiousness of some of the candidates. I could not help thinking that it would put many to the blush, who have enjoyed greater privileges than these people, and perhaps professed the name of Christ years before they even knew that his is the only name whereby men can be saved. Two or three examples may not be amiss here.

One man was much troubled as to his duty. He is a partner in an oil-mill, and was before his conversion. His associates are wicked men, and pay no regard to the Sabbath. Notwithstanding his remonstrances, they will run the mill on that day. Now what should he do? His remonstrances did no good. Ought he to receive any of the profits accruing from Sabbath-day labor? The advice given him was, that he had better make the sacrifice, and leave the business; which step, it seems, he had already contemplated, and was evidently anxious to take.

Another man is a gardener. He sells no fruit on the Sabbath. But sometimes Mussulmans will make their calls on that day, desiring to purchase. On being told that they can have none on the Sabbath, with all the insolence and impunity with which they are wont to treat "Christian dogs," they forthwith help themselves to whatever they wish, paying for it, however, as they leave. Now the question in this man's mind was, "Is it right for me to take the money?" He stated that no moneys received thus on the Sabbath, had he used for his own benefit; all had been devoted to some benevolent object.

Mr. Beebee describes a scene which interested him very much. This is his language:

On the morning of the Sabbath on which the church was organized, those whose examinations had proved satisfactory, assembled at our room for the purpose of listening to an exposition of the meaning and nature of the Covenant and Articles of Faith. It was a scene in which I know Christians in America would have been deeply interested, could they have looked in upon us. There the candidates sat in oriental style, on the rug-carpet, at the feet of the man of God who was seeking to impress upon them the solemnity of the act they were that day to perform. Of course, I could not understand what was said to them, not having acquired the language sufficiently; but I could perceive the evident effects of his words in the heaving breast and the moistened eye. Even strong men struggled to repress emotions which were proving too strong for their stern natures. The Spirit was evidently in the midst of the little band, impressing truth upon the heart. In the afternoon, when the church was formed, the little meeting-house was crowded to its utmost capacity, there being probably, at least

one hundred and twenty-five souls present, including children. It was a season of interest and solemnity to all, especially to the actors in the scene, and one long to be remembered by them.

Perhaps the friends of missions will be pleased to read Mr. Beebee's description of the rude structure in which this church was organized. It is as follows:

I wish I could give you some adequate idea of the building used as a church at Marash. It consists of two apartments, separated by a lattice-work partition, one for the women, and the other for the men. It has a round roof; is low between joints, or rather, between the mud below and that above; is dark, having but three small holes through the wall, in which there is no glass; has, as is so common in this country, a floor of earth, with straw matting to sit on. Of course, chairs and benches are not among the contrivances of this people. Could American Christians but once see this edifice, and the one also now used as a house of worship at Aintab, I am not sure but they would vote some of their church erection funds for churches in the East, as well as in the West.

### *An interesting Young Man.*

Mr. Beebee's sketch of one of the professed converts at Marash is valuable.

Among those admitted to the church, is a young man whose appearance interested me from the first. There was such a degree of modesty, and with apparently such a struggling desire for information, that my sympathies were enlisted for him at once. And when I saw him draw a Bible from his bosom, and seek an explanation of some passage from Mr. Schneider, I could not but feel my interest increased. At his examination he expressed a desire to study, and thus fit himself for the ministry. He remarked with emotion, "You must not deny me." His desire was to begin immediately; and on being told that he would be obliged to wait till the Aintab station could consider his application, he felt so disappointed as to weep. His history is by no means without interest.

He has suffered a great deal of persecution from his father for embracing Protestantism. The latter was so bitter against him at one time, that he turned him out of doors. In this state, not knowing where to lay his head, one of the Protestant brethren took him into his

family, until by reasoning and entreaty the wrath of his father was so far appeased that he was permitted to return home once more. The father is still bitter against Protestantism; and being an intemperate man in addition, his house is still an uncomfortable residence for his son. Mr. Schneider assured the young man that his case should be considered, and he should be written to as to the conclusion which might be arrived at. When we left, he charged Mr. Schneider not to forget to write him. He still stands firm, notwithstanding all the opposition he has met. And I could not but feel that there was a providence in regard to him not to be unheeded.

### *Persecution.*

On the 15th of January, Mr. Beebee wrote again, giving an account of a disturbance which the enemies of Protestantism had created at Marash.

Some of the Protestant brethren were assembled in the place usually occupied as a church at Marash, and for a school during the week. While thus together, they were interrupted by an Armenian lad, who was very impudent and indecent in his language. All efforts to quiet him seemed only to exasperate him the more. At length they took his fez from him; upon which he ran home, and made complaint to his father. The latter, quite angry, went immediately to the Protestants, and demanded an explanation. They told him the circumstances, and furthermore informed him that unless he punished his son for his conduct, they would complain of him to the authorities, and have him (the father) put in prison; for in this country the father is responsible for the bad conduct of his children.

He at length agreed to punish his son, and, returning home, attempted to fulfill his agreement; when his wife, the boy's mother, interfered, and would not allow the lad to be punished; whereupon the father, greatly excited, said, "Well, if I may not punish him, no one can prevent me from hurting myself; and, suiting the action to the word, he thrust a knife into his side. His friends then attempted to cast the blame upon the Protestants; and his brother complained to the authorities that they (the Protestants) were the cause of the stabbing.

The Protestants were summoned before the Governor. They told their story, and, in addition, made bold to assert that they were entitled to protection, and that

according to a firman received from Constantinople they could not be thus interrupted and insulted with impunity. This seemed to exasperate the Governor, and he cast the native helper and the school teacher into prison, where they remained some ten days.

In the mean time the Governor was taken sick, and unable to attend the mejlis. This seemed providential; for had he been present, so great is the servility of the inferior officers, that they would not have dared to dispose of the matter contrary to his will. But, he being absent, they were left free to investigate the case; and after due inquiry the prisoners were released, and the Cadi gave them a written discharge which absolved them from all blame, and from all liability, even though the man who stabbed himself should die of his wound. This discharge, however, cost the Protestants some two hundred piasters, which, in this country, and especially to them in their poverty, would be as much, or even more, than two thousand in America.

The brother of the man who stabbed himself, is still very bitter against the Protestants, and has even gone so far as to lay violent hands on one of them since the affair referred to above. What other acts of persecution (for it is in truth nothing else) have already been perpetrated, or may yet be, we are not now able to say. But one thing is quite evident from what has already come to our knowledge, namely, that Satan is stirring up his emissaries to do his work, filling them with rage, because he knows that his time is short.

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### Constantinople.

LETTER FROM MR. DWIGHT, JANUARY 28, 1855.

#### *Death of Mr. Benjamin.*

THE Armenian mission has suffered another bereavement. One of its most honored and active members has been cut down, quite unexpectedly, in the midst of his usefulness. The loss will be severely felt; but the God of missions has done it; and he sees the end from the beginning. This is our consolation.

How can I tell you the heavy news of this post! Our dear brother Benjamin is no more! He has gone to join Mrs. Everett, and all the others who have passed over the flood, and are now shining saints in the upper kingdom of our Lord! He died yesterday, just one

month after our dear sister's departure, of a typhus fever, which ran its terrible course in fifteen days. When I stood by his bed-side, and saw that his breathing was becoming more and more labored, and his pulse gradually sinking away, I said to myself, "What does the Lord mean to do with us, in thus cutting down those that 'seemed to be pillars' among us?" But when the last sigh was drawn, and all was still and motionless, and the attending physician said, "He is dead," I said to myself, "God's will be done. Hard though it be for us to bear, yet I accept it as a token of love, and not of wrath. God is going to show us, as he did Gideon, that he would rather save by few than by many, lest we in our pride should say, 'Our hand hath done it.'"

Of our dear brother's life and labors, I shall not now speak particularly. You knew his worth, at least to some extent, and how important he seemed to be to this mission. I doubt, however, whether you or we ever had anything like an adequate appreciation of the vast importance of his labors in the department of the press, or of the extent of his influence throughout this land. He has been heard preaching the Word, through the printed page, in every town, and almost every hamlet in the country; and God has put the seal of his approbation upon this kind of instrumentality. At the time of his death, I doubt whether there was a missionary in this whole field, who was really doing more towards bringing the gospel, in all its fullness and power, into contact with the minds of men than he.

During several of the last days of his disease, his mind was in a state of either delirium or stupor; so that we could not communicate with him. Before he came into this state, however, and when fully expecting to be called away immediately, he gave the most delightful testimony to the power of the gospel, expressing the most earnest desire to be gone. May our souls be prepared to depart like him!

The same letter also says: "His funeral is to be attended to-morrow, and I have no doubt that hundreds of Armenians, English, and Americans, will be present; for he was widely known and greatly beloved. A gentler, sweeter spirit is rarely found on earth."

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### Tocat.

LETTER FROM MR. VAN LENNEP, DECEMBER 28, 1854.

THE transfer of this missionary brother from Constantinople to Tocat has been announced in a



previous number of the Herald. He has suffered somewhat from sickness since he commenced his labors in the latter city; and he has had abundant occupation in preparing suitable accommodations for his family. Still he finds much to animate the faith of himself and his associates, in the prospects of this interesting field.

### *Plans and Results.*

According to the instructions given by the mission at its annual meeting, a class of young men had been forming in Marsovan, composed of youth somewhat advanced in age, who were to follow a shorter course than the one pursued at Bebek. Though our house was not finished, it was thought best for them to come here nearly two months ago, and employ themselves as well as they could. I have applied to Constantinople for a teacher; but I know not whether the suitable man can be found. Meanwhile, the young men are busy in manual labor, and in such study as they can carry on, without a suitable place to study in.

I was prevented from preaching after my first Sabbath here, until I was again free from fever, which was about two months. Since that time, I have been enabled to preach twice every Sabbath, and conduct an expository service every Wednesday evening, besides other occasional meetings. When the congregation was passed over to me by our native helper, it numbered twenty-five or thirty persons. I am happy to say that the Lord has since then increased us to forty-five and fifty. And I have never seen an assembly more generally and uniformly attentive. It is, indeed, a pleasure to preach to them; and I am sure I get the most good. A weary eye is a rare sight among them.

About a month since, we organized a church here. Ten were received by profession, and two by letter, the latter being two girls who had been in Mr. Everett's school, and had there become hopefully pious. Of the ten, two are females, and four are from our theological scholars. We have some hope respecting another; and another still is to be received into the church at our next communion. So that two remain as yet out of the ark. Next Sabbath we are to have our first baptism. We have surely great cause for thankfulness, and our cup is running over. I have joy I can hardly give utterance to, when I stand in the pulpit manufactured in part by my own hands, in a chapel we have made out of a place in the upper story of this house,

where Mussulmans once said their prayers, and look around me upon this little church which the Lord has bid me gather and feed in this wilderness. Oh, that I could see many of the inhabitants of this city, of all classes and nations, gathered into it!

### *An earnest Inquirer.*

Mr. Van Lennep gives us the religious history of a young man who has placed himself under the care of the station.

One young man, the one spoken of above as a candidate for church membership, has presented so interesting a case, that I must relate it more particularly. He belongs to one of the first families in the city, and is related to many of the most influential people. He has for some time past applied himself very closely to the study of the Scriptures; and, as far as I can judge, they seem to have been blessed to his soul; and he appears to be a truly converted person. He is quite a scholar, and his life has thus far been spent in study. Being very anxious to enjoy better opportunities for study than the city could afford, he spent some time at a monastery not far from here. But the lives of its occupants disgusted his spirit, and he fled from them. He had intended to enter the Patriarch's great college at Constantinople; but some of the students who had come from there, gave him such an account of it, that he abandoned the idea.

In the meanwhile he did not hide his altered religious convictions, and suffered much persecution from his friends. For some months he hesitated whether he ought to come out from among his people, and openly declare himself a Protestant. The chief obstacle was his mother, who had embraced his religious views, but was not prepared to take so bold a step. His friends did all in their power to keep him from joining us, and even from meeting with us. His uncle, a wealthy man without a family, and the image painter of the Armenian church, offered to teach him his art, and make him his heir, if he would adhere to the old way. His relatives held a meeting, and proposed to give him two hundred piasters a month, as long as he lived, if he would promise not to see us. He might become a Protestant in some other city, but not in Tocat. But he refused all these offers, and determined to join us, and become a member of our school. He has considerable property of his own; and he could not, therefore, have been

actuated by sordid motives; and by coming to us, he lost the fine prospects held out to him by his relatives. But he determined to come.

It so happens that his house opens on the court of the church. I had made it a condition of his being received into the school, that he should furnish his own bedding. But should he carry it through the church-yard, the priests would seize his goods, and fall upon him. They might even kill him on the spot, he thought. So he waited until night, put his bedding and articles of apparel upon his own back; and, seeing that every light in the neighborhood had been extinguished, he passed through the court, entered the street, and went to the door of a Protestant brother. He knocked a long time without being able to arouse the family, and was obliged to return home with a heavy heart. But his mother showed him a back door in the stable, which he had never seen; and through that door he made his egress the next day. He has been allowed to remain with us undisturbed ever since. Through him I am making the acquaintance of certain interesting inquirers; and I hope some day to be able to give you a good report of a part of them.

## Mosul.

### LETTERS FROM DR. LOBBELL.

Two letters have been received from Dr. Lobbell, containing several items of intelligence which will be read with interest, particularly at the present time. Although the city of Mosul is somewhat remote from the scene of conflict, few places are more speedily and constantly affected by the great struggle which is going forward between Turkey and Russia. It resembles one of those cities which are sure to be found in mysterious communication with every earthquake that occurs in a wide extent of territory around.

### *Plans for the Mountains.*

In a letter dated December 15, Dr. Lobbell speaks of the health retreat, which the brethren at Mosul are endeavoring to secure.

Three rooms have been constructed for a summer retreat in the Nestorian village of Mar Odesho (Saint Servant of Christ) or Deira (as the Koords call it). They are on ground leased by the agents of the Saint, who, though in heaven, is

supposed to be present a good part of the time in the church which bears his name, and designates the village. To these, if the state of the country will permit, two of our families intend to resort next summer, not expecting, however, to find the place as cool as Asheta, but yet much more comfortable than Mosul. It was not deemed prudent to attempt a residence in Asheta, as the near proximity of Deira to Amadieh, where resides a friendly Mutsellim appointed by the Pasha of Mosul, promises much greater security from nomade Koords. It is hoped that, having gained a foothold at this point, it will not be difficult for missionaries at length to enter Tiary and Tekhoma, the very strongholds of Mar Shimon. The distance of Deira from Mosul is about seventy miles, and can be traveled by mules in four days. The village is small; but all its inhabitants are anxious that we should go there, as the papists are making every effort to bring them and their fellow Nestorians under the heel of the Pope.

In the mind of Dr. Lobbell there is a natural connection between this summer retreat and a reinforcement. He says, therefore:

We hope that, as soon as may be, the Committee will designate two missionary families to that neighborhood. They might reside at Deira in summer, and at Amadieh in winter, the latter being but an hour distant. There can be no doubt that self-denying labor at this point will accomplish great good for the mountain flock of the deluded Patriarch. Shall these poor Christians stretch forth their hands to America in vain? Too long has the church disregarded their entreaties. Too long have the bones of Dr. Grant lain mouldering since, from their rugged mountain tops, he eloquently pleaded their cause. Though it is strictly the duty of the Nestorian mission to call for laborers for that field, I may join with them in an earnest prayer that their wants be not disregarded.

### *Koordish Rebellion.*

The following paragraphs are important as throwing new light on the war between Russia and Turkey.

Yezdinshir Bey, a son of Mir Saif ed-Din, the Abaside, from whom Beder Khan Bey, his brother, wrested the chieftainship of the Koords about Jezireh some years ago, is now in rebellion; and

it is likely that his example will be imitated by other chiefs; so that all the forces of Koordistan may soon be organized against the Turks. Since the defeat of Beder Khan Bey by Omer Pasha at Deir Guleh, and his banishment by the Porte to Candia, this nephew of his, Yezdiushir Bey, has been confined in Mosul, though not so confined as to prevent us from receiving frequent visits from him. His character may be known by the remark he once made to me, that he would like to drink the blood of every Yezedee, Jew and Christian, excepting his particular friends, such as myself!

A short time since, he received permission from the government to organize five thousand Koords, and conduct them to Anatolia. He arrived at Jezireh with a part of them, and there, under pretence of rectifying certain disorders created by the Turkish Governor and council, and Suleimân Bey, the chief of the irregular cavalry, he commanded three members of the mejlis to be beaten to death with clubs, and then proclaimed himself Governor! Osman Pasha, from Mardin, gathered a large force of mounted Arabs and Albanians, and a few hundred *nizâm* at Zakho on the Assyrian Khaboo, preparatory to an attack on the Koords. Before they left the place, they were themselves attacked by Mansûr Bey, a brother of the rebel, but succeeded in putting the assailants to flight. After the usual Turkish delays, Osman Pasha put his forces in motion, and then attempted the siege of Jezireh. Mr. Mc Coan, a correspondent of the London Daily News, who had been robbed while traveling with the post towards Constantinople from Mosul, and who was forced to flee to the Turkish camp, gave us, on his return here, a full account of the attack and defence. It was evident that the Koords were much the braver there, whatever they may have been in battles with the Russians at Kars and Bayazid. The Turks numbered about five thousand men. It is uncertain what number of Koords were in the town. All the wealthy Christians fled as soon as they heard of the usurpation.

Attempts were made in vain to induce the rebel to return to Mosul, even while promised a safe conduct by the authorities here. Osman Pasha's forces have been scattered, and he himself has retreated to Mardin. Meanwhile Yezdiushir Bey, leaving the command of Jezireh to his brother, is reported to have taken Sert, and to have given Zakho to the son of Said Bey, whom Beder Khan Bey

killed, as a rival, about the time of the first Nestorian massacre. Naamet Agha, Chief of the Zibâr Koords, who robbed Dr. Bacon's party in 1851, and Alamât Effendi, of Amadiéh, are marching their retainers to the aid of the government professedly; but lest their aid prove opposition, a detachment of the troops in Mosul are now *en route* with cannon for the castle of Amadiéh. We wait with much interest, though with no particular anxiety, to see whereunto these things will grow. There can be no doubt that the rebellion will prove an important diversion in favor of the Russians.

The Arabs are plundering *ad libitum* between Busrah and Bagdad, coming up even to the gates of the latter city. Communication is irregular and insecure in all directions. Our last Constantinople post, due here November 23, was delayed twenty days. That due on the 7th of December will probably be delayed quite as long, as not only the Koords are troublesome, but also the Shammâr Arabs. The last post for Stamboul was obliged to pass through the desert, instead of taking the usual route on the east side of the Tigris. Even then it was forced to stop at Tel Afr, two days from Mosul, from fear of the Arabs. As I have already said, the preceding post was robbed by the Koords.

In this state of things, the Mosul brethren have advised the two native helpers sent by the Nestorian mission to Bootan, to postpone going thither for the present. But in the city of Mosul, there is no interruption of the missionary work.

#### *Trouble in regard to a Cemetery.*

The subjoined narrative will occasion some surprise; but it is not to be supposed that our brethren will be deprived in this way of a place for the burial of their dead.

It will be recollected that we were compelled to lay the remains of Mrs. Williams, last July, in the potter's field, as she died outside of the city gates; and an ancient superstition forbids the dead to be brought into the town. A child of Mr. Marsh was soon after laid by her side. We naturally began to provide for ourselves a cemetery. As the American friends of those pioneer missionaries to Mosul, who were buried in the Jacobite and papal churches, had contributed a considerable sum to purchase and enclose a burial-ground for the Protestants, we at first procured a piece of ground within the city walls; but it seemed best at length to dispose



of this, and obtain another outside of the city, that our dead might lie together. Hence we procured, in the name of a papal Syrian, a plot eighty feet square, a mile beyond the city walls, and far beyond all the Moslem burial-grounds, aiming to avoid every thing that could possibly offend the prejudices of any. A slight wall was erected around it; and about the first of November we removed to it, and buried in the following order near the western wall, the remains of Henry Marsh, Mrs. Williams, Mr. Hinsdale and child, Mrs. Laurie, Mrs. Mitchell, and Dr. Grant.

For a whole month not a whisper of dissatisfaction was heard from any one, though our proceedings were all open, and the cemetery was in sight from the barracks and parade ground before the Pasha's palace. Our first opposition came in the shape of a complaint from the Pasha to the English Consul, by whose advice we had built the wall, and made the interments. We, therefore, wrote in reply to the Pasha's complaint that if, in removing the remains of our friends to the cemetery we had violated any statute of the realm, (for being strangers we could not be supposed to be acquainted with the whole Turkish code,) we desired the assistance of his Excellency so to represent our case to the Sublime Porte, that we might obtain, through the clemency of His Majesty, the Sultan, license to retain the piece of ground which we had caused to be enclosed. We remarked that we are mortal,—like others, heirs of death,—and that since His Majesty, the Sultan, had graciously given us permission to reside within his dominions, it followed, as a necessity, that we needed a place to bury our dead.

The Pasha having intimated his intention to refer the case to Constantinople, we caused the men who were delivering tomb stones to suspend their labor. We were, therefore, greatly surprised to learn soon after the last mail for Stamboul was closed, that the Pasha had seized the innocent Syrian, who procured the field for us from a prominent member of the council, imprisoned him, and declared the contract null, on the ground that the Sultan's land cannot be sold, though similar cases of sale are continually occurring throughout Turkey. The poor man was forced to receive back the price of the field, and give orders for the wall around it to be knocked down. The deed was done; and the stones at the graves were pulled up and scattered.

We thought we had reason to expect

that the English Vice Consul, as we had acted under his advice, and as he had given assurances that he would protect us, would do no less than use official influence to stay proceedings, till orders reached us from Constantinople; but he did not do this. We ascertained satisfactorily that the whole difficulty was created by complaints of the papists, prominent among whom was the papal dragoman of the Consul, whose protection we were enjoying! No Moslem felt aggrieved by our having a place to bury our dead. We, therefore, at once transferred our relations to the French consulate, and secured the promise of Mons. Place that he would represent our grievances to his Ambassador, and endeavor, in connection with Mr. Spence, the American Minister Resident at the Porte, to obtain for us a royal firman guaranteeing to us the quiet possession of the cemetery, and obliging the Pasha to rebuild the walls.

In this connection, it is pleasant to find a statement like the following: "The report is circulating that we are about to be driven from Mosul. Still, we believe that our work was never before so prosperous as it is this day. So long as we can visit from house to house, enlarge our schools, and preach to an audience of eighty persons daily, we surely have no reason to murmur at the persecutions of those who know not what they do."

#### *Other Forms of Opposition.*

On the 18th of December, Dr. Lobdell wrote again, describing the opposition which was made to the progress of the gospel.

It is clear to us that our papal enemies are making every possible attempt to have us ordered out of the city. A council has been held of the dignitaries of the Chaldean church, at which it was decided to make an effort to induce our Protestants, by flattery and bribes, to return to their old communions. Private contributions were offered for this purpose. If they could persuade the native Protestants to abandon us, they thought it would be easy to procure an order from the Porte for our expulsion, on the ground that we are disturbers of the peace, and no one wants us here.

On Saturday last, Jeremiah, the wakeel of the community, went to the Pasha to enroll the names of certain persons who were desirous of becoming Protestants; but instead of receiving him respectfully, as formerly, he began to heap insults upon him, charging him with being the

cause of continual complaints from all the Christian sects, a brawler and unclean; and he then ordered him never to come into his presence again, under penalty of being banished from Mosul. The very man set apart to the civil business of the community, in conformity with the orders of the Sultan, and hitherto recognized as an honest, upright man by the Pasha himself, is thus commanded to cease his efforts to get justice done to the despised few whose lawful agent he is, at the simple beck of their powerful enemies!

A complaint of the Pasha's course will be sent to Stepan Agha at Constantinople by this post, as it is evident the Governor will not regard the firman obtained by Lord de Redcliffe for the just treatment of the Protestants. All the rulers of the Christian sects opposed to us have petitioned the Porte to forbid the rating of Protestants, like the other sects, at fifty piasters a house. Many men are waiting to see the result of these combined efforts to crush our cause. I am not at all sure that our late reverses will not prove advantageous to us. The time must come, when the taxation of Protestants will not be subject to the caprice of an unscrupulous Mohammedan.

Another fact may be introduced in this place. "To show you," Dr. Loddell says, "that the heaven of the gospel is at work here, I will mention a case of some interest. The Jacobite who built our little house at Deira, in order to secure a wife, has been obliged to give a bond of five thousand piasters, that he will never turn Protestant. He is allowed to become a Syrian, Armenian, Chaldean, or even Nestorian, but a Protestant—never!"

### *Fear of the Pope.*

It will be seen that his Holiness has given special prominence to our missionary brethren in the Turkish empire. It is well that he has no power to arrest their labors.

A document from the Pope has been lately read in the papal churches, requiring the faithful to pray for the success of their Christian Majesties against the Russians, and for the speedy establishment of peace, as also that the American missionaries may be expelled from Turkey! The priests renewed the prohibition to their people against conversing with heretics; but it is a remarkable fact that since the Pope's orders were read, we have had more personal contact with the hierarchies of the city than ever before. We have all attended a wedding recently, at which were present

Muphrian Behnam, Mutran Mattai, and several other priests; and Mr. Marsh and myself spent nearly the whole of one forenoon debating with the Archbishop the points of difference between us. He has practically annulled the ban of excommunication laid upon Mikha and others; and one of his flock was so sure that he desired to contrive some "plan of union" with us, that we offered to co-operate with him in reforming the abuses of his church, provided he would discontinue the use of Syriac (a dead language) in the church service, preach the gospel only, cease to countenance prayers for the dead, prayers to saints and the Virgin, auricular confession, the pretence of the real presence in the eucharist, and, in general, all practices contrary to the word of God. We offered to open two schools for the Jacobites, on condition that only Arabic should be taught in them, that our textbooks should be used, that Scripture should be the basis of all the religious instruction given, that we should have enough personal connection with the schools to be sure that the conditions were complied with, and that we should have a voice in the selection of the teachers. These terms were considered too strict; and as we had no other to offer, communication between us has for the present ceased. There is reason to believe that his opposition to us in the matter of the cemetery is not as violent as it would have been, had the difficulty arisen a year ago.

That the brethren at Mosul find an open door for their labors, will appear from the conclusion of the letter of Dr. Loddell: "As the scarlet fever has lately raged very violently here, I am in almost daily contact with some of the priesthood. Mr. Marsh often accompanies me, and the people are astonished at our willingness to state our views in the presence of those who are supposed to be able to oppose them. We have often been charged with duping the ignorant. On the Sabbath, and often in the evening, we go from house to house, and find the people quite willing to receive us. Indeed, their readiness is surprising; and amid all the attempts of evil men to thwart the truth, we thank God that we daily see new evidences of its progress."

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### *Madura.*

LETTER FROM MR. NOYES, NOV. 22, 1854.

AT the date of this letter, Mr. Noyes had been at Periacoolum about ten months, having removed

thither from Tirumungalum, in accordance with a vote of the mission. In addition to his labors at the station, he has made several tours among the villages committed to his care ; so that he has become somewhat familiar with the state of things in his field. His remarks on the progress which the missionary work has made, are entitled, therefore, to a respectful consideration.

### *Village Congregations.*

Mr. Noyes has been a careful observer of the village congregations connected with his station. What he says in respect to them, is both important and encouraging.

1. The members of these congregations, some of which are among the oldest in our mission, are most thoroughly committed on the side of Christianity, and would esteem a separation from the congregations a great calamity. Soon after I came here, a member of the congregation at Cumbum, on account of certain irregularities of conduct, was suspended for three months. Knowing his proud and turbulent spirit, I feared that he would leave us entirely, and draw others away with him ; but the punishment had a far different effect. The man was greatly grieved and humbled ; and he came to me several times, in a most imploring attitude, begging that he might be again received. He has since been restored, and is now one of the best men in the congregation. A short time since, he came with several candidates, and applied for admission to the church ; and after a thorough examination, having found evidence of his fitness, we received him.

In another village, five men were suspended from the congregation, on account of having violated one of its rules. They were importunate in their entreaties to be restored, and were willing to stand up before the assembled members, confess their fault, and ask pardon of those whom they had injured. A member of still another congregation was called before the Zemindar, and advised by him to leave the Christians and join the heathen ; but he absolutely refused, saying that nothing would induce him to do it. These cases indicate the general feeling of the Christians in this field.

2. There are in these congregations many promising young men and women, some of whom are the children of the older catechumens, and have been brought up in Christian villages. This second generation of Christians will be more intelligent, stable and influential than their fathers ; and from them we anti-

pate valuable accessions to the church, with great good to the cause.

3. Christian marriages are becoming very common. Every time I make a tour through the villages, I am called upon to marry some persons. They often travel a considerable distance, and are willing to pay the usual marriage fee, however poor, to have the ceremony performed. When we consider the loose notions of the heathen, and their barbarous practices, we shall see that there is an important advance in civilization, in this respect, among our Christians and catechumens ; and by this means new Christian families are constantly springing up.

4. The members of these congregations are in the habit of contributing to benevolent objects. The catechists and teachers give a certain portion of their monthly wages ; and those whose labors do not yield ready money, bring of the fruits of the earth and the firstlings of their flocks as an offering unto the Lord ; so that, in the course of the year, a considerable sum is raised. Last year it amounted to nearly sixty rupees ; and though the present year has been one of great scarcity, among the poor amounting almost to a famine, the contributions will amount to nearly double that sum.

5. The work in this field has become, to a certain extent, self-propagating. I mean by this, that new congregations are springing up, here and there, which are offshoots from the older ones. It is not uncommon for two or three families, or more, to change their place of residence, and remove to another village ; and I have been pleased to notice that when Christians have thus removed, and have gone to live in a heathen village, instead of joining the heathen in their religious observances, they have formed a new congregation, and have induced the heathen to unite with them. This is one of the means by which Christianity is spreading ; and as the work advances, this instrumentality will become more and more apparent.

6. Another thing which I have noticed with pleasure, is the readiness of the members to leave their secular business, both on the Sabbath and at other times, for the purpose of attending religious meetings. The people in most of the Christian villages are willing to assemble at any hour of the day or night, when the missionary is to be present ; and when his arrival is expected in the village, they will often go a considerable distance to meet him. It is not uncommon for a number of them to follow him



from village to village. Both men and women sometimes leave their homes, and walk several miles, for the purpose of attending meetings in other villages.

Mr. Noyes states that the number of persons able to read in the congregations is not large; and there is altogether too little interest felt by parents in the instruction of their children. Still there seems to be some improvement in this respect, and the hope is indulged that a desire for education may soon become prevalent. Mr. Noyes also says: "Among these catechumens, as among the heathen and Romanists, the standard of morality is deplorably low; but we can perceive considerable change for the better in this regard among those who have been for some time connected with us; and those who have been admitted to the church, are generally far in advance of the rest."

### *General Progress.*

On the whole, Mr. Noyes finds himself encouraged by the aspect of his field. "The catechumens," he says, "are regular in their attendance on the means of grace, and are making progress in Christian knowledge." Some of the congregations have received important accessions of late; and new ones have also been added to the list. The following paragraph presents a hopeful state of things.

The church has received valuable accessions. The forty-seven who composed its membership at the beginning of the year, have been increased to seventy-two, nineteen having been received by profession. The number of adults now under instruction is 696, of whom 234 have been received during the year. These are collected every Sabbath, and frequently at other times, for public worship and religious instruction; and the gospel is constantly preached to them; so that from them we may expect, by the blessing of God on the means used, many conversions and accessions to the church from time to time. An important point was gained when these persons were induced to break away from the idolatry of the country, and even nominally embrace Christianity. It undoubtedly cost many of them a severe struggle to advance thus far; and from what I learned in conversation with those who were lately admitted to the church, I was led to believe that some of them could date the beginning of their Christian life at the time of their joining the congregation. But this is the case with only a few. Most of those who connect themselves with us, have a very imperfect knowledge of the

way of salvation, and the great point in relation to them is not reached. We labor and pray, however, constantly for their conversion; and we have much more hope of them than of the heathen who less frequently listen to the truth, and who are held back from embracing it by the fetters of caste and bigotry.

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### *Canton.*

LETTER FROM MR. WILLIAMS, DECEMBER 9, 1854.

THIS letter of Mr. Williams communicates important and reliable information in respect to the insurrections and wars in China. It also indicates a possible solution of the great problems which are now attracting so much attention in all parts of the world. There is much need of prayer that the God of missions will so direct the course of events as to prepare the way for the gospel of his Son among all these hundreds of millions of dying heathen.

### *The War around Canton.*

The storm of civil war draws very near us. Though its noise for the last four years has been heard to the north and east of us, it has not very materially interfered with the security and peace of this city, till within the last four months. About three weeks ago, the imperialists received a severe defeat, by land and on the river, near Fushan; and since that date they have lost courage greatly, and deem themselves unequal to the defence of the country.

These insurgents are guided by men belonging to the Triad society; and their leaders have contrived to draw around them all the disaffected and idle, though a portion are hoping to rise into office perhaps, if success attend their efforts. By far the greatest portion, however, join them to get a living, as the cessation of trade in Canton has thrown thousands of weavers, carpenters, and other artisans, out of work.

There is a force of these banditti, within a range of fifteen miles from Canton, of upwards of a hundred thousand, while there are more than that number of imperialists and volunteers. The support of so many idlers has drawn heavily upon the inhabitants, only a very few of whom take any personal part in the conflict, but defend and protect their own property as best they can.

The insurgents have no connection with the bands at Nanking, and are

regarded by all who know their acts and purposes, as a powerful band of seditious rebels, whose chief purpose is to live on the plunder of the community. No hopes of melioration can be predicted from anything which they have done, or propose to do; and the recital of the murders, burnings, robberies, piracies, and other oppressions perpetrated by them during the last five months, proves how much China needs the gospel to change the wicked hearts of her people.

### *Foreign Intervention.*

The topic presented in the following extracts is of the greatest importance.

In this state of affairs, it becomes a question how far foreign powers should interfere to protect a weak and dispirited government against such banditti, whose success seems to be likely to ruin their own position at this port. It is said that the Governor General Yeh has formally applied to the British and American authorities to assist him to defend Canton; and probably the request will be partly complied with. Mr. McLane has just issued a notice, in which he supports this idea; and if he had force enough to carry out his views, the government would be able to disperse its unruly subjects. I send you his notice; and in a "decree" he makes it a misdemeanor punishable by a fine of not more than one thousand dollars and three years' imprisonment, for citizens to help either party now at war. An American here has been trying to help the imperialists, and has received a commission from them to enlist foreign aid.

The readers of the Herald may wish to see the notice of the United States Commissioner. It is as follows:

Since the capture of the cities of Shanghai and Amoy in the year 1853, and the seige of the city of Canton in the year 1854, by those engaged in insurrection and rebellion against the imperial government of China, citizens of the United States, residing and sojourning at the ports open to commerce and trade, have been much embarrassed and constrained in all their social and commercial relations.

The United States naval forces have been constantly engaged in affording them protection, when the local authorities of China have been unequal to the task; and the civil authorities of the United States, appointed for the government and superintendence of their concerns, have had much difficulty to preserve for them their commercial privileges, and personal rights and security.

This has been accomplished by abstaining from all interference with the domestic war now existing in China, and with the rights of those engaged in it; but collisions have been had on more than one occasion with those engaged in arms to sustain the imperial government, and with those in insurrection against it.

This non intervention is but the practical application of well known principles of international law, which prescribe a policy of neutrality for all nations, in view of differences that may occur between one or more states, or in the case of domestic wars and revolutions.

This policy of neutrality may be more or less modified by treaty, but unless so modified, it demands an absolute non intervention with the concerns of other nations; but more especially does it forbid foreign states, their citizens or subjects, from intervening by affording military aid, assistance, or supplies to either contending party.

So far as the treaty between China and the United States requires concert and co-operation between the imperial authorities and the authorities of the United States, that concert and co-operation shall be faithfully and fearlessly rendered, and supported by the military power of the United States now in China, when such support is required to give it effect.

But in all matters, where such concert and co-operation is not required by treaty, a strict and practical neutrality has been maintained by the authorities of the United States in China, between those who defend the imperial power and those who assail it.

It is the duty of citizens of the United States, residing and sojourning in China, to respect the imperial government, under which, in concert and co-operation with the authorities of the United States, they are protected and defended, and permitted to resort to China for the purposes of commerce. But those who engage in military service on either side, are reminded that they are under the jurisdiction and control of the authorities of the United States, who have made known to their countrymen and the world their determination to protect the lives and property of American citizens in China, no matter where or by whom assailed; and they will not permit the weak or vicious of their own countrymen to imperil the safety of all.

It is not to be supposed for a moment that our government will do any thing beyond a proper guarding and defending of the rights of American citizens. The policy of this country is well understood in this regard.

With the example of the foreign intervention of England and France in Turkish affairs, and the progress of British power in India, this question of foreign armed interference in the civil war in China is an important one; and may produce most important changes, all of

which can hardly fail to render the people more conversant with foreign ideas, power and religion. The probable good to accrue by the success of the Nanking insurgents, under Tái-ping-wang, is rendered more problematical by every visit to Nanking; for their religion is seen to be more and more fanatical, erroneous, and wild, the more there is learned of it. The imperialists have succeeded in repulsing their approach to the capital; and they have to this day acquired possession of not more than half a province, with various posts and cities beyond. No where have they instituted anything like a well organized civil administration; and no leading mind has appeared among them, whose talents incline the people to trust him with the formation of a new government. The hopes based on what was heard eighteen months ago of the Christianity of the rebels, are now seen to be delusive; and when that feature is gone, the sympathy felt will pass away from western minds. They may be doing good by the promulgation of the Scriptures; but the truths of the Bible seem to have no abiding effect.

In this quarter, it is not at all a sign of a desire to change masters that a force of ten myriads of bandits can put the government at defiance; for these marauders have taken advantage of a weak dynasty to prey upon the two millions and a half in this prefecture, and pillage everybody. The idea of the disturbance in China entertained in the United States, is that the people desire to throw off the Man-chu yoke; but this is clearly erroneous, judging from their dealings and efforts during the last year; for few instances have occurred of the troops of government fraternizing with the insurgents, (and then it was that or slaughter;) while great efforts have been made to assist the government in destroying them. Tái-ping, though from this province, has never drawn a regiment from it since he left Kwángsí four years ago; and now he could not get many, if he were here. The bands threatening Canton never have referred to him, and have not the least sympathy with his views.

A foreign intervention of some sort seems quite likely; and when once begun, it cannot so easily be stopped. It may be the channel by which the power of the enemy of true religion is to be held in check; and the gospel may also find an entrance amid the conflicting fears of the imperial government of a rising of its own subjects, on the one

hand, and of offending powers whose aid it invoked when in danger, on the other. The civil war in China will take a new phase, if it brings in the nations of Europe and America as umpires.

### *The Missionary Work.*

It may be asked how the commotions at Canton effect the labors of our missionary brethren. The subjoined extract will throw some light upon this inquiry. "The disturbances hereabouts have not interfered with our own work, except in distributing books in the vicinity. Our preaching rooms are crowded, as usual; and we have as much attention and order as at other times. No interruption has been experienced in going about the city; and large numbers of tracts have been circulated. One of the scholars in the school of the Assembly's Board was baptized this week, and married with Christian ceremonies last week. One of our own assistants is also desirous of baptism. The remarkable interest felt at and near Amoy is a token for good; and we hope that it is the kindling up of burning lights in the darkness. We may be sure that the Word will find enemies, as it makes progress, and that the church here is to make conquests by struggling for them."

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### Ojibwas.

#### LETTERS FROM MR. WHEELER.

It will be remembered that Mr. Wheeler is stationed at Bad River, near La Pointe. Indeed, he is accustomed to spend a small portion of each year at La Pointe, where Mr. Hall labored in former years. Mr. Pulsifer is associated with Mr. Wheeler at the present time. The latest communications from these brethren represent the prospects of the Ojibwas, in their vicinity, as somewhat brighter than they have been.

### *Treaty with the Indians.*

On the 3d of January, Mr. Wheeler wrote a letter, giving an account of a cession of land which a part of the Ojibwas made to the United States government, not long since.

An important treaty was concluded with this people last fall, which, if ratified in its present shape, will give them a permanent home, and place our labors upon a more secure foundation. The treaty was made, on the part of the United States, by Mr. Gilbert, with his Secretary, Mr. Smith, who visited us last fall, and Major Herriman, from Crow Wing. The Indians who were parties to the treaty are known as the Lake Superior bands and the interior Indians of



Wisconsin. The Mississippi Indians, not being willing to sell their lands, were left to be treated with at some future time. The land sold under the present treaty lies in Minnesota Territory, mostly on the north shore of Lake Superior, and is supposed to be rich in mineral resources. It extends west half way to Sandy Lake, thence north to Vermillion Lake, thence north-east to the Canada line, embracing probably some six million acres. For this the Indians get five hundred thousand dollars, and six large reserves, amounting in all to some eighteen or twenty townships of land. Three of these reserves are in Wisconsin. One is here; another is about seventy miles from us, south-west, in the direction of Chippewa River; and the other is at Lac du Flambeau, about the same distance south-east of us. Upon these three reserves are to be concentrated all the Ojibwa Indians of Wisconsin, some three thousand in number. There is one reserve also in Michigan, about one hundred and fifty miles down the Lake; another is at the head of Lake Superior; and still another is at Grand Portage, on the North shore. I regard these reserves as the most important provision in the treaty for the good of these Indians, who will now have a home in the land of their fathers, where their local attachments are strong, with all the land which they will ever need for wood, timber, hay, pasturage, tillage, and sugar making.

Our reserve at Bad River is quite large, embracing about five townships. It is designed for the La Pointe and Bad River Indians, and for any who may wish to come here from the interior. And besides this, our Indians get two hundred acres on the north end of La Pointe Island, with a tract opposite La Pointe, on the main shore, covering their old fishing ground.

These reserves are to be the common property of the Indians who reside on them. As soon, however, as they become sufficiently civilized to justify the measure, each head of a family, or single man over twenty-one years of age, may have eighty acres of land as his own private property in fee simple. Should he remove from the reserve, his interest will revert to the band.

Passing to the consideration which is to be paid to the Indians for this cession of their lands, Mr. Wheeler says:

The Indians who are parties to this treaty, some five thousand in number, are to receive in addition to the reserves,

including about three hundred thousand dollars previously due to them by treaty, some eight hundred thousand dollars, to be expended upon them in promoting their civilization. The payments will extend through a period of twenty years, gradually diminishing till the time shall have expired; when they have no promise of any aid from the government, and when it is expected that they will have become citizens, and been absorbed in the white population; or, if still living in distinct communities, will have begun to enjoy, in common with the whites, equal political rights.

The general features of the treaty I regard as wise and humane. It is the intention of the government to pay the Indians what is due them for their lands in such a way as to stimulate them to individual enterprise and improvement. If the stipulations for this end are discreetly and faithfully carried out, we may look for gratifying results.

#### *Prospect at the Station.*

In speaking of the state of the missionary work at Bad River, Mr. Wheeler writes as follows:

In regard to our operations here, there are some things that look encouraging. Our fall school was commenced in October by Miss Spooner, after our return from La Pointe; and it has been kept by her since that time. The average attendance is thirty scholars. We had a good school last winter; but we are having a better one now. Our people are feeling more interest in the education of their children; and this community furnishes more materials for this purpose than it has ever done before.

Our meetings, too, are well attended; and we hope that the winter will not pass without our seeing some fruits of our labor in the conversion of souls. There are a number of families here, who have renounced paganism, and have put themselves under our instruction, calling themselves "praying Indians." Some of them, we think, are sincere inquirers after truth; and we hope that the truth will make them free. Others are less enlightened, and understand but little of the nature of spiritual religion.

On the 8th of January, Mr. Wheeler wrote again, making the subjoined statement.

Yesterday was our communion season. More of the members of the church were present than have communed together since the breaking up of the station at

La Pointe. We were joined also by two American families who have commenced a settlement some ten miles west of us on the lake, and are our nearest white neighbors. They are the friends of the Board, and sympathize with us in our work. It was pleasant to commemorate together the dying love of our crucified and ascended Lord. Many Indians were present; and we trust that it was a profitable season to the church, and that a good impression was made upon the minds of those who were mere spectators of the scene.

### *Temperance.*

In reference to another subject, the following extract has its value: "It is more than a year and a half since we have seen an Indian drunk at this place; and during this time we have not heard that any liquor has been brought or sold here. That many of the people love fire-water,

and sometimes drink in secret, I have no doubt. Occasionally we hear of individuals becoming intoxicated away from here; but we cannot but hope that a permanent advance has been made on the vital subject of temperance. As an illustration of this, I would mention the fact that recently a half-breed, known to be a liquor-seller, proposed to the Indians to come here and be their trader. Several of the chiefs, of their own accord, wrote him a letter, requesting him not to come. 'It is true,' said one of them, 'we like a drop once in a while ourselves; but we are afraid to have whiskey come here among our people.' " That the annual payment should have been made to the Indians, and that the abovementioned treaty should have been entered into by the contracting parties, while there was so little of excess in this respect, is highly creditable to these children of the forest; and it is still more to the honor of those who represented the United States government.

## Miscellanies.

### EXPLORATION OF THE NIGER.

THE Rev. S. Crowther, a missionary of the Church Missionary Society, has addressed a letter to the Rev. Henry Venn, the Honorary Clerical Secretary of that efficient institution, in which he briefly describes a voyage of exploration made by him and others a few months ago. A portion of this letter, dated December 2, 1854, is given below.

You will, I doubt not, be glad to hear that we have returned from the Niger in good health and spirits—a singular instance, without any death, either among the Europeans, twelve in number, or among the fifty-four Africans, either from sickness or accident. The expedition was in the river exactly sixteen weeks, the very day it returned to the mouth of the Nun. We commenced our ascent of the Tshadda on the 7th of August; and the last point we were able to reach was Gurowa, above Bomanda, a port of Hamaruwa, about three hundred miles from the confluence of the Kowara and Tshadda, on the 22d of September, when we were completely short of fuel, no wood being obtainable within three or four miles of the banks of the river. This was the only difficulty we met with, and which prevented our reaching the confluence of the Binue and Faro, where it was crossed by Dr. Barth, and, according to all the accounts we have received, could not have been more than one hundred miles from Hamaruwa. It could be reached in five days' journey on foot, traveling by the course of the river, but dangerous on account of unsubdued natives, and ten days' journey by a circuitous route around the Fumbina mountains, which was said to be

safer. The reception we met with all along, from the kings and chiefs of the countries on the Binue, was beyond expectation. We made two visits to Mohamma, the Sultan of Hamaruwa, fourteen miles from the river, in both which we were most respectfully received and entertained by the Sultan.

We returned to Aboh on the 31st of October, and met Simon Jonas, whom we had left there, quite well, and much respected by all, both chiefs and people. He moved about among them with perfect freedom, and made several visits up the river to Ossamare, Onitsha, and Asaba markets, and to an interior town called Oko-ala, on the back of Aboh, of about a day's journey; the chief of which place asked Simon Jonas, why we always stopped at Aboh, and never paid them a visit; to whom Jonas replied, that there will not be left a place unvisited in due time. He was about three days absent from Aboh, when he returned, for fear the steamer might arrive in his absence.

Simon Jonas spoke to them of the folly of their superstitious customs; and he said the one of chewing stick to clean their teeth early in the morning and spouting the spittle before their country fashion, invoking his blessing upon those who wish them good, and imprecating his anger upon those who desire their hurt, was given up by some of them at his speaking to them of the folly of so doing. He was the companion of Tshukuma and Aje, although he paid them due respect.

Having found this favorable state of things in Aboh, I took the step to secure a parcel of ground for a contemplated mission station, to prevent the spot being spoiled by the people, and gave Aje strict charge to keep the people away from it. My further

proceedings in Aboh will be seen more fully in my journal to that place. I have furnished the Bishop of Sierra Leone with a copy of my journals to Aboh for his fuller information; and I have suggested to Dr. Baikie the advantage of taking Simon Jonas to Sierra Leone, to give his Lordship verbal information of Aboh country from actual knowledge of three months' stay among them. I have taken these steps from the instruction I had received from the Bishop, to ascertain what reception native teachers would meet with in Aboh, should any be sent there. I regret much that none of those who accompanied Mr. Jones to the same place for the same object had been sent with the expedition.

I believe the time is fully come when Christianity must be introduced on the banks of the Niger. The people are willing to receive any who may be sent among them. The English are still looked upon as their friends, with whom they themselves desire to have connection as with the first nation in the world. Could the work have been begun since 1841, how imperfect soever it might have been, yet it would have kept up the thread of connection with England and the countries on the banks of the Niger. God has provided instruments to begin the work, in the liberated Africans in the colony of Sierra Leone, who are the natives of the banks of this river.

If this time is allowed to pass away, the generation of the liberated teachers who are immediately connected with the present generation of the natives of the interior will pass away with it also. Many intelligent men who took a deep interest in the introduction of trade and Christianity by the Niger, who had been known to the people, have died since; so have many of the chiefs and people in the country, who were no less interested to be brought in connection with England by seeing their liberated countrymen return. Had not Simon Jonas been with us, who was well known to Obi and his sons, we should have had some difficulty in gaining the confidence of the people of Aboh at our ascent.

It would be of very great advantage if

the colony-born young men were introduced by their parents or countrymen to their fatherland; it has many advantages which have not been sufficiently noticed. It cannot be expected that children born in the colony should become acquainted with the countries and characters of the people so soon as their parents and countrymen. Though the parents are illiterate, yet if they are sincere followers of the Lord Jesus Christ, their service will be of much worth in introducing Christianity to their own people. They are brought back to their country as a renewed people, looked upon by their countrymen as superior to themselves, as long as they continue consistent in their Christian walk and conversation, and do not disgrace themselves by following heathenish practices. The language of the people of Abbeokuta will be that of the natives on the banks of the Niger: "Let those who come from the white man's country, teach us and condemn our heathenish practices; we shall listen to them." It takes great effect when returning liberated Christians sit down with their heathen countrymen, and speak with contempt of their own former superstitious practices, of whom, perhaps, many now alive would bear testimony as to their former devotedness in their superstitious worship; all which, he now can tell them, he has found to be foolishness, and the result of ignorance, when he, with all earnestness, invites them, as Moses did Hobab, Come with us, for the Lord has promised good to Israel; and all this in his own language, with refined Christian feelings and sympathy not to be expressed in words, but evidenced by an exemplary Christian life. The services of such persons will prove most useful in the introduction of the gospel of Jesus Christ among the heathens. Let such persons be employed as readers or Christian visitors, and thus they will gradually introduce their children into the country, who, in course of time, will be able to carry on the work more effectually. As pioneers, we must not look for instruments of the keenest edge. Any thing that will open the path for future improvement will answer as well at the onset.

## Proceedings of other Societies.

### CHRISTIANITY IN MADAGASCAR.

THE Herald for February, 1854, contained some interesting extracts from a letter of Rev. William Ellis to the London Missionary Society, in respect to the state of religion in Madagascar. In company with Mr. James Cameron, he had been sent to that island, for the purpose of ascertaining whether the time had arrived for re-occupying the ground with a corps of the Society's laborers. The result of the investigations then made were unfavorable to any immediate effort in that direction.

Mr. Ellis returned to Mauritius, and in due time Mr. Cameron proceeded to Cape Town. Last summer, however, Mr Ellis paid a second visit to Madagascar, arriving at Tamatave June 12. He was unable to reach the capital, owing to the prevalence of the cholera; but he remained at Tamatave till September 14. In one of his communications to the London Missionary Society, he says:

Soon after my arrival I received a visit from some of the Christians at Foule Point, the nearest port to Tamatave, from which it is about forty miles distant, and, in com-



pliance with their repeated requests, paid them a visit. I spent a week very pleasantly among them, grateful to behold their numbers, harmony, and zeal, and to notice the high estimation in which they seemed to be held by the rest of the people. They had recently formed a church, and had celebrated the ordinance of the Lord's supper only about a week before my arrival. Much of our conversation had reference to Christian ordinances; and I was alike surprised and gratified with the simple Scriptural views they entertained, as well as with the satisfactory manner in which they had proceeded. This appeared the more remarkable when I remembered that the ordinances of the Christian church had scarcely been introduced amongst them when their original instructors were forced to leave, and that eighteen years had passed away since those teachers had departed. Besides personal intercourse with the Christians at Tamatave and Foule Point, I was able to correspond frequently with the Christians at the capital, from whom I have received a number of deeply interesting and valuable communications.

With the exception of the visit to Foule Point, my time was passed at Tamatave. The supply of medicine with which I was furnished by the Society, and some additions subsequently made, proved highly serviceable; and although I only employed it where the indications were exceedingly obvious, and the remedies simple, I think a day scarcely passed, on which I did not receive many applications for medicine, or requests to visit the sick, while I was occasionally arrested in my walk by expressions of gratitude from some one to whom I had afforded relief or benefit, though at the time I had quite forgotten it. I had also my photographic instruments with me, and having taken the likenesses of one or two of the chiefs, my house was visited by almost every officer and chief in the place, either to examine the instruments, to look at the likenesses taken, or to obtain their own. I was willing to gratify in this manner as many as I could, for it afforded me an opportunity of becoming acquainted with them, and often of obtaining much useful information.

The Christians visited me daily, and other persons often came at the same time, but after sunset we were exempt from interruptions, and every day, with only a few exceptions, from two or three to six or seven of the Christians, chiefly those from the capital, passed the evening at my house, either in conversation, in explaining passages of the Scriptures, or in reading, singing, and prayer; and occasionally we continued together thus employed until midnight was passed. We had worship together in greater numbers every Sabbath evening excepting one, and twice I had the privilege of administering, in compliance with their own wishes, the ordinance of the Lord's Supper to such members of the church at Antananarivo as were in Tamatave at the time, and could come to our meeting. On the first occasion

we were eleven, of whom eight were communicants; the second time not quite so many. On these occasions the native teachers addressed their brethren with much affection and earnestness. I was much pleased with the simple and seemingly sincere piety of the Christians, and with the general correctness of their views of all the great truths of divine revelation, and the outlines of Christian duty, so far as my defective means of communication enabled me to ascertain them.

The following statement of Mr. Ellis will be read with interest. "Nothing can surpass the estimation in which the sacred writings are held by the Christians, and I believe no treasure is so earnestly desired. One of the Christians recently wrote to me stating that, for many years, he had been chiefly employed in transcribing portions of God's word for those of his brethren who were destitute, until his health had suffered, and his sight had failed."

The sympathies of Christians in all parts of the world will be excited by the subjoined declaration. "Very affecting accounts have been conveyed to me of the destitution and suffering of some who were in concealment, or in prison, or enslaved, on account of their religion; and on two occasions I sent them some relief as from their brethren in England, feeling assured the Directors would approve of such appropriation.

The feeling in favor of Christianity and education is far more extensive than we had supposed; and in many quarters where at present it is little expected, it would probably be found, in the event of a favorable change, that Christianity had influential and sincere friends. I was often surprised to find parties not in the least suspected of Christianity, either already possessing and carefully preserving Christian books, or else anxious to obtain them. A strong conviction also of the value of education is almost universal amongst the middle and upper classes. The chiefs and officers who are able to read and write, teach their own sons, and deem a knowledge of reading and writing essential to their holding any place under government, or making their way in the world. The instruction thus given is of course very defective; but the persevering endeavor to impart it shows the estimation in which it is held. By the Christians it is accounted even more important, and explains their earnest and reiterated applications for paper and all kinds of writing materials; while teaching forms an important part of the labors of the native evangelist.

In reference to the more immediate objects of the Society and the religious advancement of the people, I trust my recent visit will prove to have been of some service. It has, I believe, made them more fully sensible than they were before of the sincere sympathy cherished towards them by their Christian brethren in England and

elsewhere. It has also furnished them with an opportunity of becoming better acquainted with that Society which has been the instrument in the hand of God of conveying to them the gospel of salvation and the knowledge of letters. It has also favored the opening of more direct communication between them and the Society itself, a matter of equal importance in relation to the present and the future; and I feel persuaded that the Directors and friends of the Society in general will receive with sacred delight and thanksgiving to God the letters from the Malagasy Christians which are now forwarded. Sent in consequence of no suggestion from me, and written without my knowledge, until placed in my hands for transmission to you, they must be regarded as the spontaneous expressions of their feeling of Christian brotherhood.

One of the letters referred to by Mr. Ellis in the preceding paragraph is as follows:

*Antananarivo, Athamailly,  
4th July, 1854.*

TO THE BELOVED CHRISTIAN BRETHREN IN LONDON.

We have received the letter written by you on the 7th of January, 1854, speaking of the affliction which we have endured, and telling also, to encourage us, of your love and oneness of heart with us in Christ. And we rejoiced greatly in God when we read your letter, for your reminding us of the love of Christ deeply affected\* our hearts. Read Rom. v. 3, 4, 5. Therefore would we praise God, the Father of Jesus Christ our Lord, who has blessed us, and enabled us to bear those calamities.

And we search the Holy Scriptures day and night; they fix our hearts, even though men mock and speak evil of us. Read Matt. v. 11, 12; 2 Cor. iv. 15—17; Matt. x. 22.

And we praise the great Redeemer, who has chosen us out of the world to be his people. Read John xv. 16; 1 John iv. 10, 19. That also encourages us, and supports us in the love of him. And we desire that, by the help of God, we, together with you, may rejoice in the great Redeemer, who hath caused us to love each other greatly

in his name. Read 2 Cor. iii. 5; John xv. 5.

And when we have examined and thought on the counsel given to us by you, then our hearts have been gladdened, and we have rejoiced, and we thank you in the name of Christ; for the counsel given by you to us has caused our hearts to be comforted and soothed in our faith and peace.

And when we heard that Rev. W. Ellis and Mr. J. Cameron had come to visit and see us, and desired to see the flock of Christ, we were glad, and rejoiced greatly that you had sent them to us, that we might see their faces and shake hands with them; it would be like our seeing you all; therefore we rejoiced on that account.

And we have rejoiced also on account of Rev. W. Ellis and Mr. James Cameron arriving at Tamatave from Mauritius, for we have received good counsel and the word of God from them; we also received letters from them, and wrote to them, and we rejoiced and were glad on that account. Read 2 Cor. vii. 6, 7; ii. 4.

And the books sent by J. Cameron and Rev. W. Ellis have come to us; but many are the people of God, and they (the books) are not sufficient; therefore we say to you, finish the work, for the people are diligent through the great mercy of God. Then you, who have sent, and we, who have received them, may rejoice.

And we also say unto you, beloved brethren, forget us not in your prayers in the day and in the night. 2 Thess. iii. 1; Col. v. 3; 1 Thess. v. 25.

And now we come with our remembrances, and to make salutation to all the flock of Christ that are in your land, or in other lands, who have sympathized with us, and borne affliction with us. Acts xiv. 22; Matt. x. 38; xvi. 24; Luke xxii. 28, 29. We hear of the sympathy of the flock of Christ in your land and in other lands towards us. May we, with you, beloved brethren, praise God everlastingly for the grace of Jesus Christ our Lord. Matt. v. 7.

May the love which comes from God, and the word of peace which is above all knowledge, be with you,

Say, beloved Christian brethren,  
\* \* \* and \* \* \*

dwelling at Antananarivo,  
concealed since 1846.

\* The intensity of their emotion may perhaps be inferred from the word the writers use here, which signifies to "boil" as water boils.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

MADURA.—As secretary of the Madura mission, Mr. Rendall communicates some very interesting facts in relation to the growth of the churches under the care of this mission. On the 15th of December he wrote as follows: "Since my last letter there have been received into the

churches of our mission, on profession of their faith, at Mandahasalie, twenty-six persons; at Pasumalie, eight; at Esst Madura, five; at Madura Fort, three; and at East Dindigul, eight. Those received at Pasumalie are connected with the seminary. You will be rejoiced to hear that a very large majority of the young men in that institution are professors of religion. Nearly all

from the other stations are adult members of our village congregations. We would be grateful to the Lord, who is thus owning and blessing the labors of his servants; and we trust that what we have received, is but an earnest of still greater blessings."

**NESTORIANS.**—It was stated in the March Herald that Mr. Cochran had gone to Tabreez, for the purpose of securing protection for certain persons who had been cruelly treated by the Roman Catholics. Under date of December 15, Dr. Wright says: "The object was gained by Mr. Abbott, the English Consul, so far as to obtain from the authorities an order that the persecuted persons should return to their homes without molestation."

It seems, however, that an unexpected turn has been given to this question of toleration in the Persian capital, in consequence of the measures recently taken by the Romanists. The authorities at Tabreez have received a firman from the central government, which requires that restrictions of very great stringency be placed upon the operations of "the priests and bishops of the Christian faith," French and American. This document is supposed to have been issued upon the demand of the Russian Ambassador. As it had not been communicated to the mission at the date of Dr. Wright's letter, its terms are not fully known. In the mean time, our brethren are carrying forward their work as if nothing had happened; and it is very possible that no harm may come to them from this new device of the Adversary.

The following extract is from Dr. Wright's letter: "Mr. Perkins and myself recently made a visit to Gawar, to see Mr. and Mrs. Rhea before the winter should set in. I had also the object of paying a professional visit to the Turkish Moodir there. We were happy to find our friends more comfortably situated than they have been in years past. They have a prospect of a small school, consisting of boys from the mountain districts, which will furnish them useful employment during the winter months, when they will be shut up at home by the mountain snows. We visited the grave of our lamented brother Crane, on the hill just by the village church, where it stands a constant witness to the mountain people of his love to their undying souls."

Another item of intelligence in Dr. Wright's letter is the following: "Yohannan, who spent some time in the Protestant College at Malta, has gone as a missionary to the rugged mountain district of Ishtazin. Mar Ogim, the good old 'pipe-maker,' has rested from his toils; and now we know of no one in those deep ravines to point the poor, ignorant people to the Lamb of God, that taketh away the sins of the world."

**SIVAS.**—This place is to be occupied as a sta-

tion at an early day, two missionaries having been designated therefor. One of them, Mr. Parsons, is now at Tocat, whence he wrote, on the 6th of January, as follows:

On the afternoon of November 15, just before reaching Tocat, we were gladdened by a most hearty welcome from Mr. and Mrs. Van Lennep and Dr. Jewett; and in a few moments we once more found ourselves at home. I am happy to be able to say that God has blessed both Mrs. Parsons and myself with good health and good spirits, from the time of our departure from Smyrna until the present hour. We are employed in studying Armenian in very favorable circumstances, the language being daily spoken in our hearing, and Mr. Van Lennep having kindly undertaken to instruct us.

As an indication of the earnestness and sincerity of those who utter the call, "Come over and help us," I have the pleasure to state that as soon as the native brethren at Sivas were informed of my arrival in Tocat, they expressed the desire very strongly that I should take up my abode among them forthwith; offering to send horses to convey me thither, to vacate their dwellings for my accommodation, and to teach me Armenian.

Mr. Goodell, my associate, has quite recently gone to Trebizond to spend the winter with Mr. Powers. I trust I am truly grateful to Him who hath guided and protected me in all my journeyings, and permitted me to commence my missionary labors. As I stated in my first letter, so I feel constrained to say now, "Without Christ I can do nothing; but through Christ strengthening me I can do all things."

**STRONG'S ISLAND.**—Mr. Snow states, in a letter to the Treasurer, that his school has thirty-eight pupils, "who attend with about as much regularity as children at home; and they are making as good progress as could be expected." "I have an average congregation of one hundred," he says, "at my Sabbath service. Our native Hawaiian assistant is doing well; he is a real help to us. We have all been sick with the 'Lahaina Fever,' but are in good health again. We greatly hope to see a medical associate and his wife by our next arrival from the Sandwich Islands; for I assure you the face of a Christian friend, and a new voice in prayer, would do our souls and our bodies good."

**CHOCTAWS.**—Dr. Hobbs announces the formation of a church at Lenox, consisting of sixty-eight members. "Several others are indulging the Christian's hope, and will at a future time make a public profession of their faith." The attendance upon the means of grace is good. "Never had we seen so full a meeting as we had last Sabbath," writes Dr. Hobbs, "unless it was a 'big' meeting. Our Wednesday evening



prayer-meeting is very well attended. Last week twenty-seven came together, though it was dark and wet. Some of them live two or three miles from us; and the home of one is fourteen miles distant. We are greatly encouraged in our work."

**DAKOTAS.**—Mr. Riggs reports the addition of a Dakota woman to the church at a communion service, intended for persons under the care of Dr. Williamson and himself. "There was quite a crowd present, though it was a stormy day." The attendance upon the preaching of the Word is encouraging.

**SENECAS.**—Rev. A. Bliss, now laboring among the Senecas on the Alleghany Reservation, writes as follows: "Seven young persons were received into the church at our recent communion. Several others have given in their names as candidates for admission: but it was deemed advisable to allow them more time to exhibit their faith. The Sabbath meetings are fully attended, and there is an apparent interest in the preached Word, furnishing evidence of the presence of the Spirit."

A letter from Mrs. Wright announces the opening of a small orphan school at the Upper Cattaraugus station, under favorable auspices. "We are greatly delighted," she says, "at the change which has taken place in all the children." It is expected that the expenses of this institution will be met without calling upon the Treasurer of the Board.

The schools on the Cattaraugus Reservation are represented as flourishing. One at Newtown taught by Daniel Webster Pierce, himself a Seneca, is "in a very prosperous state." The average attendance of pupils in that neighborhood has never been so great before.

**TUSCARORAS.**—The following extract is from a letter of Mr. Rockwood, dated February 21: "We have had a series of evening meetings continuing a little more than a week. The weather a part of the time was very unfavorable; and the roads were a good deal blocked up with snow, so that often but few could attend. Occasionally, when the weather was more favorable, we had full meetings. Last Sabbath a large number were present; and in the evening we had a crowded house. The Spirit of the Lord was evidently present during these meetings; but I am not yet able to speak definitely concerning the results. We hope that some have passed from death unto life."

## DONATIONS,

RECEIVED IN FEBRUARY.

### MAINE.

Cumberland co. Aux. So. D. Evans, Tr. 12 00  
Cumberland, m. c. 12 00

N. Gloucester, Cong. ch. to cons.  
Mrs. HANNAH F. PACKARD H. M. 119 44  
N. Yarmouth, Cong. ch. 21 18  
Portland, 2d par. s. s. for church in  
So. Africa, 10 00  
Saccarappa, H. J. 3 00  
Scarborough, wh. and prev. dona.  
cons. JOSEPH LARABEE an H. M. 82 35  
Turner, Cong. ch. 13 12—261 00  
Franklin co. Aux. So. Rev. I. Rogers, Tr.  
Farmington, Coll. 25 00  
Kennebec co. Conf. of chs. B. Nason, Tr.  
Winthrop, Indiv. 5 00  
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.  
Alna, M. A. N. 10 00  
Bath, Winter st. cong. so. 373;  
Central ch. and so. 109; 482 00  
Richmond, m. c. 4 00  
Wiscasset, A. B. 5 00—501 00  
Penobscot co. Aux. So. E. F. Duren, Tr.  
Bangor, Central cong. ch. and so.  
190,60; s. s. wh. cons. ZABULON  
S. PATTEN an H. M. 133,82;  
Hammond st. ch. s. s. miss. cir.  
for Gaboon m. 50; 374 42  
Bluehill, Cong. ch. and so. wh.  
cons. Mrs. HANNAH P. MERRILL  
an H. M. 50 00  
Orono, Cong. ch. m. c. 15 55—439 97  
York co. conf. of chs. Rev. G. W. Cressey, Tr.  
Kittery, Cong. ch. and so. m. c.  
10,29; Rev. A. W. Fiske, 10; 20 29  
Saco, 1st cong. ch. s. s. for hea.  
chil. 10 30—30 59

1,262 65

Amherst, H. S. L. and wife, 5; Bethel, 1st  
cong. ch. and so. 20; Dover and Foxcroft,  
cong. ch. 37,36; Monson, m. c. 10; Rum-  
ford Point, Rev. J. G. M. 1; Whitneys-  
ville, two ladies, 6; 79 36

1,312 01

### NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.  
Hanover, Cong. ch. 75 00  
Hillsboro' co. Aux. So. J. A. Wheat, Tr.  
Hillsboro' Bridge, Cong. ch. and  
so. 11 50  
Masonville, Cong. ch. and so. wh.  
and prev. dona. cons. CHARLES  
P. RICHARDSON an H. M. 16 00  
Nashua, Oliver st. ch. and so.  
107,50; m. c. 49,03; Pearl st. ch.  
and so. to cons. Mrs. FRANCIS S.  
ADAMS an H. M. 193,47; 350 00  
New Ipswich, Gent. 52; la. 51; 103 00—480 50  
Merrimack co. Aux. So. G. Hutchins, Tr.  
Concord, Cong. s. s. 15,50; W. par. 23,75;  
a female de'd, 1,25; 40 50  
Rockingham co. Conf. of chs. F. Grant, Tr.  
Auburn, Cong. ch. and so. 10 00  
Londonderry, Pres. ch. gent. 30,35;  
la. 17,65; m. c. 23,66; 71 66—81 66  
Strafford Conf. of chs. E. J. Lane, Tr.  
Dover, W. F. Johnson, 50 00  
Meredith Bridge, 10 00  
Ossipee Centre, Ch. and so. 33; m.  
c. 7; 40 00  
Rochester, Cong. ch. and so. 20 00—120 00  
Sullivan co. Aux. So. E. L. Goddard, Tr.  
Goshen, Mrs. R. B. 1 00  
Lempster, Cong. ch. 15 00—16 00

813 66

### VERMONT.

Chittenden co. Aux. So. C. P. Hartt, Tr.  
Burlington, Calv. cong. ch. and so.  
50; m. c. 21; 71 00  
Essex, m. c. 8,75; fem. miss. so.  
5,25; L. C. B. 3; H. D. B. 2; 19 00—90 00  
Orange co. Aux. So. L. Bacon, Tr.  
Randolph Centre, Cong. ch. 28 39  
Thetford, 1st cong. ch. to cons.  
JARED HOSFORD an H. M. 111;  
academy for a sch. near Kessab,  
Turkey, 10; 121 00  
W. Randolph, Cong. ch. 20 00—169 39

|                                                                                        |               |
|----------------------------------------------------------------------------------------|---------------|
| Orleans co. Aux. So. H. Hastings, Tr.<br>Barton, A. P.                                 | 4 00          |
| Rutland co. Aux. So. J. Barrett, Tr.<br>Pittsford, Cong. so. 113,70; m. c.<br>24,44;   | 138 14        |
| Poultney, m. c.                                                                        | 20 46         |
| Rutland, Coll. 144,70; m. c. 18,70; 163 40                                             |               |
| W. Rutland, Coll. (of wh. to cons.<br>JAMES M. CHATTERTON an H.<br>M. 100;)            | 177 92—499 92 |
| Washington co. Aux. So. G. W. Scott, Tr.<br>Barre, m. c.                               | 40 56         |
| Berlin, Cong. ch.                                                                      | 41 40         |
| Montpelier, m. c.                                                                      | 4 90          |
| Woodbury, O. K.                                                                        | 1 00—87 86    |
| Windham co. Aux. So. F. Tyler, Tr.<br>Westminster, R. R.                               | 2 00          |
| Westminster, West, Friends of<br>morals and missions, 46; la. asso.<br>22; s. s. 6,50; | 74 50—76 50   |

6,824 02

|                                                                                   |        |
|-----------------------------------------------------------------------------------|--------|
| <b>Legacies.</b> —Glover, John Boardman, by H.<br>Cutler and F. S. French, Ex'rs, | 50 00  |
|                                                                                   | 977 67 |

## MASSACHUSETTS

|                                                                                                               |               |
|---------------------------------------------------------------------------------------------------------------|---------------|
| Barnstable co. Aux. So. W. Crocker, Tr.<br>Sandwich, Calv. cong. ch.                                          | 52 00         |
| Berkshire co. Aux. So. H. G. Davis, and G.<br>L. Granger, Trs.                                                |               |
| Gt. Barrington, Cong. ch.                                                                                     | 14 46         |
| Monterey, do.                                                                                                 | 4 35          |
| Pittsfield, Young la. Ins. m. c.                                                                              | 15 00         |
| Stockbridge, Cong. ch.                                                                                        | 40 00         |
| W. Stockbridge Centre, Cong. ch.                                                                              | 17 00—90 81   |
| Boston, S. A. Danforth, Agent,<br>(Of wh. \$ a friend, 30; do. 10; Rev. J.<br>I. T. Coolidge, 10;)            | 5,138 72      |
| Essex co. North, Aux. So. J. Caldwell, Tr.<br>Amesbury and Salisbury, Susan Bailey,<br>for ed. of Tamil chil. | 1 00          |
| Essex co. South Aux. So. C. M. Richardson, Tr.<br>Essex, Cong. ch. and so.                                    | 73 23         |
| Rockport, 1st do. to cons. Rev.<br>DAVID BREMNER and Mrs. SARAH<br>E. BREMNER H. M.                           | 200 00—273 23 |
| Essex co.                                                                                                     |               |
| Beverly, An unknown friend,                                                                                   | 5 00          |
| Marblehead, 1st ch. and so. m. c.                                                                             | 23 00         |
| Salem, A lady, to cons. Rev. JAMES<br>O. MURRAY, of South Danvers, an<br>H. M.                                | 50 00—78 00   |
| Hampshire co. Aux. So. S. W. Hopkins, Tr.<br>Hadley, 3d ch. gen. benev. so.                                   | 45 00         |
| Plainfield, by F. Hamlin,                                                                                     | 10 00—55 00   |
| Harmony Conf. of chs. W. C. Capron, Tr.<br>Upton, Mrs. C. Fisk,                                               | 4 00          |
| Middlesex North C. Lawrence, Tr.<br>Fitchburg, Calv. cong. ch. m. c.                                          | 19 00         |
| Middlesex South,<br>Lincoln, Ladies' miss. sew. cir.                                                          | 75 00         |
| Southboro', Evan. ch. and so. m. c.                                                                           | 7 50—82 50    |
| Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.<br>Brookline, Harvard ch. and so.                               | 300 00        |
| Roxbury, Eliot ch. and so. m. c.                                                                              |               |
| 15; a friend, 10;                                                                                             | 25 00         |
| Sharon, Cong. ch. and so.                                                                                     | 17 27         |
| W. Roxbury, South do. m. c. 9; s.<br>s. 1;                                                                    | 10 00—352 27  |
| Palestine Miss. So. E. Alden, Tr.<br>South Braintree, Juv. miss. so.                                          | 9 33          |
| Pilgrim Aux. So. J. Robbins, Tr.<br>Carver, 1st par.                                                          | 5 00          |
| Taunton and vic. Aux. So.<br>New Bedford, Pacific cong. ch. to cons.<br>IVORY H. BARTLETT an H. M.            | 125 00        |

6,285 86

Andover, Chapel cong. Theol. sem. 112;  
Chelsea, Winnisimmet ch. and so. m. c.  
76,25; Broadway ch. and so. m. c. 24,97;  
East Cambridge, evan. cong. ch. m. c. 11;  
Lawrence, Lawrence st. cong. ch. and so.  
45,36; Central cong. ch. and so. 117,90;  
m. c. 15,68; wh. and prev. dona. cons.  
Rev. DAVID FOSTER and THOMAS TEN-

|                                                                                                                                                                                                                    |        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| NEY, (in grateful remembrance of his<br>grandfather) H. M.; Lowell, G. Colton,<br>10; Newton Corner, Eliot ch. R. L. Day,<br>50; North Andover, Trin. cong. ch. to<br>cons. Rev. WILLIAM F. BRIGGS an H. M.<br>75; | 538 16 |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|

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|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| <b>Legacies.</b> —Hopkinton, Benjamin Pond, by<br>Benj. Pond, Ex'r, 60; Stockbridge, Miss<br>Electa F. Jones, by Rev. A. H. Dashiell,<br>Jr. wh. cons. FREDERICK H. JONES an<br>H. M. 100; | 160 00 |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|

6,984 02

## CONNECTICUT.

|                                                                                                                                                                                                                                                                                         |                |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Fairfield co. West, Aux. so. C. Marvin, Tr.<br>Greenwich, Rev. J. N. Lewis,                                                                                                                                                                                                             | 10 75          |
| Stamford, Pres. s. s. miss. so.                                                                                                                                                                                                                                                         | 9 45—20 20     |
| Hartford co. Aux. So. A. W. Butler, Tr.<br>East Windsor Hill, Ch. in Theolog.<br>Ins.                                                                                                                                                                                                   | 65 48          |
| Gilead, Mrs. HANNAH FORD, wh.<br>cons. her an H. M.                                                                                                                                                                                                                                     | 100 00         |
| Granby, J. Lewis,                                                                                                                                                                                                                                                                       | 10 00          |
| Hartford, North ch. and so. 543,60;<br>South ch. and so. 206; Centre<br>ch. m. c. 8,90;                                                                                                                                                                                                 | 758 50         |
| Manchester, 2d cong. ch. m. c.                                                                                                                                                                                                                                                          | 5 00           |
| New Britain, South ch. and so. F.<br>A. North, 200; H. Stanley, 30;<br>O. Stanley, 30; individ. 32;                                                                                                                                                                                     | 292 00         |
| Terryville,                                                                                                                                                                                                                                                                             | 16 00          |
| Windsor Locks, 60; Edith Allen<br>for hea. chil. 4;                                                                                                                                                                                                                                     | 61 00—1,310 98 |
| Hartford co. South, H. S. Ward, Tr.<br>Cromwell, Gent. 47,95; la. 48,59;<br>m. c. 31,32; s. s. 7,14;                                                                                                                                                                                    | 135 00         |
| Eastbury, m. c.                                                                                                                                                                                                                                                                         | 25 00          |
| Kensington, Rev. R. R.                                                                                                                                                                                                                                                                  | 3 00           |
| Middletown, South ch. a friend,                                                                                                                                                                                                                                                         | 100 00         |
| Worthington, Gent. and la.                                                                                                                                                                                                                                                              | 178 25—441 25  |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.<br>South Canaan, Cong. ch. and so.                                                                                                                                                                                                          | 12 00          |
| Middlesex Asso. E. Southworth, Tr.<br>Westbrook, Cong. ch. 16,13; m. c. 37,47;<br>s. s. 8,40;                                                                                                                                                                                           | 62 00          |
| New Haven City Aux. So. F. T. Jarman, Tr.<br>New Haven, North ch. (of wh. fr. Wm.<br>Johnson, wh. and prev. dona. cons.<br>WILLIAM H. ANDREWS an H. M. 50;)<br>117,65; Centre ch. 3; united m. c.<br>12,98; Court st. ch. m. c. 16,82; Yale<br>college, m. c. 12,27; South ch. m. c. 8; | 170 72         |
| New Haven co. East, F. T. Jarman, Tr.<br>Madison, Gent. wh. and prev. dona.<br>cons. JOSEPH W. DUDLEY an H.<br>M. 53; 1st cong. ch. wh. cons.<br>JOHN GRAVE an H. M. 113;                                                                                                               | 166 00         |
| Northford, Gent.                                                                                                                                                                                                                                                                        | 28 33—194 33   |
| New Haven co. West, A. Townsend, Jr. Tr.<br>Naugatuck, 86,36; m. c. 49,25;                                                                                                                                                                                                              | 135 61         |
| West Haven,                                                                                                                                                                                                                                                                             | 57 75—193 36   |
| New London and vic. and Norwich and vic.<br>F. A. Perkins and Charles Butler, Trs.<br>Mystic Bridge, Cong. ch. m. c.                                                                                                                                                                    | 13 08          |
| Norwich Town, Missionary rill for<br>ed. of hea. chil. 7; a friend, 3;                                                                                                                                                                                                                  | 10 00          |
| North Stonington, Cong. 44; D. R.<br>Wheeler, 25;                                                                                                                                                                                                                                       | 69 00          |
| Salem, Cong. ch. and so.                                                                                                                                                                                                                                                                | 27 10—119 18   |
| Tolland co. Aux. So. L. A. Hunt, Tr.<br>Coventry, Cong. ch. 18; m. c. 10; Miss<br>H. C. 2;                                                                                                                                                                                              | 30 00          |
| Windham co. Aux. So. J. B. Gay, Tr.<br>Windham, Ch. and so.                                                                                                                                                                                                                             | 95 00          |

2,649 02

|                                                                     |       |
|---------------------------------------------------------------------|-------|
| <b>Legacies.</b> —Bethlehem, Jesse Hine, by H.<br>B. Skilton, Ex'r, | 50 00 |
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2,699 02

## RHODE ISLAND.

|                                                                                                                 |        |
|-----------------------------------------------------------------------------------------------------------------|--------|
| Providence, Central cong. ch. and so. 555,25;<br>E. W. Fletcher, 25; Benef. cong. ch. and<br>so. ladies, 54,20; | 634 45 |
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## NEW YORK.

|                                             |               |
|---------------------------------------------|---------------|
| Board of For. Miss. in Ref. Dutch ch. C. S. |               |
| Little, Tr.                                 |               |
| Albany, A contributor.                      | 5 00          |
| Bethlehem, 2d R. D. ch. la.                 | 80 00         |
| East New York, R. D. ch.                    | 29 63         |
| Helderberg, do.                             | 31 25         |
| Ithaca, A brother and sister, 3;            |               |
| two little brothers, 38c.; a little         |               |
| girl, dec'd, 1,62; for chil. in China,      | 5 00          |
| Kinderhook, R. D. ch.                       | 63 86         |
| Leeds, Green Lake s. s.                     | 2 50          |
| Lishaskill, R. D. ch.                       | 10 00         |
| New Lots, do.                               | 26 00         |
| New York, do. Market st. s. s.              |               |
| miss. so. for sup. of Mr. Doty,             |               |
| China, 50; Miss P. A. Graves,               |               |
| 10; J. Van Alstine, 5;                      | 65 00         |
| Niskayuna, R. D. ch. 32; s. s. for          |               |
| ed. at Amoy, 6;                             | 38 00         |
| South Brooklyn, Middle Dutch ch.            | 7 22          |
| Stuyvesant, Landing, wh. and prev.          |               |
| dona. cons. BARTHOLOMEW VAN                 |               |
| BUREN an H. M.                              | 2 30          |
| Upper Red Hook, R. D. ch.                   | 6 00—371 76   |
| Geneva and vic. G. P. Mowry, Agent.         |               |
| Cambria, Cong. ch.                          | 20 00         |
| Centre Lisle, do.                           | 11 00         |
| Clyde, Pres. ch.                            | 40 31         |
| Geneva, G. P. M. 10; fem. miss.             |               |
| so. 10; W. H. S. 1;                         | 21 00         |
| Jordan, Pres. ch.                           | 20 00         |
| Junius, do.                                 | 13 25         |
| Newark, do.                                 | 13 78         |
| Ovid, do 101; m. c. 42,25;                  | 143 25        |
| Romulus, Pres. ch. 74,19; s. s. 14;         | 88 19         |
| Vienna, 1st pres. ch.                       | 33 00         |
| Westfield, Pres. ch.                        | 76 25         |
| Wolcott, 1st do.                            | 30 00         |
|                                             | 510 06        |
| Ded. worthless notes,                       | 2 00—508 06   |
| Greene co. Aux. So. J. Doane, Tr.           |               |
| Durham W. I.                                | 3 00          |
| Monroe co. and vic. E. Ely, Agent.          |               |
| Rochester, 1st pres. ch. (of wh. to         |               |
| cons. Rev. CHARLES FAY of St.               |               |
| Albans, Vt. an H. M. 100;)                  | 283 64        |
| Sweden, Pres. ch.                           | 15 00—298 64  |
| New York and Brooklyn Aux. So. A. Mer-      |               |
| win, Tr.                                    |               |
| (Of wh. fr. Miss Mary Bronson, 100; H.      |               |
| M. Schreffelen, 105; S. B. BIRDSALL,        |               |
| wh. cons. him an H. M. 100; B. F.           |               |
| Butler, 100; NORMAN WHITE, wh.              |               |
| cons. him an H. M. 100; W. M. Hal-          |               |
| stead, 100; R. D. ch. s. s. Washington      |               |
| square, 86,09; E. D. Morgan, wh. cons.      |               |
| ELLIOTT F. SHEPARD an H. M. 100;            |               |
| DAVID H. KELLOGG, wh. cons. him an          |               |
| H. M. 100; 14th st. pres. ch. s. s. a       |               |
| brother and sister, for Armenian chil.      |               |
| 2,09;)                                      | 1,148 32      |
| Oneida co. Aux. So. J. Dana, Tr.            |               |
| New York Mills, Pres. ch.                   | 53 12         |
| Oneida Lake, Rev. D. R. B. 5;               |               |
| Rev. J. C. Smith, 6;                        | 11 00         |
| Trenton, Welch pres. ch.                    | 12 00         |
| Utica, 1st pres. ch.                        | 25 29         |
| Waterville, do.                             | 12 00—113 41  |
| Plattsburgh and vic. L. Myers, Tr.          |               |
| Beekmantown, Pres. ch. and cong.            |               |
| 30,25; J. Elkinsley, 20;                    | 50 25         |
| Plattsburgh, Pres. ch. and cong.            |               |
| 143,56; J. S. Palmer, 5,19;                 | 148 75—199 00 |
| Syracuse and vic. E. H. Babcock, Agent.     |               |
| Lenox, 1st cong. ch. wh. and prev.          |               |
| dona. cons. NORMAN CLARK an                 |               |
| H. M.                                       | 78 91         |
| Pompey, Cong. ch.                           | 50 00—128 91  |
| Watertown and vic. A. Ely, Agent.           |               |
| Watertown, 1st ch. 241,29; m. c. 174,04;    |               |
| wh. cons. ELI FARWELL, ELIAS HAGAR,         |               |
| CHAUNCEY D. MORGAN, and J. LYNDES           |               |
| RICE, H. M.; 2d ch. (of wh. fr. s. s.       |               |
| 12;) to cons. Rev. JOHN CAMPBELL of         |               |
| Brownville, an H. M. 56;                    | 471 83        |

3,242 43

|                                             |          |
|---------------------------------------------|----------|
| Ballston Spa, Rev. H. W. Bulkley, 3,75;     |          |
| City, Smithfield, ch. 6; Eaton, cong. ch.   |          |
| m. c. 5; East Bloomfield, M. Adams, 66;     |          |
| Essex, pres. ch. and cong. 25; Hastings,    |          |
| R. D. ch. s. s. 7,09; Hudson, pres. ch.     |          |
| s. s. for sup. of Dea. John Hermitz,        |          |
| Oroomiah, 35; Ithaca, 1st pres. ch.         |          |
| 130,58; Jasper, pres. ch. 3; Kingsboro',    |          |
| cong. ch. and so. W. J. Heacock, to cons.   |          |
| D. MILLS HEACOCK of Roscoe, Ill. an         |          |
| H. M. 100; E. L. 15; E. L. 15; D. B. J. 10; |          |
| R. B. 10; indiv. 29,22; Le Roy, 1st pres.   |          |
| ch. 95,27; Maine, cong. ch. m. c. 7,12;     |          |
| Malone, cong. ch. and so. 187; juv. miss.   |          |
| so. for a sch. at Kolapur, 20; Martins-     |          |
| burg, pres. ch. 7,12; Troy, 1st pres. ch.   |          |
| m. c. 68,93; 2d pres. ch. (of wh. fr. John  |          |
| Thomas to cons. MARTIN S. STETSON, of       |          |
| Mobile, Ala. an H. M. 100;) 131; m. c.      |          |
| 37; Utica, Dutch Ref. s. s. 17,31; Weeds-   |          |
| port, pres. ch. 20; Willsboro', cong. ch.   |          |
| 8;                                          | 1,059 39 |

4,301 82

|                                         |           |
|-----------------------------------------|-----------|
| Legacies.—Buffalo, Jabez Goodell, by H. |           |
| Shumway, Ex'r, 8,000; less exc. 40;     |           |
| (prev. rec'd, 12,960;) New York, John   |           |
| McComb, by Horace Holden, Ex'r, 250;    | 8,210 00  |
|                                         | 12,511 82 |

## NEW JERSEY.

|                                              |            |
|----------------------------------------------|------------|
| Board of Foreign Missions in Ref. Dutch ch.  |            |
| C. S. Little, New York, Tr.                  |            |
| Fairfield, R. D. ch.                         | 7 00       |
| New Brunswick, 2d do.                        | 43 31      |
| Raritan, 3d R. D. ch. coll. at chil-         |            |
| dren's prayer meeting for hea.               |            |
| chil.                                        | 1 00—51 31 |
| Belvidere, 2d pres. ch. J. M. Paul, to cons. |            |
| JAMES HARRIS an H. M. 100; Decker-           |            |
| town, aux. asso. 55; Flanders, pres. s. s.   |            |
| 2,18; Jerseyville, pres. ch. 20; pres. ch.   |            |
| coll. and m. c. 86,84; Mendham, pres. ch.    |            |
| m. c. 50,56; Newark, C. S. Hames, 50;        |            |
| Job Haines, 50; (ack. in Feb. fr. 3d pres.   |            |
| ch.); South Park pres. ch. a friend, 15; 1st |            |
| pres. ch. m. c. 100; Rushville, Mrs. C. H.   |            |
| L. B. 5;                                     | 484 58     |
|                                              | 535 89     |
| Legacies.—Trenton, Mrs. Catharine Rose,      |            |
| by George Kessum, Ex'r,                      | 50 00      |
|                                              | 585 89     |

## PENNSYLVANIA

|                                              |        |
|----------------------------------------------|--------|
| Bucks co. Bridge Valley asso. 9,50; Ger-     |        |
| mantown, Ger. Ref. ch. 20; Northern          |        |
| Liberties, Central pres. ch. II. N. 10;      |        |
| Pottersville, Mrs. J. G. S. 1; Philadelphia, |        |
| Arch st. pres. ch. W. C. Coates, 25; Mrs.    |        |
| W. C. C. 10; Mrs. W. 5; Mrs. M. C. 5;        |        |
| Mrs. S. 5; Mrs. C. 1; 1st pres. ch. A. R.    |        |
| Perkins, 50; W. L. Hildeburn, 20; J. E.      |        |
| Brown, 15; union fem. miss. mite so. to      |        |
| cons. Mrs. ROXANNA HOLBROOK of East          |        |
| Medway an H. M. 102,50; Sewickley, Rev.      |        |
| J. S. Travelli, 10; Wells, North pres. ch.   |        |
| m. c. 13; West Chester, 1st pres. ch.        |        |
| 98,45; s. s. for African m. 6,30; juv.       |        |
| miss. asso. 20,25; J. Atwood, 25;            | 452 00 |

## DELAWARE.

|                                             |       |
|---------------------------------------------|-------|
| Wilmington, Hanover st. pres. ch. s. s. 40; |       |
| a mem. of ch. 20;                           | 60 00 |

## MARYLAND.

|                                              |        |
|----------------------------------------------|--------|
| Baltimore, 5th pres. ch. s. s. 25; Fem. mite |        |
| so. for E. E. Clemm, W. S. Plumer, J. G.     |        |
| Morris, A. Purviance, L. Backus, H.          |        |
| Wynnan, J. N. Ridgely, H. W. Neilson,        |        |
| M. A. Gilmore, J. S. Purviance, and T.       |        |
| Atkinson, Ceylon, 220;                       | 245 00 |

## VIRGINIA.

|                     |      |
|---------------------|------|
| French Creek, M. P. | 1 00 |
|---------------------|------|



## OHIO.

|                                                                                                                                                                      |             |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| By G. L. Weed, Tr.                                                                                                                                                   |             |
| Cincinnati, 3d pres. ch. m. c. 17; a friend, 10;                                                                                                                     | 27 00       |
| College Hill, 1st pres. ch. m. c.                                                                                                                                    | 2 64        |
| Columbus, 2d do. m. c.                                                                                                                                               | 7 60        |
| Jackson, Pres. ch.                                                                                                                                                   | 8 00        |
| Roseville, Unity pres. ch.                                                                                                                                           | 3 00        |
| Twenty Mile Stand, J. Lomes's grandson for Dakota m.                                                                                                                 | 45          |
| Warren, Cong. ch. wh. cons. Rev. J. S. WALTON an H. M.                                                                                                               | 50 00       |
| Yellow Springs, Mrs. E. Hyde,                                                                                                                                        | 2 00—100 69 |
| By T. P. Handy, Agent.                                                                                                                                               |             |
| Cleveland, Euclid st. pres. ch. 62,89; la. miss. so. for two girls, Bombay, 24; for fem. sch. do. 30; 2d pres. ch. s. s. (of wh. for Mary H. Severance, Ceylon, 20;) | 168 89      |
| 52;                                                                                                                                                                  | 11 93       |
| Dover, Ch.                                                                                                                                                           | 20 00       |
| Tallmadge, D. Upson,                                                                                                                                                 | 200 82      |
| Ded. disc.                                                                                                                                                           | 5 86—194 96 |

295 65

|                                                                                                                                                                                                                              |        |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Cuyahoga Falls, 1st cong. ch. 78; Geneva, cong. ch. 23; Ki sman, cong. and pres. ch. 60; New Plymouth, ch. 5; Streetsboro's, s. s. chil. 40c; Warren, 1st. pres. ch. to cons. Rev. JOHN B. ALLEN of Gustavus an H. M. 70,63; | 237 03 |
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532 68

## INDIANA.

|                                                                                |              |
|--------------------------------------------------------------------------------|--------------|
| By G. L. Weed, Tr.                                                             |              |
| Delphi, Pres. ch. 5; s. s. 8;                                                  | 13 00        |
| Madison, 2d do. 113,26; m. c. 80;                                              |              |
| Mrs. H. Stetson's s. s. class, 15; 208 26                                      |              |
| Rockville, Pres. ch.                                                           | 20 00—241 26 |
| Indianapolis, Unknown, 2; Michigan City, 5; N. Madison, pres. ch. 10; s. s. 5; | 22 00        |

263 26

## ILLINOIS.

|                                                                                 |        |
|---------------------------------------------------------------------------------|--------|
| By Rev. I. M. Weed.                                                             |        |
| Rockford, 2d cong. ch. 201,23; ded. disc. 2,50;                                 | 198 73 |
| Chandlerville, Cong. ch. 15; Geneseo, 1st cong. ch. 10; McLeansboro', H. P. 1;  |        |
| Mt. Sterling, pres. ch. youth's miss. so. in s. s. 13; Ottawa, Rev. M. K. W. 4; |        |
| Waverly, cong. ch. m. c. 55,35;                                                 | 98 35  |

297 08

|                                                          |       |
|----------------------------------------------------------|-------|
| Legacies—Jacksonville, William Pierson, by L. M. Glover, | 88 85 |
|----------------------------------------------------------|-------|

385 93

## MICHIGAN.

|                                                |             |
|------------------------------------------------|-------------|
| By Rev. O. P. Hoyt.                            |             |
| Almont,                                        | 17 20       |
| Birmingham, 19; s. s. 5; H. D. and friend, 10; | 34 00       |
| Bruce,                                         | 51          |
| Dowagiac,                                      | 1 00        |
| Grand Rapids, 1st cong. ch. m. c.              | 21 00       |
| Hudson,                                        | 5 00        |
| Milford,                                       | 21 53       |
| Mt. Clemens,                                   | 20 11       |
| New Hudson, 4,63; H. Smith, 54,50;             | 59 13       |
| Richland,                                      | 2 00        |
| Southfield,                                    | 12 62       |
| Niles,                                         | 142 71      |
| Romeo,                                         | 39 09       |
| Utica,                                         | 5 38        |
| Vermontville,                                  | 34 84       |
| Wing Lake,                                     | 8 46—424 58 |
| By J. S. Farrand,                              |             |
| Detroit, T. W. C. 2; I. G. S. 1;               | 3 00        |
| Romeo, Cong. ch.                               | 20 00—23 00 |
| By W. C. Voorheis.                             |             |
| Ann Arbor, Pres. ch. m. c.                     | 18 82       |
| Lodi, Pres. ch.                                | 6 00—24 82  |

|                                                                                                           |       |
|-----------------------------------------------------------------------------------------------------------|-------|
| Detroit, A friend, 10; Grand Haven, Rev. W. M. Ferry and fam. 50; Jonesville, S. B. V. 5; Romeo, C. F. 3; | 68 00 |
|-----------------------------------------------------------------------------------------------------------|-------|

540 40

## WISCONSIN.

|                                                                                                                  |       |
|------------------------------------------------------------------------------------------------------------------|-------|
| Appleton, m. c. 3; Beloit, S. T. M. 10; Berlin, pres. ch. m. c. 7; juv. miss. so. 4,21; Fort Howard, m. c. 4,55; | 28 76 |
|------------------------------------------------------------------------------------------------------------------|-------|

## IOWA.

|                                                                                                                                                                                                                                                            |       |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| Bellevue, Coll. in sch. dis. 2; Cedar Rapids, 1st pres. ch. 29,70; Denmark, Mrs. H. K. Edson, 5; s. s. class. of do. for Jewish chil. 5; Dubuque, cong. s. s. class for sch. at Gawar, Persia, 5; Farmington, cong. ch. m. c. 3; Garnaville, a friend, 10; | 59 70 |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|

## MISSOURI.

|                                                            |               |
|------------------------------------------------------------|---------------|
| By G. L. Weed.                                             |               |
| Lexington, D. D. Park,                                     | 25 00         |
| Rockville, Mrs. C. A.                                      | 7 00          |
| St. Louis, 1st pres. ch. 30,75; 1st Trin. cong. ch. 92,15; | 122 90—154 90 |

## KENTUCKY.

|                                                         |       |
|---------------------------------------------------------|-------|
| Midway, Pres. ch. 20; Newport, 2d pres. ch. m. c. 5,20; | 25 20 |
|---------------------------------------------------------|-------|

## TENNESSEE.

|                           |        |
|---------------------------|--------|
| Franklin, Pres. ch. m. c. | 110 00 |
|---------------------------|--------|

## TEXAS.

|                                        |       |
|----------------------------------------|-------|
| Ringgold Barracks, G. Loomis, U. S. A. | 66 00 |
|----------------------------------------|-------|

## CALIFORNIA.

|                                |       |
|--------------------------------|-------|
| San Francisco, 1st cong. m. c. | 44 28 |
|--------------------------------|-------|

## IN FOREIGN LANDS, &amp;c.

|                                                                  |       |
|------------------------------------------------------------------|-------|
| Athens, Greece, W. C. King, for Microne-sian m.                  | 1 75  |
| Ceylon, Rev. J. C. Smith for do.                                 | 10 00 |
| Cherokee na. Fem. sem. avails of Fair, sent to Rev. Wm. Goodell, | 25 00 |
| Mt. Pleasant, Choc. na.                                          | 14 60 |

51 35

|                                 |           |
|---------------------------------|-----------|
| Donations received in February, | 20,960 15 |
| Legacies,                       | 8,608 85  |

\$29,569 00

|                                           |              |
|-------------------------------------------|--------------|
| ★ TOTAL from August 1st to February 28th, | \$154,232 43 |
|-------------------------------------------|--------------|

## CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

|                              |          |
|------------------------------|----------|
| Amount received in February, | \$693 61 |
|------------------------------|----------|

## DONATIONS IN CLOTHING, &amp;c.

|                                                                                            |       |
|--------------------------------------------------------------------------------------------|-------|
| Exeter, N. H. A box, for Rev. Mr. Bird, Syria.                                             |       |
| Hartford, Ct. A box, fr. Rev. Mr. Beadle, for Mr. Tyler, S. Africa.                        |       |
| Henniker, N. H. $\frac{1}{2}$ barrel, for Rev. L. Spaulding, Ceylon.                       |       |
| Holland Patent, N. Y. A box for Rev. E. P. Hastings.                                       |       |
| New York city, A box from Amer. Tract Soc. for J. W. Marcussohn.                           |       |
| Oswego, N. Y. $\frac{1}{2}$ barrel flour for Mr. Eddy, Syria, do. for Dr. Van Dyck, do.    |       |
| Parker River Village, Ms. A box, fr. fem. rea. so. for Indian miss.                        | 20 03 |
| Philadelphia, Pa. A box for Mr. Sturgis, Micronesian m.                                    |       |
| South Weymouth, Ms. A box, fr. la. cir. of Industry, Union ch. for do.                     |       |
| St. Johnsbury, Vt. Communion service fr. 2d and South chs. s. s. for ch. in Tokat, Turkey, | 17 00 |

THE  
MISSIONARY HERALD.

VOL. LI.

MAY, 1855.

No. 5.

American Board of Commissioners for Foreign Missions.

Ascension Island.

JOURNAL OF MR. STURGES.

THE friends of missions have felt a deep interest in the work which our brethren in Micronesia have undertaken; and there has been a degree of sympathy with them, in their loneliness and their peculiar trials, which is quite unusual. When they left the Sandwich Islands for their ocean home, it was seen that they had passed beyond the area of civilization, and thenceforward could expect to enjoy but little intercourse with men of a common faith and a common aim. They have often been borne upon the hearts of Christians, therefore; and the hope has been cherished that they would find a rich compensation for their privations in the success with which the Lord might be pleased to crown their labors.

This journal of Mr. Sturges will show that we have not expended too much sympathy upon this mission. The future of Ascension Island, (and the same may be true of Strong's Island,) is involved in great uncertainty. The ravages effected by the small-pox, the discouraged and reckless spirit which has sprung up so suddenly, the ominous indifference to religious truth which prevails so generally, are sad items in the history of such a people. We cannot but ask ourselves, "Whereunto are these things to grow?" Is all this but a trial of our faith, which is to be followed by unexpected displays of God's saving mercy? Or is it the beginning of the end?

The time has not come for the decision of questions like these. Perhaps the work of death

on this remote island may not have been quite so terrible as our fears would lead us to expect. Perhaps the moral effect on the survivors will be less disastrous than has been supposed. God may have thoughts of peace and love which are not yet disclosed. Let us look unto him, therefore, for the revelation of his will. Let us wait patiently on the Lord. In his own time light shall arise in the darkness.

*Ravages of the Small-Pox.*

July 12, 1854. The Lord's hand is heavy upon us. Never did death work more fearfully, or with less opposition. The panic-struck natives fly to the mountains and to uninhabited islands; then they come back again, and seize some victim of the disease to carry to their homes; thus spreading the contagion to all parts, so that a spot cannot be found where it is not doing fearful execution. Never was desolation more complete.

Nor is it a small ingredient in our bitter cup, that we can do no more to lessen the evil. Our destitution of vaccine matter, the power of the priests over a bigoted people, together with the stories of abandoned foreigners respecting our bringing the sickness here and our intention to kill all the natives, render our efforts to come into contact with their sufferings nearly fruitless. They often resort to the basest deceptions to keep us from the dwellings of the sick, that the additional curse of our presence

may not fall upon them. Much has been said to them about inoculation; but they do not understand its nature; and as it would kill some, and serve to spread the contagion, it seems a matter of prudence not to press it.

In these circumstances, with the dying groans of thousands in our ears forced by heathen superstition and a heathenized civilization from sufferings which we would gladly mitigate, shut out from all connection with a Christian world, we love to think of the thousands who remember us at the throne of grace. It is sweet to go there often ourselves, and to those rich promises, "They that sow in tears shall reap in joy;" "Lo, I am with you always."

20. For weeks I have been mostly confined to our own district, going about but little, as our Nanakin keeps his people at their homes, allowing but little intercourse, wishing to keep the sickness at a distance. This is a large district, and nearly the only one where the small-pox has not made ravages.

During this temporary seclusion, the Nanakin, with his train, has been quite attentive to his books, coming to my house every day for instruction. Besides my ordinary teaching, I have tried to communicate some things respecting the treatment of the small-pox to the people through him; and I hope I have not utterly failed. He would, no doubt, request to be inoculated, were it not for the fears of others. We rejoice, and would have our friends rejoice with us, in a more unobstructed and friendly contact with this suffering, deluded people.

#### *Successful Inoculation.*

As Mr. Sturges has not received a medical education, it will be seen in the following extract that he assumed a very grave responsibility. There are few men who would not shrink from such a measure.

*August 5.* I have this day inoculated our Nanakin. This is decidedly the greatest venture of my life. If he does well, all will be well; if he dies, we can hardly expect to escape savage violence. We try to work the Lord's will; and we know he always makes issues for the highest good.

12. I have this day re-inoculated the Nanakin, and with him a favorite brother. This shows his determination, and his confidence in the missionary. Never did I feel the need or help of special pleadings with the great Physician more than now.

25. These anxious weeks are over. The Nanakin is well, having had the sickness so lightly that it is hard to feel he has been sick. His brother also is doing well. To the Lord let all glory be given! I am now very busy in inoculating. Every body, far and near, urges me to this. I have now, and shall have for weeks, more than I can do. Poor people! Some of them will die, probably many, and I must have the credit of killing them. I do sometimes tremble at my responsibilities; but I will never shrink, so long as I can feel that the hand of my Master is about me. The Nanakin accompanies me in my visits to distant parts of the tribe. This he does that I may not have to propel my own canoe, and to give me more influence.

Another extract will indicate the hazard of medical practice among such a people. It will also illustrate the mastery which superstition has gained over them

*September 10.* A high chief, a subject of inoculation, has just died. He was one of the worst men we had, occasioning nearly all the wars between the tribes, as also robberies, neighborhood quarrels, &c. He urged the killing of the missionary, awhile since, as the cause of the sickness. Failing in this he fled to a small island, where he remained for months, until the small-pox broke out on his premises on the main land, when he returned. Seeing me inoculate the Nanakin, he begged with tears that I would do the same thing for him. Through all his sickness he was anxious to see me, as he seemed to have the greatest dread of dying. He might have lived; but at the crisis of his disease, the spirits appeared, saying, "Come away," "Come away." On receiving this order, he was carried several miles, which was too much for his weak body. Such orders for a change of place are almost always given in the later stages of sickness, and doubtless cause many deaths. Many are unquestionably buried alive. There are frequent cases of persons rising from their grave-clothes. This fact suggested to them the return of the soul to the body, after a temporary absence. They hurry the corpse into the ground, to keep any stranger from looking upon it, as this would greatly offend the spirit. All the fears of the living seem to centre in the agency of departed spirits. If one is sick, or meets with any calamity; if any noise is heard at night; if any thing singular happens, it is the work of ghosts.



The satisfaction with which the following entry was made by Mr. Sturges in his journal can be readily imagined.

15. We are now nearly free from sickness in this tribe. How good it is to have a little respite! Our own families have been graciously preserved; the good Shepherd has kept us from all harm. I feel perfectly exhausted from constant labor, and from anxiety. Having so little knowledge of the art of preserving life, and making my first effort among a very passionate people, I cannot help feeling the burden of my responsibility.

### *A new Trial.*

Our brother next found that he had some occasion for solicitude nearer home. The little missionary circle at Kono-Kitti is invaded. His language is as follows :

25. Just as we were recovering from the scenes of excitement and the labors of the past months, congratulating ourselves on the preservation of our families, the wife of our native missionary broke out with the small-pox. This is the more trying, as they had kept free so long, and finally took it by forbidden exposure. She wanted to see some one who had the small-pox; so she ventured too near a favorite who had just recovered.

October 6. The wife of the native missionary is now recovering; but her husband and child are just breaking out. We hope they will have the disease lightly, as it comes from inoculation. They were not inoculated sooner, because it was thought better to keep it out of the family entirely, and because we greatly needed their help in our family during my constant travels among the natives.

### *Loss of a Home.*

Those who read these pages, will enter fully into the feelings of Mr. and Mrs. Sturges in being suddenly deprived of their home. After all that they had endured before, we should have expected that this trial would have been withheld. But the Lord has done it; and his ways are not as our ways. Let us keep in mind, moreover, that all things work together for good to them that love him. That which seems strange to us, is but the louder whisper of his love.

11. "We now dwell in the wilderness, and sleep in the woods." Fire took from us our dwelling, with nearly all its fixtures and conveniences, day before yesterday. The fire originated from the

stone-flue. Had there been a single native near, I might have saved all. Many came when it was too late. Some were kind; others enriched themselves with the plunder. In any circumstances the calamity would be very great. We feel it more as our native family is sick and dependent upon us; and we expect to have the small-pox in our family soon. War is pending between this tribe and the one in which Dr. Gulick is; hence there is no communication between us. Foreigners seem to come down upon us more furiously than ever. The Lord has kindly spared to us a few things, and has given us quite a comfortable place for the present. Above all we have cheerful hearts. We feel grateful. The providence seems mysterious to us; but it is not to Him who sees the end of all things, and never permits a sparrow to fall without his notice.

### *The Prospect.*

Mr. Sturges frankly states some facts that have an important bearing upon the missionary work which our brethren have commenced on Ascension Island. They are as follows :

1. The present population of the island is less than five thousand, scattered along a coast of eighty miles, and divided into five hostile tribes, each of which is divided into seven or eight independent clans. Of this population, three-fourths are past the middle period of life. Births are scarcely heard of; and hence the speedy extinction of the race is threatened. A "night of toil," such as present appearances indicate, will bring the morn after this people are no more.

2. The peculiar condition of things here, should be known. Since the sickness, there is a settled feeling that the race is soon to disappear. So strong is this feeling among the natives, that they insist upon the folly of making changes. They have a recklessness wholly unknown before. Their perfect release from want, by the acquisition of property, and their deliverance from authority, by the dependence of chiefs upon common people, resulting from the great mortality, removes them farther from our reach than ever. They have no want, and glory in being independent of us.

3. I will also mention the impossibility of enduring the physical part of our labors. We get no help for any thing. Our own hands must do all our work, in doors and out; and if my family needs medical aid,

I must propel my own canoe twenty-five miles, under a burning sun, and often against strong winds. Both myself and wife have been frequently laid aside from mere physical exhaustion.

These statements are unexpected; and they certainly deserve to be considered most thoughtfully and prayerfully. Other communications must be received very soon; and when the whole case shall have come before the Committee, they will decide what should be done in such an emergency. How mysterious the Lord's dealings with this secluded people! In May, 1854, Mr. Sturges says the population of the tribe in which he resides, was 2,156; in October it was only 1,039! During the two years previous, the births were only seven. Is there a controversy with these distant islanders? Are they to be swept from the face of the earth, before they shall have received the Word of life?

### Sandwich Islands.

LETTER FROM MR. LYONS, JANUARY 24,  
1855.

#### *Continuous Labor—Schools.*

THIS communication of Mr. Lyons opens with an acknowledgment of his obligations to the God of missions for "the unspeakable privilege of spending another year in his blessed service." Every Sabbath except two, he says, has found him in the house of the Lord; and no other minister has occupied his pulpit during the entire twelvemonth. Such labors of love are not often performed on the Island of Hawaii.

Passing to the condition of the schools, he remarks that "they are not what they should be; but they are what they must and will be, under native instructors. They accomplish something, perhaps all that should be expected." For the first time, Mr. Lyons is able to report a greater number of births than deaths in his district. This is certainly a gratifying circumstance.

#### *The Church.*

In reference to the state of his church, Mr. Lyons feels justified in making a favorable report. His language is as follows:

While some of our members have gone to Mormonism, others have returned. With the exception of the apostasy of some fifty or sixty to this false religion, I have had but little discipline to perform. Doubtless there is much sin in the church; but little of it has come to light. The various duties required of professing Christians have been dis-

charged with more or less fidelity. A good degree of harmony has existed in families and in districts. Quarrels, of course, have broken out occasionally, some of which were rather fierce and of long continuance; but they are generally soon over, and all goes on quietly again. Hawaiians are all children, and hence have childish freaks. The pastor has need of much forbearance and charity. Great allowance must be made for the defects of these Christians. They are at best but babes in Christ, and must be fed with milk. Hence they will be weak, and liable to stumble and fall. But the grace of God can and does sustain them. If they are not what they should be, they are nevertheless something in the kingdom of Christ. What troubles me, is the fear that the American Board and Christians at home have too exalted ideas of Hawaiian churches, and expect too much from them. Disappointment may follow, with its attendant evils of reaction.

While there has been but little excising from the church, there have been some accessions. Some wanderers have felt that they were only wandering in darkness; and hence, awaking to a sense of their awful situation, they have returned to the Lord, and asked to be taken back into his fold; which permission has been granted, as far at least as the visible fold is concerned. Among the remnant of the wicked, there has also been some religious interest. Of extensive and powerful revivals, it is not my privilege to speak. You are already aware that most of the adults and the larger children in my field are members of the church. As strangers come in, and the smaller children grow up, the truth to which they listen is accompanied with the Spirit, and conversions follow. On my last tour, I had some soul-refreshing seasons. I saw a goodly number of professed converts that presented themselves for admission to the church. Forty-three were selected as worthy to be received.

#### *Benevolence.*

In this connection, the following paragraph will be read with satisfaction. May not Christians in more favored countries receive a gentle admonition from these ends of the earth?

With regard to the benevolent efforts of my people, an encouraging account may be given. At the commencement of the year, I presume all the money in the church would not have exceeded a

hundred dollars. Perhaps there were not fifty members that had as much as a shilling on hand. The rest had nothing. With few exceptions, they had no stated or certain incomes. Where they were to get money, they knew not. But they have toiled, have raised produce and cattle and horses, have traded, have begged; and they have contrived to obtain enough to pay their taxes, clothe themselves, and give something for benevolent purposes. They have paid six hundred dollars for the support of their pastor, and some two hundred and fifty dollars for Micronesia, Fatuhiwa, and the Hilo boarding school. They have also done considerable towards repairing and rebuilding meeting houses. But they are still exceedingly ignorant on the subject of benevolence. They need line upon line, and precept upon precept.

### *Death of the King.*

After referring to the different tours which he made during 1854, Mr. Lyons speaks of a meeting which he held at the close of the last of these tours. His words are as follows:

According to previous arrangements, all the sub-pastors in my field, some sixteen in number, with an elder or two each, had assembled for their annual meeting. Reports had been read, and other business had been transacted. On the last day, we had assembled at the appointed hour. Prayer had been offered, and the minutes of the previous meeting were read, when a member came and whispered in my ear, "The King is dead." I announced the melancholy tidings to the meeting, and called on a sub-pastor to pray. We were all filled with sorrow, and hung our heads in mourning, and poured out our silent tears over the loss of our beloved sovereign. There was no wailing. It was not so formerly. Such tidings, under any previous reign, would have produced the wildest extravagance, and filled the air with the most doleful sounds. All was quiet, silent and solemn. I was most deeply affected. After prayer, I endeavored to restrain the deep swelling emotions of my sorrowing soul, so as to be able to make a few appropriate remarks. As my missionary life had been commensurate with the reign of the King, my mind immediately reverted to the past, to the time when I first stood before his Majesty, and received permission to dwell in his kingdom, and labor for the good of his subjects. What was this missionary field then? What is it now?

Then there was a little light, the dawn of civilization, the twilight of Christianity. A single church existed of nineteen members, and schools of the simplest kind had been established. But every thing proclaimed that I was on heathen ground. Now how changed! The assembly before me showed it. Here is an association of sub-pastors and elders, the representatives of sixteen churches and two thousand church members, all in my field. Their appearance in all respects would not suffer in comparison with that of any similar association in America.

The day closed with the celebration of the Lord's Supper. "It was a most interesting season."

### *Funeral Services.*

The following extract is valuable, inasmuch as it shows what progress has been made at the Sandwich Islands during a single reign.

On my return home I found letters from Honolulu. One was from the Minister of Public Instruction, written by the order of the new King, Kamehameha IV., specifying the day on which the funeral obsequies of the late King would be celebrated, and requesting me to hold religious exercises on that day in our house of worship. I was glad to receive such a request. It showed that the new King had a regard for religion. Some considerable preparation was made for the occasion. On the appointed day, all Waimea, natives and foreigners, congregated in a specified enclosure, and, forming a procession, marched with mournful and solemn step to the house of God, which was filled to overflowing.

A sermon was preached in both the English and native languages from these words: "Know ye not that a prince and a great man has fallen?" All listened with the deepest attention, and the utmost order prevailed throughout the exercises. I endeavored to show in what respects Kamehameha III. was a great man. This was not a difficult matter. When he commenced his reign, what was the condition of his kingdom? The reign of law, it is true, had commenced, and a code of laws, filling two pages, had been published. But there was no constitution. The people had no defined rights. The husband could claim his wife, and the wife her husband; that was about all. The right of parents to their children was not so clear. Children could be begged, and almost taken away by



violence; and there was no help for it. Those who occupied houses, knew not how soon they might be ejected; and those who cultivated fields, knew not how soon they might be deprived of the products. In a word, feudalism held the people in its iron grasp. They were mere vassals. In government matters they had no participation. The voice of the chiefs was law.

During the reign of his late Majesty, what wonderful changes have been effected! A constitution has been given to the nation declaring that the people, as well as the chiefs, have certain equal rights. England obtained her Magna Charta under John, not however till she had enjoyed the light of civilization and Christianity for a long period. Hawaii received her Magna Charta under Kamehameha III., after having enjoyed the blessings of the gospel for only twenty years! Under this constitution, given in 1840, the people may be said to have commenced their civil and political existence. Thousands of blessings of all kinds have been showered upon both natives and foreigners. Where and when was there a reign more distinguished than that of Kamehameha III.

But I must not enlarge. The nation has great reason to be clothed in mourning. It has lost a friend, a father. And none have greater reasons to be afflicted and mourn than the missionaries. Though the King did not himself become a Christian, yet he did much to aid the missionaries in their work. This is known the world over.

Mr. Lyons understands that the new King is beginning his reign auspiciously. In this he expresses his joy, as well as that of many others, at the Islands and elsewhere.

### Zulus.

LETTER FROM MR. DÖHNE, JANUARY 26,  
1855.

MR. DÖHNE is still at Table Mountain, where he has been laboring for some time. The present communication will show what kind of obstacles and hinderances he encounters in his work, and how much need there is of a patient waiting on the Lord for his blessing.

### *Indifference to the Gospel.*

As regards the preaching of the Word, this has been done at home and abroad, on the Sabbath, and on any other

day, to single individuals and to small companies, as occasion renders it convenient. But we have not been permitted to see effects; though we are sure the gospel is not without them. The Sabbath, as the Lord's day, is generally known to the people, but not observed. They think, if they do not work in their gardens, that they keep the Sabbath; and they look quite strange, when told that sitting idle, or sleeping away the time on Sabbath, is sinful.

The attendance at my service is very small, in comparison with the multitudes seen at their feasts. When we ask them why they did not come, they commonly give one of three answers. They were sick; or they were out visiting friends; or they were detained by their "amacala," that is, processes, or claims of debt. These answers are but too true; and they show in what a deplorable state the natives are living. Their minds, being naturally prone to place their happiness on things that perish, are always calculating how to acquire those things; not in the legal way pointed out to them by the Creator, that is, by labor of their own hands, but by all sorts of cunning; for this is the general character of ninety-nine "amacala" out of a hundred. Visits among friends have no better tendency. Cases of seeing friends from a real motive of love are very few; and visits, in general, are only opportunities for asking presents with importunity. And these are to be given, not from gratitude, or any moral principle, but from the meanest selfishness, and greediness for asking and getting back again, even with interest.

The subjoined paragraph also presents a sad picture of heathen debasement.

Sickness, indeed, prevents many from coming to worship, though not always a sickness which comes along its natural way. Their unceasing use of a most poisonous drink, "utywala," brings an awful destruction upon men, women and children; for they are a nation of drunkards! "As for other kind of food," say they, "meat is good in its season, and we like it, but not for every day. Maize is nice in its season, and we like it; but not always. Corn, pumpkins, other vegetables or fruits, are all good and nice in their season, and we like them. But as for 'utywala,' we cannot do without it; and if we have none made ready ourselves, we go to others, and ask for some." Polygamy is certainly a very great evil; yet it would sooner fall into

its deserved disgrace and abandonment, if "utywala" were not the chief supporter of it. It is awful to see these people in their endless degradation; but it is still more awful to observe scarcely any inclination for entering upon a better mode of life. Indifferentism, with all its power, has taken hold of them, and carries them away! What are we, and what can we do, in the face of a people who are as little interested in the salvation of their own souls, as in the preaching of eternal truth and life? We need the prayers of all who desire the conversion of this nation; and all we can expect will be individual conversions, and not national.

### *Changes.*

Some of the disappointments incident to missionary life may be learned from what follows:

Various changes which have taken place in this colony, together with the raising of wages for laborers, have given occasion even to believers for acquiring more property; and many of them have been tempted by inordinate desires of that kind, and fallen into sin, or lost much of their former sincerity. Several young men, with their families, left this station, and are now staying with white people chiefly, at or near Peter Maritzburg. Others, who were under church discipline, tried to escape from the same by removing to that town, where they were received into the Wesleyan Church without any recommendation from me. This circumstance induced a few others, being in the same condition afterwards, to follow them; and they have also been received as full members into that congregation. Another one of the excommunicated was tempted by the former to escape also; but she declared that she had sinned here, and wished to recover here in the proper way, seeing that an escape to another congregation could not heal her heart. Among those who have left, were several who had been under the influence of the gospel; and there is reason to hope that at some future time they may come to a right decision respecting their souls.

With respect to the flock remaining at the station, little progress in spiritual things is observed. They all feel themselves that a sickness has seized on their hearts, which will become dangerous, unless a change be the result. Thus there is some hope. May the Lord show pity on them, and upon all of us, and turn to the slain of his people!

## *Sidon.*

### ANNUAL REPORT.

#### *Opposition.*

IN looking back upon the events of 1854, Messrs. Thomson and Van Dyck observe that it has been a year of unusual activity and earnestness among the enemies and opposers of the gospel. The rapid and wide extension of a spirit of inquiry among the people thoroughly alarmed and aroused the clergy of the various sects around Sidon; and they have made a continued and vigorous effort to arrest it. "The Latin, the Jesuit, the Maronite, the Greek Catholic, and the Greek, though mutually hating each other, have worked in concert to crush all religious investigation, and to extinguish the light which had begun to dawn upon many minds." In the execution of their plan, a strong corps of female missionaries, under the general name of Sisters of Charity, settled in Sidon, and opened large schools, to which the parents were commanded to send their children by the clergy of the various sects; and the most strenuous exertions were made to break up the station school. Latin and Jesuit missionaries urged on the work of opposition. Books from the press at Beirut were excommunicated; and every effort was made to destroy them, or drive them out of circulation. "Every possible measure was employed," say Messrs. Thompson and Van Dyck, "to intimidate and withdraw people from attending meetings; and so severe was the pressure on all sides, that some of whom we had hoped better things, yielded for the time, and ceased to meet with us. Others were obliged to seek peace and the means of support in distant towns; and there was a manifest check given to the outward progress of evangelization." Similar were the efforts made in opposition to the truth at Tyre, June, and other places. Nor were these efforts for the time unsuccessful.

#### *Progress.*

But the work of the Lord has not been permanently arrested. Even at the date of this report, the storm seemed to be passing away from Sidon. "Nearly all our number," Messrs. Thomson and Van Dyck inform us, "have stood firm, and patiently endured the gainsaying and the injuries heaped upon them. It has been painful to witness sufferings which we could not relieve, want and pinching poverty, with cruel hatred, and banishment from home; but God has not forsaken these friends of ours in their deep poverty. Though some have yielded through fear, others have come forward to take their places; so that the number that attends preaching, monthly con-

certs and Bible classes, is about as large as it was at the beginning of the year. And the character of our congregations is much more satisfactory and encouraging. The feeble and the undecided have to a certain extent been winnowed out by persecution; and those who now appear in our worshiping assemblies are decided, intelligent, and generally earnest Protestants."

Still better tidings do these brethren bring to us. "There have been," they say, "several very interesting additions to our number, of a character much superior to those who have left us. And what is more cheering than all else, there are several of whose spiritual state we indulge a delightful hope. There is also in most of those who attend our meetings, not only a very great advance in religious knowledge, but a far deeper spirituality. Religious discussion is not so general perhaps, or so vehement, as it was last year; but it is more personal, devout and solemn. Formerly our friends were mainly engaged in detecting and exposing errors and corruptions in their churches; now the inquiry is mainly as to what real religion is, and how one can become a partaker of its infinite blessings. This is a very happy change, and one which greatly encourages our hearts." It is expected that an evangelical church will be organized at Sidon at an early day.

#### *Attendance of Moslems.*

The following paragraph will be read with great pleasure, especially from its accordance with the statements of other missionaries. "Several Moslems have attended some of our religious meetings; and one respectable Mohammedan has been through the whole year among our most diligent students of the Bible. He does not hesitate to declare his belief in the word of God, and is generally known as a Protestant. A meeting was lately held, it is said, at the house of the Kadi by his co-religionists to see what was to be done with him; but the Kadi warned them to abstain from any violent measures of persecution; and there the matter rests. We think it not improbable that one result of the war, now raging in the north, will be to open the door for the introduction of the gospel among the Mohammedans; and neither the missions nor the churches should lose sight of this most important bearing of current events." Are the churches girding themselves for the great work which the Lord, there is reason to believe, is about to commit to their hands?

#### *Hasbeiya.*

Messrs. Thomson and Van Dyck have incorporated into their report the account which Mr. Worabet, the native pastor of the church

at Hasbeiya, gives of his labors and his success during the year 1854. He writes as follows:

The past year has been the first one in which the Protestants of this district enjoyed perfect quiet and freedom. No persecution, or even molestation, has been offered to any one of them. Indeed the Druzes, who have now the upper hand in all political matters, have shown more favor to the Protestants than to any other sect. Our new chapel which it has been almost impossible for us during past years even to begin, has been carried through to its present state without the least interference; and it is in a fair way of being soon completed. Owing to these propitious circumstances, perhaps the community has somewhat increased, especially at Rasheiya; and the attendance on public worship in Hasbeiya is considerably larger than it was the last year. Two men have been added to the church on profession of their faith, and one who has been propounded for admission, will probably unite at our next communion. We have also several candidates, and it is hoped that a few of them will be duly received.

The church lost one of its members this year; but it is with much pleasure that we record his death as the blessed death of the righteous. He was a poor ignorant man, who had been long afflicted with the most trying and loathsome disease to which the human body is liable, perhaps, the leprosy of the Scriptures. His joints and bones dropped off, one after another, and death stared him in the face; but he was wonderfully supported by grace; and it was a calm, happy death, not the apathy of ignorance or disease, but that which proceeds from peace with God in Christ. The only foundation on which his hopes rested, was the blood of Jesus; and he felt confident of the happy result, because with a child-like faith he had believed with all his heart the gracious invitation and promises of the Savior. He longed to die, that he might reach heaven; and all who surrounded the death-bed of the sufferer, whose dying hours were protracted to long days and nights, felt sure that the Great Shepherd was leading this poor bleeding lamb through the valley of death to eternal rest and joy on high.

We had another interesting death in the case of a pupil in the school of our excellent deacon. The poor fellow was accidentally burnt by the explosion of some gunpowder; and after a long period



of suffering he died. He was asked a few hours before his death, whether he felt afraid to depart. He answered, "No, if I am only prepared." "And do you feel prepared?" "I have committed my soul to Jesus," was the only reply that he could give. His life, and many incidents during his illness, give us considerable hope that he is now in heaven.

It is with sorrow that we have to mention another sad quarrel in the church, which involved three members; but as they are relatives, it is hoped that the breach will soon be healed, and the parties restored to their original standing. It is plain that the besetting sin of this people is a hasty and quarrelsome temper; and it is sad to notice how much evil it brings on the church. Let us pray and hope, however, that the grace of God may mature their Christian life and consistency with his word, as they advance in knowledge.

Among the surrounding villages Rash-eiya at present is foremost in point of interest. The number of Protestants there has nearly doubled during the past year, and we hope that under the instructions of our brother Elias Yacobe, who resides there, God will visit them by his grace and lead them to a knowledge of the Savior.

The little band of Protestants in Ibel still holds on, though they have suffered from want of sufficient labor among them. Two of them are now members of the church. In B. we have an interesting brother, who is not idle in preaching the truth at his village, and at another where he has relatives. In Kheim, through the labors and Christian life of our brother Daher, there are several who know the truth, and appear not to be far from the kingdom of God.

Messrs. Thomson and Van Dyck describe the church which is going up at Hasbeiya as forty-five feet by thirty-five, "neat and substantial," with a basement for schools and prayer meetings. Though it will cost twice the estimated sum, they do not expect to call upon the Board for assistance. The following testimony is valuable. "We have frequently visited Hasbeiya and neighborhood during the year," say our brethren, "and would record with pleasure one fact which Mr. Wortabet has not mentioned. The entire process of discipline in the church, through protracted and painful difficulties, has been managed without any assistance from American missionaries. It has been conducted well, wisely, firmly, and to a happy issue, which should strengthen our confidence in native pastors and

churches. They will prove quite competent to manage their own affairs, and to protect the purity of the churches."

### *Prospect in Other Places.*

Messrs. Thomson and Van Dyck glance at the state of things in two other places. One of these is Alma, on the promontory known as the "Ladder of Tyre," and about midway between Tyre and Acre. A petition has been received from forty-five persons in this village, asking for religious instruction. Mr. Thomson went there in November, and found an encouraging field. "So far as we have learned," say our missionary brethren, "those who engaged in the movement, have severed their connection with their former sects, and meet on the Sabbath in some private house for reading the Scriptures. They seem desirous of keeping the Sabbath properly, as far as they know how to do so; and in proof of this it may be stated that when asked for the loan of their cattle on this day to plough a piece of ground for some poor persons, (which is usually done on the Sabbath,) they refused, but did the work during the week. We confidently expect a call for much labor here."

During the latter part of the year, repeated applications were made from Deir el Kummer for a school and missionary. The applications were made mostly to the Beirût and Abeih stations; but as they were not able to meet the demand, the case was handed over to the Sidon station. Upon visiting Deir el Kummer to ascertain the precise nature of the request, and the class of people by whom it was propounded, it was found to come from the most respectable men of the place, some of whom are enlightened, and desire to have their children under other instruction than that of their priests. Others have merely the temporal advantage of education in view. A great change has taken place since 1841, when Messrs. Smith, Wolcott and Van Dyck spent the summer there, and encountered such strong opposition. Upon reminding the people of those occurrences, the reply was, "We are not such fools as we were then. Matters have greatly changed, and few now regard the hierarchy as they did ten years ago." We feel that there is an opening there which ought to be improved.

### *Tripoli.*

LETTER FROM MR. WILSON, FEB. 10, 1855.

### *First Fruits.*

MR WILSON has the pleasure of announcing that one of the inhabitants of Tripoli has made a

public profession of his faith in Christ, according to the form adopted by the mission of the Board in Syria. His description of this event will be read with peculiar gratification.

Early on the morning of the 28th of November last, a native of this city called upon me to express his views on the subject of his connection with the Greek church, and to ask my advice in reference to the course he ought to pursue. He stated that for some years he had been trying to satisfy his conscience in continuing his connection therewith, although, as was well known to all, he had not ceased, during that time, to express his decided preference for Protestantism, and to oppose, whenever opportunity offered, the anti-Scriptural doctrines and practices of the sect among whom he was born and had lived; that his attendance at the church had been for several years only occasional; but that even this slight token of adhesion had been sufficient to cause him to be reckoned a good Greek, rather than an infidel Protestant. He further stated that his mind had been stirred up on this subject by some passages which occurred in a sermon he heard two days before, and that now, if he could be admitted among those who take the Word of God for their guide, he would no longer abuse his conscience, and waste his influence by even a nominal connection with the Greek community. He was encouraged to hope he could be admitted to the native church at Beirût, where his business would call him in the course of a few weeks.

Passing over the intervening time, I will state that on the first Sabbath of the new year, he united with the brethren at Beirût on a profession of his faith. The occasion seems to have been one of interest to others, as well as himself. Mr. Whiting and others of our number seem to have been favorably impressed with his Christian character, and expressed their confidence that his course would be onward and upward. On the following Thursday he reached home, when he, in a quiet, judicious way, announced to his family and friends what he had done.

#### *Persecution.*

A storm soon arose, which put to a severe test the temper of this new disciple. Mr. Wilson continues his narrative as follows :

His widowed mother and his only brother, the latter several years younger

than himself, were in great distress. Again and again, the former wished he had been drowned on his way to Beirût, rather than that he should have returned to bring upon the family such intolerable disgrace. The brother's opposition was much on the same ground, with the additional element, however, that as they were partners in business both would be ruined together. They demanded of him that he wipe off this stain; but strangely enough, instead of asking him to partake of the communion, they sought only that he should go to the church; and to enforce this demand, all that could be done without personal violence, was done. His wife was inclined at first to pass over the matter; but, frightened by the opposition of the others, she threatened to leave the house, taking his two children. She was released from her marriage vows, inasmuch as she had married a Greek, not a Protestant; and as the American missionaries had been the occasion of the change, they would have to support her! Food was denied him; and there was only one person about the house, who would do so much as to pass him a glass of water, and that was a servant. In addition to all this, it was plainly hinted that if he did not comply, Vice Consul for the United States as he was, he would never be able to recover aught of his share of the property, and that he might leave the premises, and never again return.

In this state of things, seven days passed away; when, finding that the Bishop and priests did not insist on his going to the church, and regarding this matter on which the family had set their minds as a trivial thing in itself, he went to the church, staid a few minutes, and returned, since which time he has had less opposition; and we hope that he will live down all the hatred of those who should be his friends. I will here say that the Bishop's reason for not wishing his lost sheep to go again within the fold, indicated more of shrewdness than I had supposed him to possess. To the mother he said, "For several years, your son has given us a great deal of trouble. When by accident he has gone to the church, nothing has pleased him. Our prayers to the saints have been as rumbling thunder in his ears. Our pictures are a staring abomination before his eyes; and the smoke of our holy incense is an intolerable stench in his nostrils. He has omitted no opportunity to sow tares in the minds of our people;

and, indeed, the devil in our church would give us less trouble than he."

Such is a part of the history of one whom Mr. Foot and myself have regarded as the first fruits of Tripoli unto Christ. For six years have we toiled on amid discouragements greater than usual, even in this stony section of our Master's field. The opposition which the first convert has had to encounter, shows plainly that the truth has here to contend with desperate opposition. That opposition does not all arise from zeal for the idolatries of the Greek church, since it is not saying too much to affirm that wherever an evangelical influence has been brought to bear against that church, infidelity prevails over the fanatical element. Often did I hear the mother say of her son, "Let him believe what he choose, and do as he like, and go to heaven or hell. All this I care nothing about; but let him not disgrace his family by leaving the Greek church." She was sincere in this. Religion in the Greek church is hardly thought of in connection with the soul. A dying man would of course have the sacraments administered to him; but no priest would ever trouble his mind with thoughts of a personal preparation for death. There is no passage of Scripture more frequently suggested to my mind by what I see among the people of this land, than the remark of Saul to Samuel, after being rebuked for his rebellion, and warned of his coming doom: "I have sinned; yet honor me now, I pray thee, before the elders of my people." The favor of the multitude is of more power here than zeal for the abstract dogmas of the old churches. So long as one will continue to hold his connection with any one of the churches, he may indulge in the worst species of infidelity, yea, break every precept of the decalogue. Neither will injure his reputation like choosing Christ for his sole Master, and the Bible as his directory and only guide.

The following remark of Mr. Wilson is worthy of a permanent record. "We cannot but praise God," he says, "for the constancy of him who is the subject of this narrative; for while he was utterly amazed at the treatment he received from his family, and from others who had been laid under many obligations to him, he was enabled to exercise a forgiving spirit, which must have commended itself to all who witnessed it."

Let us hope and pray that a great reformation may begin at once in Tripoli. The Lord can make use of this very excitement to loosen all the foundations of superstition and error, and hasten the triumph of his Son.

## Aleppo.

### ANNUAL REPORT.

MR. FORD is the only missionary at Aleppo, it not being deemed prudent for Mr. and Mrs. Eddy to return thither for the present. The health of Mr. Ford's family has been such, during the year, as greatly to diminish any fears that may have been entertained as to the salubrity of this station. "With certain precautions, now well understood, persons of ordinary strength need not fear any special exposure to disease from the climate."

### Labors and Results.

The substance of Mr. Ford's report will be found in the subjoined paragraphs:

The few favorable and hopeful indications of increasing interest, noticed near the close of last year, have passed away without much visible fruit; and the whole mass of the population, outside of our little community, have remained fast locked in the slumbers of spiritual death. In only one or two individuals have we discovered any thing like a serious anxiety to know the truth, so as to be saved by it; while some who seemed to be not far from the kingdom of God, have been drawn away into their former carelessness. There has been less discussion of religious questions than in some former years; and politics and worldly business have entirely engrossed the public mind. The universal indifference has tended to circumscribe the labors of the missionary, and limit his efforts to the small circle of professed Protestants. It is hoped that the feeble attempts made in this direction have not been wholly in vain. Four persons from the congregation have been received into the fellowship of the church, and continue to give satisfactory evidence of their Christian character. With this addition, counterbalanced in part by the dismissal of one of the brethren to join the church in Arabkir, where he is laboring very usefully as an evangelist, the number of church members at present is eight. This little band continue to walk in love, and to exemplify in their life and conversation the divine power of the religion of Jesus.

The congregation has been a little larger than heretofore; and since we have rented a more commodious place of worship, which is often well filled, the services of the Sabbath have assumed a more interesting aspect. The Turkish



language is now regularly employed, with the Arabic, much to the gratification and (we may hope) profit of the Armenian portion of the audience. Two sermons weekly in each language, with the Bible class in Arabic, and monthly concert, and monthly church meeting, form our stated religious exercises. Other meetings of a more familiar character are held in the houses of the brethren. The demand for books at the magazine has been moderate; and the labors of the native helper stationed there do not present any subject for special remark.

The school for girls, established just before the beginning of the year, has been continued steadily, with an attendance of pupils varying from six to sixteen. One important result of this movement is the stimulus already given by means of it to female education in the city. The Catholics, finding it impossible to prevent parents from sending their daughters to our school, were constrained to open one themselves, in which nearly one hundred girls are receiving some rudiments of education; and although this was evidently designed, on their part, to break up the Protestant school, and it was given out that even our teacher would be drawn away, this end has not been accomplished, while others more favorable to the cause of Christ have been undesignedly promoted.

### Smyrna.

LETTER FROM MR. PARSONS, FEBRUARY 27, 1855.

MR. PARSONS has had the sole charge of the Jewish department at Smyrna, since Mr. Morgan returned to Thessalonica. It will be inferred from the following statements, not only that he has much to cheer him in his work, but that he finds openings for a greater amount of labor than he is able to perform. "We have never had so much encouragement," he says; but he adds, "We need more help." And it is certainly desirable that every door for usefulness among the seed of Abraham should be entered without delay. Who will go?

### *Success of the Boarding School.*

At the date of my last letter, we were just opening a boarding school for Jewish lads. We could hardly credit our senses, when we saw five of the most respectable of the middle class ready to bind their sons to us for three years, to

be educated as we would educate our own children. This they were ready to do, after I had assured them, in the plainest words, that while I should strive to teach them that which would be useful for them in this life, my main object would be to instruct them in the truths of the Christian religion, and persuade them to embrace Jesus of Nazareth as the Savior of their souls. One said, "The *truth* is with you. I am old, and cannot change. Take my boy, my only son, and educate him; and when he grows up, let him choose the religion which his conscience shall approve." Another said, "I understand it all. I wish my boy to become a good man. The tree is known by its fruit. The Protestants are the true Jews; we are the false. Let my son become a Protestant!" Of two others I could hardly understand their motives, though they professed an interest, not only in the school, but in the truth itself. The remaining parent is connected with the first families in the city, and is in religion "after the most straitest sect." He wishes his sons to be educated, and has no idea that they can become any thing but Jews.

We commenced with six boys, the "cream" of the day school. The first breath of opposition took away two. To one of these we had become much attached. He was a quiet, bright, studious lad; but the second day his mother, heading a mob of women, seized him, and with a great tumult carried him off. The Rabbies joined with the mother; the father yielded; and the boy came no more. The next day the father came to apologize for the manner in which the boy was taken from us. He said the mother had been attending a wedding, and had drank too much wine, and knew not what she did. The Rabbies, as if satisfied with this success, slumbered awhile, long enough to allow the school to take root in the hearts of the pupils and their parents; so that all efforts to break it up, which have been since made, have proved unavailing.

A determined onset was made upon us last week. One parent was called before the Chief Rabbi, and commanded to take his son immediately from us. He replied that, obedient to a similar command some months ago, he took his boy from the school to the great injury of the lad; and that now he could not, even if inclined, take him away, since he had put his name to a contract binding him to us for three years. "Your name," ex-

claimed the Rabbi. "Are you a merchant, that you cannot break the contract?" "No, but I am an honest man." "Take him away, or I will anathematize you, and you will lose your business and all means of support." The Rabbi is perhaps thinking that the father is seeking a release from the contract; whereas this same father, upon hearing a recitation the other day, burst into tears to see how by his former obedience to the Rabbi's command his son, who formerly was first, had fallen behind, and is now at the foot of his class.

This is a very auspicious beginning. Let us pray that it may be the dawn of a blessed day for God's ancient people in Smyrna.

### *Family Worship.*

The following extract will be read with special interest.

We now see daily, what we have sometimes looked forward to as upon the verge of the millennium, a little company of Jews every evening around our family altar, composed of the teacher, the four pupils, one or more of the parents, and frequently one or two others friendly and somewhat awakened minds. The boys recite first two lessons, one from the Peep of Day series in English, and the other in Spanish from the Assembly's Shorter Catechism. Then we read in the Hebrew-Spanish New Testament, with a map before us, and with explanations and application of the truth. Next we sing one of our sweet Hebrew-Spanish hymns of praise to the Lamb of God who taketh away the sin of the world, and kneel in prayer to the adorable Savior of sinners. It is a sweet and refreshing exercise. One of the parents, who now almost every evening joins us in this worship, when urged a few weeks ago by the teacher to attend the Saturday preaching service, replied that he could not hear me pray such blasphemous prayers. About a week ago he came and begged the teacher to write for him for daily use a prayer, saying that his conscience would no longer allow him to go to the synagogue, and that for eight days he had not put on the phylacteries. The truth has evidently made a deep impression upon his mind; and we are sometimes almost encouraged to hope that the Holy Spirit has commenced the work of saving his soul.

Last week the son of the Rabbi, who until he left the city was second in authority, joined us in kneeling at our

family altar. He has embraced the truth intellectually and is called a Protestant, and seems to wish instruction and guidance. We are assured that there are several such in this city. Probably many have broken loose from Judaism, and are going over to infidelity. A middle-aged man of this class recently brought to the school two bright boys, and said he wished them to become Protestants. The father himself is called an "Epicurean," which means one who has renounced Judaism.

### *Cases of Interest.*

Mr. Parsons adds a few facts in regard to individual cases. Such things show very clearly that the Spirit of the Lord is giving efficacy to the doctrines of the cross.

A young Jewish physician has recently opened an apothecary shop near my house, who for two years has been, as he tells me, examining the claims of the Christian religion. He has read the New Testament many times carefully through, likes Paul and James, but cannot receive Matthew and John. He has renounced rabbinic Judaism, and cleaves to the Mosaic. He appears to be in an interesting state of mind; and, so far as we can see, is an honest inquirer. His first call at my house was reported to the Chief Rabbi, who sent for him, and questioned him respecting his business with me, and advised him to have no more to do with me.

The wife of the teacher seems to be in a very interesting state of mind. Mrs. Parsons has recently had a very satisfactory talk with her. She said that she loved to hear the New Testament read, and that she could never hear it enough; that it went to her heart. She also stated that she had listened from another room, with the door ajar, to my praying and preaching; and that after hearing me, on the previous Saturday, her mind was so filled with a sense of the importance of preparing now for eternity, she could not eat. She confessed that to her mind the words of Jesus coming home to her heart, as they did, was a proof that Jesus was the Messiah.

The struggle which has been going on in the mind of the eldest lad, who with great deliberation and maturity of mind examines the truth, has been to us a subject of prayerful interest. As an earnest and industrious student he is an interesting boy. But his attention to

the Word, and the operations of his mind under the influence of the truth, have been of a striking character. At times his Jewish heart burns within him, and he repels the truth with enmity. His eyes flash. His cheeks turn pale, and then crimson with strong emotion. The teacher tells me that within the past two weeks he has often found him in tears, and he has asked, "What shall I do? They are right, and we are wrong; what shall I do? Do tell me! What shall I do to be saved?" Thus at times he seems to feel his personal need of a Savior from sin. He is pointed to Jesus of Nazareth as the only Savior. Then the struggle is renewed. His Jewish prejudices, and the rabbinic evasions of the truth, come to the help of the great adversary.

The first thing of Judaism which he of his own accord rejected as idolatrous, was the worship of the moon. The Jews, near the full of the moon, ascend their terraced roofs, and address a prayer, with a multitude of prostrations (not entire) to the queen of night. The second step was the rejection of the phylacteries. This drew the attention of his father, who warned him of the consequences of departing from the religion of his fathers. He said that if he was going to walk in our ways, he should cast him off. The lad made no reply. When asked what he should say, if his father should repeat his command and threat, he repeated in Hebrew the verse, "When my father and mother forsake me, then the Lord will take me up," saying, "These words contain my answer."

### Constantinople.

#### OBITUARY NOTICE OF MR. BENJAMIN.

THE last number of this publication contained a brief announcement of the death of this most excellent missionary, from the pen of Mr. Dwight, his friend and fellow-laborer. Quite recently an interesting and suggestive notice of our departed brother has been received from the same hand, which will now be laid before the readers of the Herald. Those who know Mr Benjamin's worth and labors, will not regard this sketch as too highly colored. He was an honored and faithful servant of Christ; and his memory will be precious in the places where he spent his missionary life.

#### *Birth and Parentage.*

The Rev. Nathan Benjamin was born in Catskill, New York, on the 14th of

December, 1811. When he was only two years old, his father died in the enjoyment of a Christian hope; and very soon after this event, his mother removed, with her seven children, to Williams-town, Mass., which was ever after their home; and there she still survives, at the ripe old age of eighty-five, waiting in joyful and blessed hope for the time of her full redemption, having served the Lord for more than forty years.

#### *Commission.*

Mr. Benjamin was only sixteen years of age when he entered Williams College. He was not then a religious youth; and he did not enter upon this course of study from his own free choice, but in obedience to the earnest wishes of his mother. During the last year of his college life, when he was nineteen years of age, there was an extensive religious awakening, both in the college and in the town. Multitudes were seeking the salvation of their souls, and rejoicing in the hope of pardoned sin; but he remained unmoved; nay, he was even thoughtless and indifferent, in the midst of the deep religious earnestness that prevailed around. His godly mother was in an agony of soul on his account. Night and day did she pray most earnestly for his salvation; and she also interested a number of her female friends to observe, at a stated season, a special concert of prayer for her thoughtless son. The promise of Christ (Matt. xviii. 19) was verified. United prayer prevailed with God; and while they were yet speaking, the blessing came down from heaven. The light-minded and careless youth was suddenly prostrated under a deep and overwhelming conviction of his sins; but he soon found relief by trusting unreservedly to Christ, as his only and all-sufficient Savior. So sudden and entire was the change, that even those who were waiting in earnest prayer for this very thing, could at first hardly be persuaded that what they saw was real, and that the Lord had, indeed, so soon granted an answer to their supplications.

#### *Professional Studies.*

Mr. Benjamin finished his regular course of study at Williams College in the year 1831, when he entered immediately on his theological studies. His first theological year was spent at Auburn; the last two were spent at Andover. He subsequently attended medical lectures, one winter in New Haven, and



one in New York. In the year 1836, he spent two months in laboring as an agent of the Board in the State of Vermont. His decision to become a foreign missionary was made during his first year at Andover, which was the second of his theological course. His attachment to his home was very strong, and the thought of being so far separated from his beloved mother and his brothers and sisters was almost unendurable, and a severe mental struggle was the consequence. His love to the Savior, however, completely triumphed; and from the moment that he came to the resolution to forsake all for Christ, he seems never to have hesitated or looked back.

### *Early Missionary Life.*

He was married to Miss Mary G. Wheeler, of New York city, April 25, 1836; and embarked with his wife from Boston, for Smyrna and Greece, in July following. They were first located in Argos, where they spent a year and a half, and then removed to Athens. Here Mr. Benjamin labored, with great fidelity, for six years, chiefly, but by no means exclusively, in connection with the press. During this interval, he had an interesting Bible Class, attended by from fifteen to twenty young Greeks, students in the University, or Gymnasium, of that city. Two of these, it is hoped, were subsequently converted, and to this day they give decided evidence of piety. Both of them have since corresponded with Mr. Benjamin; and one at least ascribes his first serious impressions to the Bible truths communicated to him in those meetings. Mr. Benjamin was always in the habit of conversing with men, as he had opportunity, on the subject of personal religion; and it is believed that much precious seed has in this way been sown by him in the different fields of his labor, which, by God's blessing, shall one day spring up and bear fruit, although now it may seem to be lost.

In the year 1844, a change having been decided upon in regard to the Greek mission, Mr. Benjamin was transferred to the Armenian field. He was designated to Trebizond, where he arrived with his family in August of that year. He undertook this new work with great cheerfulness, because he felt that Providence had called him to it; although it involved the sundering of many ties, the breaking up of many pleasant associations, the overthrow of

many favorite plans in reference to Greece, and the acquisition of a new and difficult language. He did not long remain, however, in his new post. Mrs. Benjamin's health failed; and by the advice of the brethren in the field and of experienced physicians, after only eight months' residence in Trebizond, they sailed for America. This was in April, 1845.

### *Second Consecration.*

As there were strong pulmonary symptoms in Mrs. Benjamin's case, after waiting in vain for many months in America for an encouraging turn of her disease, all hopes of their ever returning to the foreign missionary field were abandoned; and Mr. Benjamin, at his own request, received a regular and honorable dismissal from the service of the Board. He was subsequently called by the Congregational Church in North Stockbridge, Massachusetts, to become their pastor. This was a very inviting situation for many reasons; and he was just on the point of accepting the call, when a still louder cry came over the waters from Turkey, which led him to pause and consider. Letters reached him simultaneously from a number of missionary friends in the East, at Trebizond, Broosa and Constantinople, all of which strongly urged his return. Mrs. Benjamin was now better. Both she and her husband loved the missionary work; and after physicians had been consulted, the Prudential Committee, to whom he referred the case, unanimously decided that it was expedient for them to return. He hailed the decision with great joy. Nor was he discouraged on account of being obliged to learn a new language. With great alacrity, he re-embarked from Boston with his family, and arrived in Smyrna December 7, 1847. This was now to be his home, and his labors were to be chiefly in connection with the Armenian press.

### *Labors at Smyrna.*

Perhaps there never was a foreign missionary field so fully ripe for labors in this department, as the Armenian field at this time. Indeed, from the beginning of the mission, the Lord seems to have put special honor upon the printed Word, making it the means of originating a religious awakening, and leading souls to the Savior, in many places where no living preacher's voice had ever yet been heard. Whatever doubts there may be in regard to the usefulness of tracts and

books among the heathen nations, without the living preacher, there can be no doubt here. Whence has arisen that wide-spread and earnest desire to hear the Word, which has prompted the urgent and often reiterated entreaty, from all parts of Armenia, "Send us preachers;" "Send us preachers?" The true secret of it is, that God has blessed his own Word, which has been translated into the vulgar tongue, and widely scattered through the land. In hundreds of places where no missionary's face has ever been seen, the Bible has gone; and God has put within the hearts of the people a desire to study the sacred volume, with other books and tracts that throw light on its inspired pages; and he has sanctified the truth, we have reason to believe, to many hearts. It was, therefore, a most inviting post of usefulness to which Mr. Benjamin was called, in connection with the Armenian press at Smyrna. Well did he know the value of this instrumentality. He entered upon the work, not as a beginner, in obedience to the advice of others, and destitute of any settled views of his own, but with all the zeal and confidence of a man of mature mind and ripe experience. He had a personal and clear conviction that by devoting his life in laboring to put the Armenian nation in possession of a strictly evangelical literature, he was doing just the work his Master would have him do. Nor did he mistake his calling, or overrate the importance of this branch of our great work. His previous missionary experience of nine years, although in another field, was of great value to him, enabling him, almost immediately on his arrival in Smyrna to enter upon active labors, and inspiring him with confidence and guarding him against mistakes through all his subsequent course.

#### *Removal to Constantinople.*

In the spring of 1852, at the annual meeting of the mission, it was decided to be expedient to remove the printing operations from Smyrna to Constantinople. The Prudential Committee having sanctioned this change, Mr. Benjamin, in October of the same year, removed with his family to the Turkish capital. In addition to his labors in connection with the press, which now bore more heavily than ever upon him, he also preached stately in Greek to a small congregation in Pera, besides taking his turn with the other missionaries, in supplying the English congregation. He was the treasurer of the mission, an office

involving a great amount of labor and responsibility; and from his location in Pera he had, superadded to all, an immense amount of miscellaneous business which, during the past year especially, excited the most painful anxieties of his friends on his account. Many expressed to him their fears; while others carried about with them in silence the painful impression that his enfeebled frame could not long stand against such a pressure. But who, alas! thought that he was so soon to be snatched away!

#### *Last Sickness.*

On Friday, January 12, he was attacked with what appeared to be a severe cold. The weather was inclement; and he had been somewhat exposed during the day, though not more so, apparently, than he had been many times before with impunity. For the first two or three days, it was hoped that the disease was yielding to the simple remedies used; but this hope soon vanished, and it became quite apparent that he was seriously ill. The best medical advice was called in, and during the latter part of his sickness, three well educated and experienced physicians visited him together, twice each day, and everything was done for him that medical skill, and tender and assiduous nursing could do. But the Lord's appointed time had come, and nothing could avail to keep him here.

In the early part of his sickness he remarked, "It seems strange that I should be laid upon a sick bed just at this time, when I have my annual accounts to prepare; and so many things to do." When it was replied, "But God knew all this as well as you, and took it all into consideration before sending this sickness upon you," he answered, "Yes; I know it. I do not feel anxious about it; only the thought came into my mind, how hard I shall have to work when I get well."

During the first week of his sickness his mind was rational in his waking hours; and he desired his wife to read the Scriptures and pray with him, morning and evening. The reading, however, was soon discontinued, as it became very annoying and painful, on account of the state of his head. When he could not listen to reading, he was much gratified by having select portions of the word of God repeated to him, and now and then parts of favorite hymns. He often spoke of his own unworthiness; and when appropriate texts

were quoted to him, he seemed much comforted. He said that his mind was so weak that he could not think; and when his wife reminded him that all he had to do was just to turn his eyes to Jesus, as the dying Israelites did to the serpent in the wilderness, "Yes, I do," he quickly replied. He dwelt with much satisfaction upon the divine declaration, "Like as a father pitieth his children, so the Lord pitieth them that fear him;" and often during his illness he repeated the passage, "He knoweth our frame, he remembereth that we are dust." He talked much of the tenderness of the Savior, as exhibited in all his intercourse with his disciples, especially in his last conversations with them, and in his last prayer, and remarked, "He is the same tender Savior now. He will not refuse any that come to him."

From the beginning of his illness, he suffered much pain; and he groaned almost constantly, whether awake or asleep; but, notwithstanding, he was an example of patience. Not a complaint, or a word of impatience, ever escaped his lips. One day, when suffering much, he said, "I have had too many blessings; I have not had trials enough. Such a pleasant home, such a dear family, and a work I have loved so much and taken so much pleasure in!"

On Saturday night, just one week before his departure, he first distinctly spoke to his wife of the probability that he might soon be called to leave her. "If," said he, "it should please God to take me away from you by this sickness, you will not be crushed by it; I *know* you will not. Christ will be your husband. He will never leave you; and you will take care of the dear children." He afterwards said, during that same night, "I cannot say that I wish to die. I think I feel willing that it should be as God pleases; but my wish would be to live. I have everything to make life pleasant. I should like, if it be God's will, to live and do more for him." When the first and second verses of the hymn, "Jesus, lover of my soul," were repeated to him, he requested the last part of the second verse to be repeated again, namely,

"All my trust on thee is stayed,  
All my help from thee I bring;  
Cover my defenceless head,  
With the shadow of thy wing."

On Monday, January 22, six days before the closing scene, it seemed evident that he was sinking; and he

himself made a special effort to deliver some of his last messages. It was difficult, however, for him to speak; and he was constantly inclined to drowsiness; so that he rarely finished a sentence that he began. At one time he called his children around his bed, and began, in the most tender and affecting manner, to address them; but his weakness was too great to allow him to proceed. To a missionary brother present he said, "I hope there will be no great difficulty in understanding my accounts; I think they have been kept with tolerable clearness. I think it possible, however, that some things may not be fully understood." After a short interval he said again, "I hope in some way arrangements will be made for the newspaper to go on," alluding to a small sheet in the Armenian language, somewhat on the plan of the American Messenger, which he had for years desired to commence, and of which he got out only the second number. The brother said to him, "You need not give yourself any anxiety about those things; we will do the best we can." "O no," said he, with great emphasis, "I am not anxious about them. I leave them all with the Lord."

That evening, the physicians thought his symptoms were somewhat ameliorated; and a perspiration came on in the night, which, it was hoped, indicated a favorable crisis. Before morning, however, his strength began rapidly to fail, and it was evident that he considered himself near his end. He was in a most happy state of mind. "All beyond," he said, "is perfect peace." "Do not detain me," he exclaimed, "do not detain me! Let me go! Let me go!" Several times he prayed, "Come, Lord Jesus! Come quickly!"

About six o'clock on Tuesday morning, at his request, Mrs. Benjamin, who had gone to another room to try to get a little sleep, was called; and on coming to his bedside, and asking if he wished anything, "O yes," he replied, "the hours are passing very fast, and I wish to see you and the dear children." The children were brought; and as they came in, he called them very affectionately by name, kissing each one tenderly, and saying that it was a great trial to him not to be able to say to them what he had wished. His pulse was very low, and he was so weak that he could only articulate a few words at a time. It was evident that his mind was wholly on heaven, and he earnestly desired to de-



part and be with Christ. "It seems," said he, "as if I have been looking into heaven all night." His wife said to him, "It will be sweet for you to rest there after your life of toil." "Oh yes," he replied with deep emphasis.

"Can you go cheerfully and leave all in the hands of Christ?" asked a brother missionary. "Yes, all, all," he answered very emphatically. Again he prayed, with his eyes raised towards heaven, "Come, Lord Jesus; come quickly;" and these may be said to have been his last words; for although he so far revived as to remain five days longer in the body, yet at no time after this had he the command of his mind.

### *His Death.*

With intense anxiety, night and day, did his dear wife and children, and his missionary brethren and sisters, watch at his bed-side, fondly hoping, to the very last, that it might please the Lord still to spare him. But his appointed time had come, and neither our prayers nor our tears could detain him here. On the 27th of January, at seven o'clock in the evening, he gently breathed his last, and, we cannot doubt, entered into the full joy of his Lord.

Just one month to a day, had elapsed, since we closed the eyes of our dear sister Everett; and now, could it be that another of our little band, and one apparently so necessary to us and to the work of the Lord in this land, was taken from us, never more to return! Nothing would seem to us more undesirable at the present time; and not one of us would have ordered things in this way; but alas! how narrow-sighted are we! What poor work we should make of governing this world, were the task committed to our hands! May God, who has deeply afflicted us, bestow also his grace, that we may not only heartily acquiesce in all his doings, but rejoice even in the midst of our griefs and sorrows!

### *Missionary Qualifications.*

Mr. Benjamin was possessed of many peculiar qualifications for the missionary work. His mind was naturally clear and shrewd; and it had been successfully disciplined under the best advantages that America affords. To a thorough classical training, he added an extensive knowledge of books; and to this a thorough knowledge of men. Few excelled him in sound judgment, and in enlarged

and sober views. His opinions were formed carefully, and by his own independent investigation; and they were expressed modestly, though firmly, whenever they were found to differ from those of others. He had a large share of what is usually called common sense, with an order and system, and a practical talent, which fitted him eminently for the work to which he was especially called. Blessed with a remarkably uniform temperament, he steadily pursued his object, performing faithfully the duties of each successive day, without excitement, and without distraction. Patient, kind and affectionate, he won the hearts of all, and repelled none. If he had a personal enemy, the writer is ignorant of it. In his manner he was eminently courteous, so that he had a good report "of them that are without." He was often interrupted in the midst of his important labors for the press by calls from Armenians and Greeks, who came with the story of some grievance, or a request for aid or employment. Such individuals found him always accessible and always kind; and though his tender spirit was often grieved to see selfishness and hypocrisy poorly covered by a veil of religion, yet he listened patiently to what the individual had to communicate, and always endeavored to say something in reply which might, by the blessing of God, turn to the highest spiritual good of the applicant.

Mr. Benjamin's piety was of that deep and steady kind, which extends its influence over the every-day conduct and business, and manifests itself in all the relations of life. For the love of Christ he came abroad; and for the love of Christ, and by the grace of God helping him, he labored faithfully even unto death.

### *Importance of his Labors.*

His particular department of labor made him less known to the Christian public at home than many other missionaries, whose real influence and agency in carrying forward, under God, the reform that is going on in the Armenian church, has been far less than his. The missionary who is chiefly employed in preparing and carrying through the press translations of the Bible and of other books and tracts, has usually a very short story to tell of himself in writing home. He keeps no journals of interesting conversations with individuals, and makes no long communications about preaching tours and great congregations. His re-

ports to the Missionary House are usually in dry statistics of so many pages printed, and such and such works in preparation for the press. It is not strange, therefore, that his labors are not appreciated. But it is believed that if ever Mr. Benjamin was disheartened by this thought, it was only for a moment. His knowledge of the field before him, and his enlarged views, gave to his own mind full satisfaction that he was doing just what the Master would have him do. He had the "testimony of a good conscience," and this was sufficient to cheer him all along his way. It is believed also that many of his brethren in the field, who are considered at home as more fortunate than he, in that they are called by way of eminence "preaching missionaries," (though he also regularly preached, as we have seen.) would very gladly have taken their places at his feet. They preach to a congregation of fifty or a hundred; he preached to tens of thousands! Their influence, so far as their every day's labors are concerned, is local; his was wide as the Armenian field, and extended even to Georgia, Persia, and India! When they die, their preaching dies with them; but he, "being dead, yet speaketh," and will speak through thousands of mouths, to Armenians of every age, down to the end of time! If his labors are not appreciated on earth, they are in heaven, and will continue to be throughout eternity.

#### *The Funeral.*

Mr. Benjamin was forty-three years of age when called to rest from his labors. The whole native Protestant community was thrown into consternation by the news that he was actually gone. A large number of foreign residents also, who knew him and loved him, manifested the deepest sympathy on the sorrowful occasion. The day of his funeral was unusually inclement. It was raining hard from morning until night. Still our chapel was crowded at the funeral services, which were partly in English and partly in Armenian; and a long procession of Europeans and natives followed the remains to the grave.

The Protestant Armenian brethren insisted upon having the privilege of carrying, with their own hands, the coffin to the burial place, about a mile distant. At the grave, the Rev. Mr. Blakiston, Chaplain of the English Embassy, by particular request, read the funeral service of the Church of England; and never with a deeper sincerity could it be

said, "We commit this body to the ground in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ."

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LETTER FROM MR. EVERETT, FEBRUARY  
14, 1855.

#### *Book Distribution.*

It is an important and cheering fact, that our brethren who labor among the Armenians, have a book depository in the heart of Constantinople. "It was removed there three years ago," Mr. Everett says; "that was then considered one of the most aggressive steps taken by the mission. It showed us that the walls of Moham-medan exclusiveness were crumbling." But this was not destined to be the last attempt of the kind. "The press and a mission family have since followed; and the way is wholly open for occupying the city." This is most manifestly the work of the Lord; to him be the praise.

As Mr. Everett spends two days of each week at the depository, usually his "busiest and most laborious days," it is gratifying to have his testimony as to the present efficiency of this department of labor. "Orders are constantly coming to us from all parts of Turkey," he says, "and no sooner have I disposed of one, and packed off four, six or eight boxes of books at a time, thinking that there will be a little respite, than others arrive. In fact, we have no cessation of this kind of labor. There are now two boxes of books ready for Diarbekir, one for Arabkir, one for Cesarea, one for Aintab, one for the pilgrims at Jerusalem; and this is not an uncommon thing. More than twenty boxes have been sent to Arabkir within a year and a half." The London Religious Tract Society have kindly given £50 to aid in the distribution of works in the Armenian and Armeno-Turkish languages.

#### *Native Labor.*

The following extract will show that the Lord is still blessing the efforts of the native brethren to carry forward the reformation which has begun among their people.

Our helper at Adrianople writes that of late several hundred piasters' worth of Testaments have been sold there, and that there is an increased desire for books. The congregation, which not long since consisted of only four or five, has so increased that now there are sometimes twenty. Every evening he has from five to seven visitors for inquiry and instruction; and he is much encouraged. He is a member of the Rodosto church, and hopes to see a church formed at

Adrianople soon; for which he would make an excellent pastor. He is a graduate of the Bebek seminary.

The church at Rodosto seems to be much engaged. The members recently requested permission to send their colporteur, the deacon, to Silivria; and he is just now closing his sojourn of six weeks. There seems to be some little light breaking in upon that place. This church feels that it is called to the work of enlightening Rumelia; and God, we doubt not, will hear the prayers and bless the efforts of the little band. Arrangements have been made for securing by purchase a house for meetings and for a school. This will give them character in the eyes of the people.

One of the members of the Broosa church has spent the winter at Kutaiah, where there is much need of a permanent laborer. He was expected also to visit Bilejik, where there has been a very interesting work going on this winter. The deacon of the Adabazar church has just obtained permission to make a tour of visitation among some of the villages about the Lake of Nice. In that region there are many large villages of Armenians, in all sixty or seventy thousand souls. He had previously made two or three tours in that vicinity; but he was always driven out of the field.

### Tocat.

LETTER FROM DR. JEWETT, JANUARY 18, 1855.

DR. JEWETT has been associated with Mr. Van Lennep, since the 30th of September last. At the end of some eight weeks from his arrival at Tocat, he concluded to make a tour to Cæsarea, taking Sivas in his way. A full and instructive account of this tour has been sent to the Missionary House; and portions of it will be regarded, doubtless, as a valuable contribution to our knowledge of that part of the world.

### *Journey to Sivas.*

The distance from Tocat to Sivas is eighteen hours, or fifty-four miles. Dr. Jewett's description of this part of his journey is as follows:

We left Tocat on the morning of November 27, accompanied by one of our brethren. For the first twenty miles the ascent is almost continuous; and in some places it is quite steep. Next we found ourselves upon an elevation full five thousand feet above the level of the

sea, and upon the highest land over which the road passes to Sivas. The hills and mountains are covered with open forests of low pines, and the gall-nut-producing oak. Only one village is found upon this road. There are, however, two government "guard houses," one of which is five hours from Tocat, and the other six from Sivas. At these the traveler, if he chooses, can obtain a cup of coffee, smoke a pipe, and obtain an armed guard to protect him on his journey.

The village referred to is midway between Sivas and Tocat. It has seventy-five houses, built of mud walls, and having flat, earth-covered roofs. Each house has two apartments, one of which is occupied by the family; the other and more commodious one being given up to a promiscuous company of horses, mules, donkeys, oxen, cows, and the domesticated native buffalo. There is but one outer door; and the room of the family is entered from the stable. Between the two apartments one often finds no partition; or if there is one, the passage-way is not closed by a door. But we see an evident advantage in this arrangement, especially where fuel is scarce, as the family room receives not a little heat from the warm breath of the animals in the adjacent stable.

Like most other villages of the interior, this has its house wherein the "stranger" may find a lodging place, fire to warm him, and water to drink. These "guest houses," as they are called, are built by pious Mohammedans for the accommodation of travelers. For the use of the room, and for the wood consumed in the large open fire-place, the owner of the house receives a small present, whatever one is pleased to give.

The road towards Sivas is less steep than before; and it leads across several small plains. Upon some of these the winter grain had sprung up, covering them with a beautiful carpet of green. Other fields were just being ploughed and sown. In all this country, ploughing and sowing are going on from the commencement of the rains in September till the next March or April. The grain harvest begins in June, and is not finished before September or October.

Dr. Jewett passed near the base of a beautiful peak, six thousand feet in height, bearing the appropriate name of "Star Mountain." About five miles before reaching Sivas, he made a rapid descent of nearly a thousand feet; and then found himself upon the level of the large plain,



near the northern side of which is located the city.

### *Description of Sivas.*

The following sketch of Sivas, hereafter to be reckoned among the stations of the Board, will be read with interest.

Sivas is elevated about four thousand feet above the level of the sea. The height of Tocat is estimated at fifteen hundred and eighty feet. The winters of Sivas are usually quite cold; and the snow accumulates to the depth of several feet. Wood, however, is comparatively plenty, and not very expensive. Within the city are vegetable gardens; and some of the more hardy fruit-trees flourish. Some tall poplars and willows give the city a pleasant aspect, as viewed from a distance.

Sivas, unlike all other Turkish cities which I have visited, has unpaved streets; and consequently, in the rainy season, the mud and water in them are very deep. There are rough "side-walks," so called, built with irregular round stones; so that it is possible, even in winter, to go about the city. The number of houses is estimated at a little more than eight thousand. This gives a population of nearly or quite fifty thousand. Of these, 36,000 are Turks; 12,000 are Armenians, and the rest are Greeks, except a few Catholic-Armenians. Strange to say, no Jews are found here. The Pasha resides in the city. Near at hand are more than fifty villages; full one half of which are Armenian. The plain of Sivas, though so elevated, produces excellent wheat and barley; but outside of the city not a tree is visible.

### *Journey to Cesarea.*

In traveling hitherto, Dr. Jewett's direction had been "a little east of south." For the rest of the way it was to be "almost south-west." The distance from Sivas to Cesarea is thirty hours, or ninety miles.

About five miles distant from Sivas, our route passed over the Kizil Irmak, or Red River, by a stone bridge of twelve arches. This large stream is the ancient Halys; and at one time, near its mouth, it formed the eastern boundary of the empire of Cræsus, king of Lydia. He was told by the celebrated oracle of Apollo, that "if he crossed this river, he would destroy a great empire." He thought, of course, that the empire referred to was that of the Persian mon-

arch. The result, however, proved it to be his own.

Going on a few miles farther, we ascended a lofty mountain, from the summit of which a vast panorama was visible. At my feet, as it were, was spread out the plain of Sivas; and all around me, stretching away farther than the eye could reach, rose mountains higher and higher, until their snowy tops were lost in overhanging clouds. Who could view, unmoved, such a stupendous exhibition of creative power? How could any pious heart refrain from uttering the prayer, "Lord, hasten the day when the mountain of the Lord's house shall be established in the tops of these mountains, and shall be exalted above these hills!"

Having descended the western slope of this mountain, by a path less precipitous and rugged than that by which we gained its summit, our route for the remainder of the distance to Cesarea passed over no lofty ridges or deep valleys; but it gradually descended for the whole distance, taking us across a frequent succession of plains, and through valleys wide, but not deep. Some of the plains are quite large, being fifteen or twenty miles in length, and ten in breadth. Most of them are very fertile, and produce, with their present imperfect cultivation, luxuriant crops of grain. On the border usually of the plain, but sometimes near its centre, a small stream of water flows, or a fountain gushes from the earth, and a few willow trees find sustenance. Here, by the water's side, we find a village. Sometimes there are three or four on one plain. The houses are built with mud walls and flat roofs. In some of the villages, the rude carts of the people may be driven up an inclined plane, directly upon the roof, to deposit there the straw or coarse grass that is to form the winter's provision for the cattle in the stable beneath. Oftentimes the houses are so close together that a cart drawn by diminutive oxen, or ugly-looking buffaloes, may be driven from one roof to another, over nearly the whole village.

The villages between Sivas and Cesarea, with a few exceptions, are quite small, the houses varying in number from fifteen to one hundred and fifty. Gemerek, distant from Cesarea thirty-six miles, is one of the largest and most interesting, as two-thirds of its inhabitants are Armenians. The other villages, almost without exception, are Moslem. The followers of Mohammed

in this region, uncorrupted by intercourse with vicious foreigners, are very punctilious in the performance of the religious requirements of the Koran. In every house where I spent the night, evening and morning, the owner of it would come in, and taking his position at the accustomed place, with his face toward Mecca, would prostrate himself nearly or quite to the earth full fifteen times.

### *Appearance of the Country.*

The reader will obtain a clear idea of the physical aspect of this region from the subjoined paragraph.

Between Sivas and Cesarea, neither upon the wide-spread plains, nor upon the surrounding hills, nor on the more distant mountains, is a single forest tree or shrub to be seen. Of course, very little wood is used for fuel, dried manure taking its place. In one village, I was informed that the little wood used in kindling their fire is brought nearly forty miles. Linseed oil, produced plentifully in this region, takes the place which sperm oil holds in New England. In the interior cities of Asia Minor, excellent German matches are found in abundance, and sold as cheap as good matches in New England; but the people of the villages still use the time-honored "flint and steel." Near Sivas, lime-stone is abundant, and also gypsum; and both are much used as an external and internal covering of the walls of houses. Near Cesarea, on the contrary, the geological formation is almost wholly soft, unstratified volcanic rock. This city may be said to be built entirely of such rock. The same is true also of most of the villages found within twenty miles. Sometimes, near the border of one of the higher tables of land, and running at right angles with its length, are found ravines, deep and narrow, opening out upon the lower tables. Upon the steep sides of these ravines, the soft volcanic rock lies upon and near the surface of the ground. The people take advantage of this supply of building material, and upon the sides of the ravine build a village. The houses are constructed from the rock, quarried into blocks of a suitable size, or are wrought out of the rock itself, unmoved from its natural position. In one such village, twelve miles east of Cesarea, it was my fortune to spend the night. One-half of its two hundred houses were carved out of the solid rock. The house or artificial cavern in which I lodged, consisted of two principal rooms.

One was for the family, the other for the domestic animals. Connected with the latter, and not partitioned off from it, was the best room of the house, the harem. This private apartment I was kindly permitted to occupy. Across the stone door-way, separating my lodging-room from that occupied by the household, a sheet was hung. The only intrusion upon my apartment was from the domestic animals, which, having passed from the one outer door into the kitchen, entered my room, and, with all propriety, turned a little one side into their own quarters. Two "port" holes, perhaps eight inches in diameter, cut through the front wall of my apartment, served as windows. The fire-place and chimney, the ceiling above, the walls and the floor, were all wrought out from one and the same solid rock.

### *Personal Treatment.*

During all my journey, I dressed in full Frank style. Every where I was treated civilly, and found the people hospitable. Being, however, the first Frank, perhaps, which the people in that section had seen, I was sometimes a little annoyed by the natural Yankee-like curiosity of the people. They would gather around me at the villages where I stopped, scrutinize me from head to foot, asking where I came from, where I was going, what my business might be, &c. &c. To see me eat with a knife and fork; to learn that I slept upon a traveling bed, and not upon the floor, and that I drank tea and cold water, and above all, that I did not smoke, were a perpetual source of wonder. In the interior, almost all the people suppose, or until recently have supposed, that all Franks are Russians; and more than once the question was asked whether I was not "a Muscove."

### *Prospects of the Cesarea Station.*

The rest of Dr Jewett's letter is devoted to the reformation which the Lord is carrying forward in this part of Asia Minor. In regard to Cesarea he writes as follows:

Messrs. Farnsworth and Ball, with their companions, seem fully impressed with the greatness and importance of the glorious work begun in Cesarea and its numerous villages; and they are striving with all earnestness and fidelity to discharge their whole duty. Increased access to the people is enjoyed. The attendance upon the Sabbath worship, and at other meetings, is becoming more

numerous; and the day school, a very important auxiliary in the progress of the work, has an increasing number of scholars. The missionaries are in favor with the authorities and the citizens; and we have great reason to believe that they will yet be permitted to see a glorious harvest gathered into the garner of the Lord through their instrumentality. My own soul was much refreshed by the visit. The native helpers there, and the brethren and sisters of the church, seemed to be so full of love for Christ and the souls of men, and were themselves laboring with such humble zeal, that I was filled with great joy and continual rejoicing in their behalf. Their fervent prayers, their ardent zeal, their strong faith, and their active labors in the service of Christ, are well worthy of imitation by all who bear the Christian name.

### *Encouragement at Sivas.*

Dr. Jewett spent three days at Sivas, one of which was the Sabbath. He mentions some facts in regard to the work of the Lord in that city which are interesting.

The brethren were full of joy on learning that Messrs. Parsons and Goodell had actually arrived in the country, and in a few months would be able to begin their labors with them. They had so long been waiting for a missionary that they had become quite dispirited. But now their hearts are made glad; and they are longing to clasp their own missionaries by the hand, and bid them a hearty welcome. As a proof of the reality of this desire, two of the brethren who occupy adjoining houses, comparatively new, and better adapted to the wants of the missionaries than any others that could probably be obtained, voluntarily offer to vacate their dwellings. I said to them, "The missionaries will not wish to turn you out of doors." They replied, "We can find other houses that will do well enough for us. The missionaries, if they will only come, shall have the best that we can give them."

Their Sabbath audience has increased during the past season, and now numbers between thirty and forty. The room in which they meet for worship, has become too small for them; and the brethren have voluntarily proposed to arrange two rooms in another house, so that the men may be seated in one, and the women in the other, the preacher standing in the doorway between. The owners of these rooms nobly proposed that, instead of appropriating the rent

that would properly accrue from the occupation of them to their private use, it should be kept, with the interest upon it, as a fund to aid in the future erection of a house of worship.

The brethren pressed me very strongly to tarry with them longer; but the lateness of the season, and duties at my own station, forbade my doing so. When they found that I must go, one of them said, "We will pray with you again before you leave us;" and then he fervently thanked God that he had brought me to them in safety, and earnestly commended me to his paternal care for the rest of my journey. When I left, several of the brethren accompanied me a few miles on my way. As we rode along the plain, of their own accord, they joined their strong voices in singing, to the tunes of Hebron and Old Hundred, several verses of the hymns which they are accustomed to sing on the Sabbath. Again they begged me to send the new missionaries to them without delay; besought a continual remembrance of themselves at the throne of grace; and, once more commending me to God, they said, "Farewell."

### *Theological Students at Tocat.*

In respect to his own station, Dr. Jewett writes in a hopeful strain. After mentioning the death of a woman, who had been propounded for admission to the church, but had not made a public profession of her faith in Christ, he says :

The young men who have come here to receive theological instruction, are not waiting for their course of study to be completed, before they begin active labor in the cause of their Master. Hardly a day passes without their holding religious conversation with those who are still strangers to evangelical religion. For this purpose they invite persons to their rooms, go to the markets and to private houses, seeking opportunity to make known Christ as the only sure foundation of the sinner's hope.

A few days since three of these young men, presuming on the brief acquaintance which one of them formerly had in another city with the present Armenian Bishop, ventured to make a call on him, and requested a private interview. Instead of meeting with uncivil treatment, or being coolly dismissed from his august presence, they were kindly received, and treated with great politeness. They soon introduced the object of their visit, and had an interesting religious conversation with the Bishop, whom they knew



to be somewhat enlightened. But in regard to one fundamental point, the doctrine of the one Mediator, he appeared profoundly ignorant. They referred him to the words of Paul: "There is one God, and one Mediator between God and men, the man Christ Jesus." The Bishop replied, "Those words may perhaps be found in your Bible, but not in mine." The young men said, "We think that they are also found in your Bible." A Bible in ancient Armenian was handed to them, and they soon showed the passage to this worthy guide and instructor of the people, who frankly said, "I never saw those words before."

### Arabkir.

LETTER FROM MR. CLARK, JANUARY 30, 1855.

IN the present letter, Mr. Clark speaks more particularly of the missionary work at Arabkir, where he and Mr. Dunmore are stationed. The great reformation which has begun among the Armenians, seems to be making constant progress in that city, though our brethren would be glad to see more fruit of their labor.

#### *The Word preached—Opposition.*

We have for some time past had a good deal of access to the people, and have introduced the gospel into a very large number of families. We have recently exchanged visits with all the principal Armenians of the city, and every where have been cordially received. Among this class there is a great amount of knowledge. The mind is enlightened, but the conscience is not awakened to a sense of sin. They see and understand their superstitions, but understand not, neither do they feel, their sins. They have no confidence in their priests or their Bishop, freely condemn and ridicule their vices and ignorance, call them deceivers and hypocrites, and yet will continue to follow them. They have no spiritual boldness for the truth, no sense of danger; hence there is no fleeing from the wrath to come.

But we have also visited the poor, and preached the gospel to them; and here we have found greater encouragement. Many have received the Word with gladness. Our native helpers, especially, have made great efforts to diffuse the truth, going from house to house in companies

of two and three, reading the Scriptures, preaching, exhorting, and praying, as they have had opportunity. Wherever they have gone, they have been cordially welcomed; and hardly a case of opposition have they found. The people have thanked them for their kindness in coming to preach to them, and have invariably invited them to call again. Individuals were found, who were reading the Bible in secret, and were not before known as friendly to the truth. The number of those calling upon us has also increased; and many have come, who have never before had the boldness to visit us.

But this extended intercourse, this organized and successful plan of operations, at length aroused the enemy. A few days since a disaffected Protestant, who went out from us, but was not of us, with one or two old Armenians, went to the Bishop and said to him that this visiting must be stopped; it was working immense mischief. All were becoming friends of the Protestants; their church was in peril, &c. The Bishop took counsel with the priests and some disaffected Armenians, but they could not agree. They wished first to have all the principal Armenians put their seals to a paper, pledging themselves that they would no more receive us into their houses or visit us in ours. But they could not effect this.

Finally, however, after much discussion and controversy, they gave the Bishop permission to command the people last Sabbath not to visit us or to receive our visits any more. "Suffer not the Protestants to enter your houses," said he, "to preach to you the gospel. Go not to visit them. Salute them not in the street. Have no intercourse with them in trade." "Now," said the Bishop to his people, "if you do not put a stop to this visiting, I will leave this city at once, I will not remain." Many are indignant, and declare that they will visit the Protestants, and receive them into their houses, as much as they please. "What kind of a Christian Bishop is this," they say, "who forbids us to receive the Protestants to our houses, who come only to preach the gospel?" Since the above injunction was given, our helpers have been from house to house as before; and every where they are cordially received.

On the Sabbath previous to the date of this letter four persons were admitted to Christian fellowship.

## Mosul.

### STATION REPORT.

#### *Disappointments.*

THE brethren at Mosul, in submitting their report for 1854, express their regret that they have seen no clear indications of the presence of the Spirit in his renewing power. Death, moreover, has spoken to them with peculiar emphasis. "In the hope that the health of Mrs. Williams might be re-established," they say, "we advised Mr. Williams to journey with her to Oroomiah; but after making the experiment, Drs. Wright and Lobdell thought it best for them to turn back from the Zab; and our sister died near Akra, by the way-side, her last words expressing the preciousness of her Savior."

The alarms of war, with the confusion and anxiety naturally consequent thereon in such a place as Mosul, have cast their changing shadows upon the missionary work. "We have made," our brethren say, "several unsuccessful efforts this year to extend our labors, one to open a weekly service in another quarter of the city, another to station a native helper in Telkafé, and a third to extend preaching in Jebel Tour. Still another project was proposed to us in regard to employing the Archbishop of the Jacobites and opening schools. Although these projects gave promise for a time, and some of our native friends were exceedingly sanguine as to the last, they all proved abortive."

#### *Labors and Hopes.*

Still it is something that the missionaries have remained at their posts in safety and quietness. They are waiting to thrust in the sickle, whenever the Lord of the harvest shall utter his command. Nor is this all. They are sowing the "good seed" in other places. "We sent," the report says, "a member of our church to Mardin, two others to Bagdad, and for a time employed a third at Bagdad, and afterwards sent one to Jezireh." And in their personal intercourse with men in different places, they have endeavored to proclaim the Word to such as would hear them.

Several items of permanent interest are brought together in the following extract: "Our schools in Mosul have increased in interest, and give more promise than ever before. Two boys have been sent to Abeih, in addition to the one already there; and a hopeful beginning of a normal school has been made by Mr. Williams, for the education of teachers and preachers. Our book depository has been kept open, and has done a silent work in regard to which we are grateful for the aid of the American Tract Society. Our chapel attendance has slightly increased, the

accessions being mainly of females; which is a hopeful sign. The dispensary has performed a great service in breaking down prejudice, and introducing familiar intercourse. We have never before been in a position to visit so much; and this open door we regard as the most encouraging indication in our field. Our object in making calls is so well understood that on one occasion, when we only conversed upon ordinary topics, we were blamed by an enemy for not preaching." With such facts to report, our Mosul brethren have no reason to despond. The Lord has many chosen ones in their field; and they are all known of him.

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LETTER FROM MR. MARSH, JANUARY  
13, 1855.

#### *A Protestant not to be bought.*

In describing the devices of the enemies of Protestantism at Mosul, Mr. Marsh says that one of their plans was to "buy up" the friends of evangelical Christianity, and so restore them to their old communions, leaving the missionaries nothing to do.

A beginning was made with Jeremiah, who was once in the convent of Rabbān Hormuz. He was invited to an assembly of papal dignitaries, among whom were a brother of Mr. Rassam and a brother of his dragoman. They rose before him from the divans with unusual deference; the pipes and coffee were duly brought; and he was directly plied with offers of a support, pledged with the seals of responsible men. He was told not to fear Mr. Rassam's dislike to this arrangement, for Mr. Rassam desired it. He replied that the pecuniary question was a slight one, easily arranged, if only he could satisfy his conscience. In their delusion they sent a priest next morning, fresh from the propaganda, to defile his sacred feet by entering a Protestant house. They were sure of him. Jeremiah only asked a written pledge from the Patriarch, bishops and priests, that they would only require of him to obey them so far as they could prove their proposals right by the word of God. This "posed" them; but they took the case to Priest Botrus, their most wily Jesuit; and he is probably, in his leisure moments, meditating upon it yet.

The following extract shows, however, that our brethren have no lack of employment. Their chief want is the presence of the Holy Spirit with his saving influences.

Our dispensary has continued to attract

its daily crowds, and thus afford new opportunities for preaching the gospel. We can now visit among this people, and preach the gospel at their houses, more than our time will allow. A wide and effectual door is open. To improve it the more, while Mr. Williams has been detained with his Bible class, Dr. Lobdell and myself have for some time spent nearly half of every Sabbath in making calls at private houses for preaching. As this is a very unusual time of sickness among the natives from scarlet fever (which is said to be a new disease here) and other fevers, we have frequently visited the sick. The neighbors usually come in, and listen to what we have to say. Sometimes we find keen minds, shrewd to give plausibility to every error; but most are exceedingly stupid in regard to the truth. We often find a copy of the papal Arabic and Latin Testament under the pillow of the sick man, not to be read, but from a superstition that it may help recovery. We frequently draw it out, that we may try and get its truths into his head, and its love into his heart.

Dr. Lobdell also invited all our Protestant friends to a social gathering; and we became convinced that we have obtained free access to this people; for those invited brought very many more, and the house was crowded with guests. This breaking down of the barriers of oriental prejudice has a meaning for us that our American friends can scarcely appreciate, and gives us courage to hold on. At the observance of the communion last Sabbath the attendance was gratifying; and we especially note that the females are becoming less bigotedly afraid of us.

### Recent Intelligence.

**CHOCTAWS.**—Mr. C. C. Copeland, in a letter dated February 14, says: "Our work prospers. Six persons were admitted to the Bennington church, and five to the Six Town church in January. As soon as spring opens, our field will probably be enlarged by the addition of new preaching places."

From Lenox Dr. Hobbs wrote on the 19th of February as follows: "I returned last night from a meeting held in Cunningham Wade's neighborhood, eighteen miles from here. About eighty were present. The Holy Spirit seemed to be there with saving power; and seven manifested their determination to join the people of God. The people have built a very neat log-house, which will accommodate one hundred persons.

We have preaching there every third Sabbath in the month. On the fourth Sabbath we hold a service at a place about thirty miles distant by road, and about twenty-two by a narrow trail across. We attended a temperance meeting there last November, when twenty-three signed the pledge. It was a stormy day, and only fifty or sixty were out. They have requested another; and we hope to go on Friday, according to our appointment. In November I named the place Salem, which seemed to please them. They have erected a commodious house this winter, in which they have a Sabbath school. About twenty children study English, and some thirty Choctaw.

**DAKOTAS.**—From a letter of Dr. Williamson, dated March 6, the subjoined extract is taken.

My Dakota audience on the Sabbath forenoon has been larger than ever before at this place, or any other except at Lac-qui-parle. There are but few, however, who attend regularly, as most of the church members, including all the male members who are spending the winter in this neighborhood, have generally attended Mr. Riggs's service, because they are building, or intending to build, near him. On this account I have not succeeded well in getting the people together for religious instruction, after our English services on the Sabbath, and on week days. Sometimes I collect a dozen or more, and at others I have scarcely half that number. These meetings I generally hold in some of their tents. For a time I thought several of the apostate members of the Lac-qui-parle church, and some others, listened with unwonted attention; and I hoped that the Spirit of God was working on their hearts. But I have not satisfactory evidence that any have been converted; and there is less apparent interest at present than there was a month ago. We must still, therefore, draw our encouragement to labor for the spiritual welfare of this people from the promises of God's word, rather than from any change which we see wrought in them.

**TUSCARORAS.**—On the 10th of March, Mr. Rockwood wrote from his station as follows:

Four persons, all young, were received into this church last Sabbath by profession. Two of them had previously been members of the church, but were excommunicated. One of the others is sister to the girl mentioned in a former letter, who professed her faith in Christ on her dying bed. The Indians have recently held another reform meeting, at which two new names were added to the pledge. The council house was crowded; and the meeting continued until near eleven o'clock at night.

The peaceable, quiet behavior of this people at their gatherings, whether in the religious meeting, the temperance meeting, or the singing school, is a topic of common remark by visitors, it being in such striking



contrast with the noise and uncivil conduct frequently seen on similar occasions among white people in the neighborhoods and villages around us. Mr. Jacobs, our chorister, has several singing schools among the white population in the towns adjoining, at one of which their conduct was so bad, that he was obliged to reprove them. He said to them, "I thought you were civilized; but I find that you are not." Afterwards they behaved better.

**GREECE.**—In February last, the Minister of Ecclesiastical Affairs and of Public Instruction for the Kingdom of Greece addressed the following note to Mr. King :

With gratitude we received the thousand copies of St. Chrysostom "on Reading the sacred Scriptures," which you were pleased to offer us, that they might be distributed to indigent scholars in different parts of the Kingdom, according to your communication to us of Sept. 15-27, of the last year, which accompanied that offer, for which, by the present, we give you thanks, and inform you that we hastened to render it operative by recommending to scholars the reading of it by our Circular of the 19th of the month now closing, and under No. 191, of which we send you herewith enclosed a copy for your entire assurance.

The Circular referred to above was addressed "to the schoolmasters and schoolmistresses of the district schools." It is in the following language :

That nothing tends so much to the regulation of morals, to the knowledge of the duties of man, both to God and his neighbor, as the reading of the sacred Scriptures, St. Chrysostom has shown in many parts of his numerous sacred writings. These passages of the divine father, collected with care, and simplified by a translation, and published, are distributed gratis for the use of those who read.

The reading of this collection, of which a sufficient number of copies has been already sent to the nomarchs, that they may be distributed in the district schools in proportion to the number of the scholars, we recommend to you, both for the perspicuity of the style, and the wholesomeness of the sense, not doubting that you will, by applying practice to theory, render operative the injunction of this divine father, by inspiring the youth who attend your schools with a ready mind to read the sacred Scriptures, so that they may resume at home, in the hearing of those about them, the sacred lessons they are taught, and the advantage they derive from them be thus multiplied, and the Scripture fulfilled which saith, "The entrance of thy words giveth light; it giveth understanding to the simple."

On the 24th of February, Mr. King wrote as follows : "I have now a very full audience on the Lord's day; and the number of my hearers

is increasing. They seem to come from a desire to hear, and not, as some used to do, for the purpose of finding fault."

**GAWAR.**—The following items of intelligence are from a letter of Mr. Rhea, dated January 10.

About the middle of November, Khamis made a short but interesting tour in Jeloo, Bass, and Tkhoma, and returned with five or six boys for our school. Since that time the number has increased; so that, of thirty pupils, we have fourteen from those districts, a number of them being nearly grown. Among them are four deacons; and nearly all are from prominent families. One is a married deacon, the son of the most prominent priest in Bass, a very amiable young man, and remarkably diligent in his studies. Another is the son of the malek of Bass. Still another is from the family of priest Dunkha, the famous papist, who has recently returned from India to his home in the mountains. He is now, however, in Mosul. Four others are from the family of the Bishop of Jeloo.

We provide for the board of these young men in our own house, and furnish them in part with clothing. An hour and a half we spend with them at morning and evening prayers, questioning them familiarly on the passage of Scripture which they have read. They are in school six hours, their time being mainly devoted to the study of the Bible. Some attention is given to geography, arithmetic and writing; but we desire above all things that they may be well acquainted with the holy Scriptures, which are able to make them wise unto salvation, as well as make them perfect, thoroughly furnished unto all good works.

With one or two exceptions, they are bright, promising boys, and acquire knowledge rapidly and with delight. They are wild mountaineers, and, as must be expected, are in many things rude and difficult to manage; but, on the whole, they do quite as well as we, who know whence they come, could expect.

**OROOMIAH.**—Mr. Breath wrote from Oroomiah on the 20th of January as follows :

Another civil head has been appointed over the Nestorians, in place of the Persian Meerza, who a few months since superseded Daoud Khân. It is reported that he is ordered to see to the execution of the new firman; but he denies to Mr. Abbott that he has any specific charge in reference to us. His coming is somewhat doubtful, as his appointment has been objected to, it is said, by the Kaim Makâm and other influential persons.

The Jesuits have been very busy in reporting among the people the substance of the firman, so far as it bears upon us; and it is producing its effect upon our work. Our enemies among the Nestorians are more loud and bitter in their opposition; and many of those who have heretofore been friendly, have become distrustful.

Some of our schools have sensibly diminished in numbers; and several of them it has been found expedient to close. Mar Gabriel, the trifling Bishop of Ardeshai, has been working secretly against us; but now, his fears having been excited, he promises to pursue a different course.

The seminaries, male and female, are more full this season than usual; and the pupils are pursuing their studies quietly and with diligence. We are sorry to say that there is no appearance of the unusual presence of the Holy Spirit amongst them, or, indeed, elsewhere among the people. *Scripture Facts*, a volume recently issued from the press, is received with as much favor by the people, perhaps, as any thing we have printed, and is being widely scattered among them. Two weeks since about seventy of the native converts, on invitation, partook of the communion with us in our chapel, on the mission premises. It was a deeply interesting occasion.

It should be understood that the firman, mentioned above, has not been communicated to the mission officially. Perhaps it never will be.

BOMBAY.—Another name must be added to the long list of missionaries who have finished their work, and entered into their rest. Mr. Hume died on the 26th of November. Dr. Scudder wrote from Wynberg, (where he then was for the benefit of his health,) January 4, as follows:

Our beloved sister, Mrs. Hume, is a widow. She has reached the Cape, with her six orphan children, having buried our dear brother and fellow laborer in the ocean, in sight of the African coast, just one week before she arrived at Cape Town. Our loss, as well as hers, is great. And in view of it, what shall we say? What can we say? When the laborers are so few, and the harvest is so great, we are ready, at a first glance, to exclaim, "How could he be spared?" But the Lord does all things well. Our dear sister is residing with the Rev. Mr. Thomson, whose heart seems to be made up of kindness. It was he who came off to our vessel, in October, to welcome us to his house.

Our sister has met with much sympathy; and how could it be otherwise? Who would not shed a tear for her and her six orphan children? May the God of Jacob bless her, and bear her, with her children, in safety to the land of her birth! And may he there raise up many sympathizing friends, who will esteem it a joy to do every thing in their power for her comfort! She expects to sail in the *Springbok* for Boston.

Mrs. Hume, with her children, has since arrived in this country.

MADRAS.—After reading the foregoing note from Dr. Scudder, announcing the death of Mr. Hume, with an intimation that his own health had become much better, it was with great surprise

that a message was received at the Missionary House declaring that this devoted man, only nine days after he wrote, had finished his earthly labors. The following lines are from the pen of Mr. Joseph Scudder, under date of January 15, who accompanied his father to the Cape of Good Hope: "My dear father has gone to his rest! He fell asleep in Jesus at five minutes before five, on the afternoon of January 13. He died of apoplexy. At half-past ten in the morning, I was conversing with him. I did not see him again till after two, when I went into his room, and found him dying. Everything was done, but all to no purpose. The funeral is to take place this afternoon at four o'clock, from the Dutch Reformed Church at Wynberg, eight miles from Cape Town."

MADRAS.—Mr. Herrick, under date of December 20, writes from Tirumungalum, where he is now stationed, as follows:

I recently spent the most of two days, with two of my associates, in the village in which Mr. Winfrid, one of our native preachers, resides. We did not go there for the purpose of visiting the congregation; but while there we took occasion to hold several meetings, and were much gratified by what we saw and heard. Six men and two women of the village, with a daughter of Mr. Winfrid, were examined for admission to the church. Their acquaintance with the Scriptures, and the spirit they manifested, were very pleasing. Mr. Winfrid bore testimony not only to their present orderly conduct, but to a marked change on the part of some. They were admitted to the church, and permitted to unite with others in celebrating the Lord's Supper. Ten children received the ordinance of baptism. I was most sensibly reminded of my first visit to this place, about six years ago. Then there was not a Christian in the village; and but very few had heard the gospel. Now there are thirteen adult members of the church, and ten baptized children, exclusive of Mr. Winfrid's family. Thirty families, containing more than a hundred souls, have nominally embraced the religion of Christ, and in several of the surrounding villages a spirit of inquiry has been awakened.

On the 25th of December, Mr. Little wrote from Tirupoovanum, the station which he now occupies, the subjoined paragraph.

Yesterday was a day of hope to this station, the commencement, we trust, of better things. A church of fifteen members was formed, of whom fourteen were received by letter, and one by profession. Two children were baptized. There are some obstacles in this field, in a large measure peculiar to it. Toddy and arrack are easily obtained and much used. Many villages are difficult of access for want of roads. Numbers of the lower castes are in a state of semi-slavery, from which they cannot easily free

themselves; and the people generally are said to have more spirit and temper than those in other places. Still there is reason for encouragement.

The friends of missions will have noticed that the churches under the care of our brethren in the Madura district are receiving many proofs of the divine favor. The April Herald contains some statements of interest in this respect. A letter from Mr. Rendall, as the secretary of the mission, dated January 2, is as follows :

Since I wrote you by the last mail, Mr. Noyes has received seven adults into the church at Cumbun. He has also been encouraged, in his work in the valley, by an accession of thirteen families of respectable caste to the number of learners in his congregations. Mr. Herrick has also admitted eight persons to the church at Malarnkin-ranoo; and Mr. Muzzy has received six persons into the church, who are members of his congregation, in and near Salavon-doon. The above seventeen persons were admitted in their villages, distant from the residence of the missionary.

During the past year, one hundred and thirty-two persons have been received into our churches. The present number in good standing is five hundred and sixty-two; and of this number four hundred and seven are members of our congregations. There are now four thousand three hundred and forty-six members of our congregations; and although there has not been a great increase in numbers during the year, we feel encouraged by the progress which those with us have made in knowledge and piety.

## Home Proceedings.

### EMBARKATION.

On the 16th of April Mr. William A. Spooner and Mrs. Eliza Ann Spooner, late of Shirley Village, Massachusetts, sailed in the ship John Gilpin, Captain Ring, for Honolulu. They are to take the place recently filled by Mr. and Mrs. Rice at Punaohu.

## DONATIONS,

### RECEIVED IN MARCH

#### MAINE.

|                                                 |        |
|-------------------------------------------------|--------|
| Kennebec co. Conf. of chs. B. Nason, Tr.        |        |
| Hallowell, Rev. Mr. Skeele's ch. m. c.          | 75 00  |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |        |
| Bath, A friend, 20; Winter st. cong. so.        |        |
| 264,50;                                         | 284 50 |
| York co. conf. of chs. Rev. G. W. Cressey, Tr.  |        |
| Lebanon, Cong. ch.                              | 28 00  |
|                                                 | 387 50 |
| Andover, Cong. so. 3; m. c. 7; Eastport,        |        |
| Central cong. ch. s. s. miss. so. to cons.      |        |
| Rev. WILLIAM T. DICKSON an H. M.                |        |
| 50; Robinsonston, Cong. ch. and so. to cons.    |        |
| Mrs. MARY D. SEWALL an H. M. 100;               | 160 00 |
|                                                 | 547 50 |

#### NEW HAMPSHIRE.

|                                            |              |
|--------------------------------------------|--------------|
| Cheshire co. Aux. So. D. Smith, Tr.        |              |
| Alstead, Cong. ch. and so.                 | 15 45        |
| Gilesum, Miss Fish's s. s. class,          | 1 89         |
| Keene, La. miss. asso. 40,75; La.          |              |
| Heshbon so. 20;                            | 60 75        |
| New Alstead, Cong. ch. and so.             | 10 00        |
| Rindge, Cong. ch. and so. (of wh.          |              |
| fr. m. c. for Rev. W. Willey,              |              |
| Cher. m. 64;)                              | 121 00       |
| Troy, m. c. 33; Rev. L. Townsend,          |              |
| (of wh. to cons. Mrs. LAURA M.             |              |
| TOWNSEND an H. M. 100;) 110;               |              |
| A. B. 5;                                   | 148 00       |
| Walpole, La. sew. so. for Ceylon,          |              |
| sch.                                       | 25 00—382 09 |
| Grafton co. Aux. So. W. W. Russell, Tr.    |              |
| Bristol, m. c.                             | 11 00        |
| Lebanon, A widow,                          | 10 00—21 00  |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.   |              |
| Brookline, W. Gilson, 50; cong. ch.        |              |
| and so. 36,25;                             | 86 25        |
| New Boston, Pres. ch. and so.              | 32 75        |
| Pelham, Gent. 35; la. 45;                  | 80 00—199 00 |
| Merrimack co. Aux. So. G. Hutchins, Tr.    |              |
| Concord, South cong. ch. and so. to        |              |
| cons. JAMES W. SARGENT an H.               |              |
| M. 130,66; 1st cong. so. to cons.          |              |
| NATHAN K. ABBOT, an H. M.                  |              |
| 100;                                       | 230 66       |
| Epsom, Cong. so. m. c.                     | 17 25        |
| Henriker, Char. asso. to cons.             |              |
| JOHN WHITCOMB an H. M.                     | 116 84       |
| Warner, s. s. for church in Aintab,        | 1 02—365 77  |
| Rockingham co. Conf. of chs. F. Grant, Tr. |              |
| Derry, 1st ch. (of wh. fr. m. c.           |              |
| 42,25;) to cons. WILLIAM ELA an            |              |
| H. M.                                      | 100 00       |
| Exeter, 1st and 2d chs. m. c. 14,89;       |              |
| 2d ch. and so. 126,11;                     | 141 00       |
| Greenland, Cong. ch. and so. 28,82;        |              |
| la. 38,47; Mrs. L. P. W. 10;               | 77 29        |
| Londonderry, A friend,                     | 2 00         |
| New Castle, Cong. s. s.                    | 5 00         |
| Windham, Pres. ch. and cong.               |              |
| 76,04; Miss M. Noyes's s. s.               |              |
| class, for ed. hea. chil. 4;               | 88 04—465 33 |
| Strafford Conf. of chs. E. J. Lane, Tr.    |              |
| North Wolfboro', Cong. ch. and             |              |
| so.                                        | 20 00        |
| Sanbornton Bridge, do.                     | 36 00        |
| Tamworth, Cong. ch. and so. gent.          |              |
| 36,25; la. 26,65; to cons. Rev. E.         |              |
| COLBY COGSWELL, of New Mar-                |              |
| ket, an H. M.; chil. 5;                    | 67 90—123 90 |
| Sullivan co. Aux. So. E. L. Goddard, Tr.   |              |
| Claremont, Gent. 64,35; la. 55,44; m. c.   |              |
| 17,49;                                     | 137 28       |
|                                            | 1,634 37     |
| Lancaster, Ortho. cong. ch. and so.        | 15 00        |
|                                            | 1,649 37     |
| Legacies.—I Lyme, Lydia Holt, by Harris    |              |
| Allen,                                     | 50 00        |
|                                            | 1,699 37     |

#### VERMONT.

|                                            |              |
|--------------------------------------------|--------------|
| Caledonia co. Conf. of chs. E. Jewett, Tr. |              |
| Lyndon, A friend,                          | 12 00        |
| St. Johnsbury, 2d cong. ch. and so.        |              |
| m. c. 45,69; 3d do. m. c. 30,61;           | 76 30        |
| Walden, La. asso.                          | 14 00—102 30 |
| Rutland co. Aux. So. J. Barrett, Tr.       |              |
| Clarendon, 24,90; m. c. 1,53;              | 26 43        |
| Benson,                                    | 58 75        |
| Pittsfield, A friend,                      | 1 00         |
| Rutland, 37,62; m. c. 9,78;                | 47 40        |
| Wallingford,                               | 23 50        |
| West Rutland,                              | 10 00—167 08 |
| Windham co. Aux. So. F. Tyler, Tr.         |              |
| Windham, Cong. ch. m. c.                   | 3 00         |
| Windsor co. Aux. So. J. Steele, Tr.        |              |
| Ludlow, A friend, 5; A. L. Adams,          |              |
| 4;                                         | 9 00         |



|                           |             |
|---------------------------|-------------|
| Royalton, Cong. ch. m. c. | 20 00       |
| Weston, Cong. ch. and so. | 5 00        |
| Woodstock, do. m. c.      | 13 00—47 00 |
|                           | 319 38      |

## MASSACHUSETTS.

|                                                                                                                                                                                                                                                                |              |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                                                                                                                                                                                        |              |
| Chatham, Cong. ch. and so.                                                                                                                                                                                                                                     | 47 47        |
| Yarmouth, 1st do. wh. and prev. dona. cons. Rev. J. U. PARSONS, of Hyannis, and Miss LUCY HALLET, of Yarmouth, H. M.                                                                                                                                           | 90 00—137 37 |
| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                                                                                                                                                                        |              |
| Pittsfield, Young la. Ins. m. c.                                                                                                                                                                                                                               | 6 00         |
| Boston, S. A. Danforth, Agent, (of wh. fr. Park st. youth's miss. asso. 50; Salem st. ch. s. s. for church in Aintab, 15,06; Maverick ch. s. s. for do. 12; a friend, 50; a lady, by John Tappan, 10; Mount Vernon ch. s. s. Bible class of Deaf mutes, 6,75;) | 6,061 82     |
| Essex co.                                                                                                                                                                                                                                                      |              |
| Beverly, Dane st. so. a friend,                                                                                                                                                                                                                                | 30 00        |
| Salem, Crombie st. ch. m. c.                                                                                                                                                                                                                                   | 18 00        |
| West Boxford, Cong. ch.                                                                                                                                                                                                                                        | 15 00—63 00  |
| Essex co. North, Aux. So. J. Caldwell, Tr.                                                                                                                                                                                                                     |              |
| Salisbury, A friend,                                                                                                                                                                                                                                           | 5 00         |
| Essex co. South Aux. So. C. M. Richardson, Tr.                                                                                                                                                                                                                 |              |
| Gloucester, J. P. Trask,                                                                                                                                                                                                                                       | 20 00        |
| Lynnfield, Centre, Cong. ch.                                                                                                                                                                                                                                   | 10 00        |
| Salem, Howard st. ch.                                                                                                                                                                                                                                          | 23 50—53 50  |
| Franklin co. Aux. So. L. Merriam, Tr.                                                                                                                                                                                                                          |              |
| Conway, Cong. ch. and so.                                                                                                                                                                                                                                      | 173 23       |
| Hampden co. Aux. So. C. O. Chapin, Tr.                                                                                                                                                                                                                         |              |
| Chicopee, 3d cong. so.                                                                                                                                                                                                                                         | 69 20        |
| Holyoke, 2d do. 16,35; m. c. 44,12; 60 47                                                                                                                                                                                                                      |              |
| Longmeadow, m. c.                                                                                                                                                                                                                                              | 29 28        |
| Monson, Cong. so gent. 32; la. 52,25; m. c. 24,56; A. S. C. 5; Rev. Dr. Ely, 31,50;                                                                                                                                                                            | 145 31       |
| Springfield, 1st cong. ch. m. c. 249,57; 4th do. 30,32; South so. m. c. 55,16;                                                                                                                                                                                 | 335 05       |
| West Granville, Cong. so.                                                                                                                                                                                                                                      | 52 00        |
| West Springfield, m. c.                                                                                                                                                                                                                                        | 42 67        |
|                                                                                                                                                                                                                                                                | 733 38       |
| Ded. for printing reports,                                                                                                                                                                                                                                     | 20 00—713 98 |
| Hampshire co. Aux. So. S. W. Hopkins, Tr.                                                                                                                                                                                                                      |              |
| Easthampton, 1st par. m. c. 58,48; coll. 55,70;                                                                                                                                                                                                                | 114 18       |
| Goshen, Cong. ch. m. c.                                                                                                                                                                                                                                        | 25 00        |
| Hadley, Russell ch. and so. m. c.                                                                                                                                                                                                                              | 20 00        |
| Haydenville, Cong. ch. m. c.                                                                                                                                                                                                                                   | 37 00        |
| Northampton, 1st ch. m. c. 30,88; Edwards ch. m. c. 13,18;                                                                                                                                                                                                     | 44 06        |
| Whately, 2d cong. ch. m. c.                                                                                                                                                                                                                                    | 45 16—285 40 |
| Harmony Conf. of chs. W. C. Capron, Tr.                                                                                                                                                                                                                        |              |
| Uxbridge, Cong. ch. wh. and prev. dona. cons. ALVIN COOK and WILLIAM B. CAPRON, H. M.                                                                                                                                                                          | 50 00        |
| Webster, J. Larned,                                                                                                                                                                                                                                            | 15 00        |
| Westboro', Cong. ch. and so.                                                                                                                                                                                                                                   | 96 79—161 79 |
| Middlesex North, C. Lawrence, Tr.                                                                                                                                                                                                                              |              |
| Westford, Cong. ch.                                                                                                                                                                                                                                            | 34 00        |
| Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.                                                                                                                                                                                                                  |              |
| Medfield, A mem. of the Jews' Soc. dec'd, 10; Juliet, Theodore, Isabel, John, and Herbert, for ch. in Aintab, 1;                                                                                                                                               | 11 00        |
| Roxbury, Eliot ch. and so. gent. 45; la. 358,68; m. c. 14,85; s. s. 3,63; do. for church in Aintab, 5,55;                                                                                                                                                      | 427 71       |
| West Roxbury, South evan. cong. ch. m. c.                                                                                                                                                                                                                      | 10 20—448 91 |
| Old Colony Aux. So. H. Coggeshall, Tr.                                                                                                                                                                                                                         |              |
| N. Middleboro', Cong. ch. and so.                                                                                                                                                                                                                              | 45 00        |
| Palestine Miss. So. E. Alden, Tr.                                                                                                                                                                                                                              |              |
| South Weymouth, Mr. Terry's so. 17,05; m. c. 6,18; B. F. W. 1;                                                                                                                                                                                                 | 24 23        |
| Pilgrim Aux. So. J. Robbins, Tr.                                                                                                                                                                                                                               |              |
| Marshfield, 1st ch. and so.                                                                                                                                                                                                                                    | 33 00        |
| Taunton and vic. Aux. So.                                                                                                                                                                                                                                      |              |
| Raynham, S. D. H.                                                                                                                                                                                                                                              | 50           |
| Taunton, Winslow ch. and so. 59,15; young men's Chris. asso. 10; unknown, 24;                                                                                                                                                                                  | 93 15—93 65  |

|                                               |             |
|-----------------------------------------------|-------------|
| Worcester co. Central Asso. W. R. Hooper, Tr. | 10 00       |
| Rutland, Cong. so. m. c. 20; E. H. M. 10;     | 30 00—40 00 |
|                                               | 8,379 88    |

|                                                                                                                                                                                                                                                                                                                                                                                                                               |          |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| Andover, A student in sem. 2; Charlestown, 1st cong. ch. and so. 130; Chelsea, Broadway ch. and so. m. c. 40,84; Winnisimmet ch. and so. m. c. 66,16; Lawrence, Chris. Free gift so. for bibles in China, 4; Malden, Cong. ch. m. c. 17,24; Melrose, cong. ch. and so. 85; m. c. 27,32; wh. cons. SAMUEL HARRIS an H. M.; Newton Corner, Mrs. E. H. Babcock, 20; Tewksbury, cong. so. 53,31; West Cambridge, Mrs. S. G. C. 4; | 449 87   |
|                                                                                                                                                                                                                                                                                                                                                                                                                               | 8,829 75 |

|                                                                                                                                                                 |          |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| Legacies.—Fitchburg, Abel Farwell, by Levi Downe, Ex'r, 691,31; Newburyport, Wm. B. Banister, by N. Follansbee and I. H. Boardman, Ex'rs, (prev. rec'd, 3,500;) | 1,091 31 |
| 400;                                                                                                                                                            | 9,921 06 |

## CONNECTICUT.

|                                                                                                                                                                                            |               |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Fairfield co. West, Aux. so. C. Marvin, Tr.                                                                                                                                                |               |
| Greenwich, 1st cong. ch. and so.                                                                                                                                                           | 38 40         |
| Long Ridge, Cong. ch. m. c.                                                                                                                                                                | 6 00          |
| Stamford, Rev. S. W.                                                                                                                                                                       | 5 00—49 40    |
| Hartford co. Aux. So. A. W. Butler, Tr.                                                                                                                                                    |               |
| Ellington, Rev. T. K. Fessenden,                                                                                                                                                           | 50 00         |
| Hartford, Centre ch. m. c.                                                                                                                                                                 | 12 29         |
| Plainville, A friend,                                                                                                                                                                      | 25 00         |
| Pequonock, A. D.                                                                                                                                                                           | 1 00          |
| Wethersfield,                                                                                                                                                                              | 2 00—90 29    |
| Middlesex Asso. E. Southworth, Tr.                                                                                                                                                         |               |
| Centre Brook, Gent. 39,50; m. c. 18,89;                                                                                                                                                    | 58 39         |
| Deep River, Cong. ch. gent.                                                                                                                                                                | 26 61         |
| Middle Haddam, A friend,                                                                                                                                                                   | 1 00—86 00    |
| New Haven City Aux. So. F. T. Jarman, Tr.                                                                                                                                                  |               |
| New Haven, South ch. m. c. 9; Gerard Hallock, 100; united m. c. 21,56; Yale college, m. c. 19; Court st. ch. m. c. 10;                                                                     | 159 56        |
| Norwich and vic. F. A. Perkins, Tr.                                                                                                                                                        |               |
| Bozrah, 1st so. 20; m. c. 7; Fitchville, 40;                                                                                                                                               | 67 00         |
| Griswold, 1st so. 69; m. c. 21,38; Jewett City, m. c. 28,36; gent. 31; la. 15,64;                                                                                                          | 165 38        |
| Lebanon, 1st so. gent. 17,75; la. 23,62; m. c. 16,50; Goshen, gent. 58,05; la. 37,82; m. c. 20,13; wh. cons. Mrs. E. W. TUCKER an H. M.                                                    | 173 87        |
| Ledyard, Coll.                                                                                                                                                                             | 50 50         |
| Norwich, 2d and main st. m. c. 48,61; Main st. ch. gent. (of wh. fr. Caleb B. Rogers to cons. JOSEPH R. SKIDMORE an H. M. 100;) 306; la. asso. to cons. Miss GERTRUDE R. MAY an H. M. 100; | 454 61—911 36 |
| Tolland co. Aux. So. L. A. Hunt, Tr.                                                                                                                                                       |               |
| Andover, Cong. so.                                                                                                                                                                         | 31 00         |
| Somers, Gent. and la. 95; m. c. 65;                                                                                                                                                        | 160 00        |
| Tolland, J. R. Flynt,                                                                                                                                                                      | 10 00         |
| Union, Cong. ch. and so.                                                                                                                                                                   | 19 50—220 50  |
| Windham co. Aux. So. J. B. Gay, Tr.                                                                                                                                                        |               |
| Canterbury, Three chil.                                                                                                                                                                    | 27            |
| East Woodstock, Ch. and so.                                                                                                                                                                | 24 25         |
| Pomfret, Gent. and la. 302,36; m. c. 51,28;                                                                                                                                                | 353 64        |
| Westford, Cong. ch. m. c.                                                                                                                                                                  | 12 70         |
| Westminster, Gent. and la.                                                                                                                                                                 | 48 48—439 34  |
|                                                                                                                                                                                            | 1,956 45      |
| Legacies.—North Branford, Miss Abigail Linsley, by J. F. Linsley, and Rufus Rogers, Ex'rs, (prev. rec'd, 50;)                                                                              | 109 18        |
|                                                                                                                                                                                            | 2,065 63      |

## RHODE ISLAND.

|                                          |       |
|------------------------------------------|-------|
| Barrington, Cong. ch. 11,48; m. c. 4,12; |       |
| Little Compton, miss. so. 38;            | 53 60 |

## NEW YORK.

|                                            |          |        |
|--------------------------------------------|----------|--------|
| Board of For. Miss. in Ref. Dutch ch.      | C. S.    |        |
| Little, Tr.                                |          |        |
| Albany, 2d R. D. ch.                       | 50 00    |        |
| Amity, R. D. ch.                           | 11 00    |        |
| Cohoes, do.                                | 26 00    |        |
| Brooklyn, 1st do.                          | 84 61    |        |
| Ellenville, R. D. ch.                      | 87 21    |        |
| Gowanus, North do.                         | 33 06    |        |
| Greenbush, R. D. ch. m. c. 24,88 ;         |          |        |
| s. s. in white school-house, 6,30 ;        | 31 18    |        |
| Harlem, R. D. ch.                          | 75 00    |        |
| Kinderhook, do. s. s. for ed. of hea.      |          |        |
| chil.                                      | 46 47    |        |
| Long Island, Family off'g,                 | 10 00    |        |
| Rhinebeck, R. D. ch.                       | 40 00    |        |
| Rochester, Ulster co. do. 6,41 ; m.        |          |        |
| box of a pastor's son, 1,58 ;              | 7 99     |        |
| Sampsonville, R. D. ch.                    | 1 75     |        |
| Tarrytown, 2d do.                          | 34 70    | 538 97 |
| Buffalo and vic. J. Crocker, Agent.        |          |        |
| Lancaster, Pres. ch.                       | 38 60    |        |
| Delaware co. Aux. So. Rev. D. Terry, Tr.   |          |        |
| Delhi, Pres. ch.                           | 55 00    |        |
| Kortright, Benev. asso.                    | 3 00     | 58 00  |
| Geneva and vic. G. P. Mowry, Agent.        |          |        |
| Castleton, Pres. ch.                       | 14 11    |        |
| Clyde, do.                                 | 2 00     |        |
| Geneva, Rev. Dr. Squier, 20 ; W.           |          |        |
| H. S. 1 ;                                  | 21 00    |        |
| Lockport, Dr. Hill,                        | 20 00    |        |
| Rushville, Pres. ch.                       | 13 00    | 70 11  |
| Monroe co. and vic. E. Ely, Agent.         |          |        |
| Rochester, Brick ch. s. s. for James B.    |          |        |
| Shaw, Ceylon,                              | 20 00    |        |
| By William Alling.                         |          |        |
| Holley, Pres. ch. bal.                     | 1 00     |        |
| North Bergen, Pres. ch.                    | 10 00    | 11 00  |
| New York and Brooklyn Aux. So. A. Mer-     |          |        |
| win, Tr.                                   |          |        |
| (Of wh. fr. A. C. Wilcox, 100 ; Arm-       |          |        |
| strong juv. miss. so. for ed. in Ceylon,   |          |        |
| 10 ; E. J. Woolsey, 500 ; 6th pres. ch.    |          |        |
| wh. and prev. dona cons. FRANCIS           |          |        |
| DUNCAN an H. M. 50 ; Central pres.         |          |        |
| ch. wh. cons. WILLIAM P. COOK an H.        |          |        |
| M. 152,82 ; WILLIAM ALLEN wh. cons.        |          |        |
| him an H. M. 100 ; 11th pres. ch. wh.      |          |        |
| cons. Rev. EDWARD STRATTON and Rev.        |          |        |
| ALLEN WRIGHT H. M. 100 ; 14th st.          |          |        |
| pres. ch. 501 ; Anson G. Phelps, 1,500 ;   |          |        |
| Madison square pres. ch. 456 ; SAMUEL      |          |        |
| P. WILLIAMS wh. cons. him an H. M.         |          |        |
| 100 ; Brooklyn, 1st pres. ch. 248 ;)       | 5,073 62 |        |
| Oneida co. Aux. So. J. Dana, Tr.           |          |        |
| Mount Vernon, Pres. ch.                    | 50 00    |        |
| Utica, 1st pres. ch. m. c.                 | 10 74    | 60 74  |
| Otsego co. Aux. So. D. H. Little, Tr.      |          |        |
| Butternuts, Cong. ch. 51 ; I. T. G.        |          |        |
| 10 ; E. R. B. 10 ;                         | 71 00    |        |
| Cooperstown, Fem. miss. so. (prev.         |          |        |
| dona. fr. ch. and so. cons. Mrs.           |          |        |
| ALEXANDER CLARK an H. M.)                  | 38 00    | 109 00 |
| Plattsburgh and vic. L. Myers, Tr.         |          |        |
| Keesville, Pres. ch.                       | 105 00   |        |
| St. Lawrence co. Aux. So. H. D. Smith, Tr. |          |        |
| Gouverneur, Pres. ch. Mrs. E. D.           |          |        |
| 10 ; Enos Wright to cons. ENOS             |          |        |
| WRIGHT, Jr., of Northampton,               |          |        |
| an H. M. 110 ;                             | 120 00   |        |
| Madrid, Cong. ch.                          | 4 00     | 124 00 |
| Syracuse and vic. E. H. Babcock, Agent.    |          |        |
| La Fayette, Cong. ch.                      | 24 00    |        |
| Onondaga Valley, Pres. ch. m. c.           |          |        |
| 25 ; a friend, 1 ;                         | 26 00    | 50 00  |
| Watertown and vic. A. Ely, Agent.          |          |        |
| Brownville, Pres. ch.                      | 10 50    |        |
| Dexter, do.                                | 6 82     |        |
| Sackett's Harbor, do.                      | 33 00    | 50 32  |
| By W. B. Sprague, Jr. Agent.               |          |        |
| Albany, J. B. Jermain, 30 ; cong           |          |        |
| ch. 137,12 ;                               | 167 12   |        |
| Glens Falls, Pres. ch. 70 ; Mr. R.         |          |        |
| 20 ; L. B. B. 10 ;                         | 100 00   |        |
| Johnstown, D. McG.                         | 10 00    |        |
| Lansingburgh, 2d pres ch:                  | 40 00    | 317 12 |
|                                            | 6,626 48 |        |

|                                              |          |  |
|----------------------------------------------|----------|--|
| Attica, Pres. ch. m. c. 24 ; Babylon, M. A.  |          |  |
| C. 10 ; Baiting Hollow, cong. ch. m. c. 3 ;  |          |  |
| Bellport, do. 4 ; Bridgehampton, pres. ch.   |          |  |
| 14 ; Carpersfield, L. H. 3 ; Champlain, S.   |          |  |
| Hubbell, 20 ; T. J. W. 10 ; Chazy, J. C.     |          |  |
| H. 10 ; Chester, pres. ch. 10 ; Cornwall,    |          |  |
| Rev. D. Crane, 5 ; Florida, pres. ch. 48 ;   |          |  |
| Fly and Oak's Creek benev. so. 12,50 ;       |          |  |
| Hamilton, 2d cong. ch. 15,77 ; Kingsboro',   |          |  |
| pres. ch. 54 ; Lewiston, pres. ch. 30 ;      |          |  |
| Lyons, pres. so. m. c. 16,60 ; New Haven,    |          |  |
| cong. ch. and so. 14 ; North Pitcher, cong.  |          |  |
| ch. 20 ; Northville, cong. ch. 10 ; Pitcher, |          |  |
| union cong. ch. 14,50 ; Schaghticoke,        |          |  |
| youth's benev. so. for ed. in Ceylon, 20 ;   |          |  |
| Schenectady, S. B. M. 2 ; Shelter Island,    |          |  |
| pres. ch. and so. 32,78 ; Staten Island,     |          |  |
| Miss Wickham and pupils for ed. of a         |          |  |
| girl in Ceylon, 10 ; Troy, Mrs. Ruth K.      |          |  |
| Champion, wh. and prev. dona. cons.          |          |  |
| HENRY CHAMPTION, of Andover, Ms. an          |          |  |
| H. M. 55 ; 2d pres. ch. s. s. 20 ; Yonkers,  |          |  |
| pres. ch. 87,18 ;                            | 575 33   |  |
|                                              | 7,201 81 |  |
| Legacies.—Rushville, Owen Green, dec'd,      |          |  |
| by Chester Loomis, Ex'r, (prev. rec'd,       |          |  |
| 239,30 ; 162,59 ; Troy, S. W. Dana, by       |          |  |
| R. D. Silliman, Ex'r, (prev. rec'd 290 ;)    |          |  |
| 60 ;                                         | 222 59   |  |
|                                              | 7,424 40 |  |

## NEW JERSEY.

|                                             |        |        |
|---------------------------------------------|--------|--------|
| Board of Foreign Missions in Ref. Dutch ch. |        |        |
| C. S. Little, New York, Tr.                 |        |        |
| Blawenburgh, R. D. ch. 62 ; m. c.           |        |        |
| 50 ; a little boy, 3,38 ;                   | 115 38 |        |
| Lower Montville, R. D. ch. s. s.            | 1 10   |        |
| Middlebush, R. D. ch.                       | 25 00  |        |
| Newark, 2d R. D. ch. 48,50 ; J. J.          |        |        |
| Dunklee, 1 ;                                | 49 50  |        |
| Paramus, R. D. ch.                          | 31 50  |        |
| Readington, do.                             | 62 25  |        |
| Unknown, two little girls,                  | 1 00   | 285 73 |
| Belvidere, 2d pres. ch. J. M. Paul to cons. |        |        |
| ISRAEL HARRIS an H. M. 100 ; ack. in        |        |        |
| April Her. ; Mendham, pres. ch. 31,06 ;     |        |        |
| Newark, 6th do. 20,78 ; Plainfield, a       |        |        |
| friend, 20 ;                                | 71 84  |        |
|                                             | 357 57 |        |

## PENNSYLVANIA

|                                               |        |  |
|-----------------------------------------------|--------|--|
| Carbondale, 1st pres. ch. 59 ; Dundaff, pres. |        |  |
| ch. m. c. 30 ; Erie, D. H. S. 50c. ; Northern |        |  |
| Liberties, 1st pres. ch. D. D. 10 ;           |        |  |
| indiv. 25 ; m. c. 40 ; Philadelphia, D. W.    |        |  |
| Prescott, 20 ; Clinton st. pres. ch. 25 ; 3d  |        |  |
| pres. ch. Misses Clark, 20 ; W. C. 10 ; 1st   |        |  |
| pres. ch. S. Tolman, 20 ; S. 25 ; Philadel-   |        |  |
| phos, 50 ; Pleasant Mount, A. S. 5 ;          |        |  |
| Wellsboro', pres. ch. 10 ;                    | 349 50 |  |

## MARYLAND.

|                                              |       |  |
|----------------------------------------------|-------|--|
| Baltimore, E. B. Babbitt, U. S. A. 16 ; Fem. |       |  |
| nite so. for Julia M. Ridgely, Ceylon, 20 ;  | 36 00 |  |

## GEORGIA.

|                                           |      |  |
|-------------------------------------------|------|--|
| Waynesville, C. and G. McDonald, for hea. |      |  |
| girls in Ceylon,                          | 1 69 |  |

## OHIO.

|                                         |        |  |
|-----------------------------------------|--------|--|
| By G. L. Weed, Tr.                      |        |  |
| Cincinnati, 2d pres. ch. m. c. 23,09 ;  |        |  |
| 3d do. 8,50 ; Mrs. B. 5 ; 8th pres.     |        |  |
| ch. s. s. for Gaboon m. 25 ; Tab.       |        |  |
| pres. ch. m. c. 8,09 ;                  | 69 68  |  |
| Colville, Cong. ch. s. s. for bibles in |        |  |
| China,                                  | 7 51   |  |
| College Hill, Pres. ch. 51,46 ; m. c.   |        |  |
| 1,29 ;                                  | 52 75  |  |
| Georgetown, Pres. ch. m. c.             | 5 00   |  |
| Fearing, T. F. S.                       | 2 00   |  |
| Marietta, Cong. ch. 180 ; m. c. 15 ;    |        |  |
| ded. disc. 1,50 ;                       | 193 50 |  |
| Newark, 2d pres. ch. la. miss. so.      |        |  |
| 80 ; s. s. 7 ;                          | 87 00  |  |

|                                                     |        |
|-----------------------------------------------------|--------|
| Portsmouth, Pres. ch.                               | 20 52  |
| Trenton, do.                                        | 3 15   |
| Union, do.                                          | 3 00   |
| Walnut Hills, Lane sem. ch. 131,76;<br>m. c. 15,93; | 147 69 |
| Wheelsburgh, Mrs. M. D. K.                          | 5 00   |

|                                                                                                                                          |             |
|------------------------------------------------------------------------------------------------------------------------------------------|-------------|
|                                                                                                                                          | 596 80      |
| Ded. disc.                                                                                                                               | 2 00—594 80 |
| Akron, Cong. ch. 13,16; Champion, E. L.<br>S. 1; Defiance, pres. ch. 6,50; Hudson,<br>Western Res. college, 5,13; Tiffin, H. T.<br>D. 1; | 26 79       |
|                                                                                                                                          | 621 59      |

## INDIANA

|                                   |       |
|-----------------------------------|-------|
| By G. L. Weed, Tr.                |       |
| Crawfordsville, Central ch. m. c. | 50 00 |
| Da: ville, Pres. ch. m. c.        | 16 25 |
| Indianapolis, 2d do. m. c.        | 25 00 |

|                                              |          |
|----------------------------------------------|----------|
|                                              | 91 25    |
| Ded. disc.                                   | 50—90 75 |
| Greencastle, m. c. 10; s. s. for Gawar m. 5; | 17 00    |
| Spencerville, A. F. 2;                       | 107 75   |

## ILLINOIS.

|                     |       |
|---------------------|-------|
| By G. L. Weed, Tr.  |       |
| Chatham, Pres. ch.  | 20 08 |
| Springfield, 2d do. | 78 92 |

|                                                                          |          |
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|                                                                          | 99 00    |
| Ded. disc.                                                               | 50—98 50 |
| By Rev. I. M. Weed.                                                      |          |
| Batavia, Cong. ch.                                                       | 18 95    |
| Belvidere, Pres. ch. 23,50; m. c. 30;                                    | 53 50    |
| Byron, Cong. ch. 17; disc. 1.05;                                         | 15 95    |
| Dupage co Mrs. L.                                                        | 10 00    |
| Lacon, Pres. ch. 72,45; W. Fisher,<br>50; Mr. Cook, 20; T. Perry, 20;    | 163 45   |
| int. 1;                                                                  | 15 00    |
| Lee Center, Cong. ch.                                                    | 3 00     |
| Ottawa, Mrs. Caton,                                                      |          |
| Rockford, A. J. C. 5; la. fem. sem.<br>for Mr. Coan's sch. Oroomiah, 25; | 30 00    |
| St. Charles, Cong. church, 30; juv.<br>miss. so. 10;                     | 40 00    |
| Tremont, Cong. ch.                                                       | 18 90    |
| Waukegan, do. 39,62; Rev. E. G.<br>H. 2;                                 | 41 62    |
| Wethersfield, Cong. ch.                                                  | 17 00    |

|            |             |
|------------|-------------|
|            | 427 37      |
| Ded. disc. | 3 00—424 37 |
|            | 522 87      |

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| Augusta, Pres. ch. 28; m. c. 7; Mendon,<br>cong. ch. m. c. 37; s. s. for two chil. in<br>India, 24; Moline, 5; m. c. 17; Newton,<br>Mrs. R. Gould, 5; Pittsfield, cong. ch.<br>20,20; Princeville, a few friends, 15;<br>Rockford, la. miss. so. 11; Rock Island,<br>pres. s. s. for schs. at Point Pedro, Cey-<br>lon, 2,16; Springfield, 2d pres. ch. 60;<br>Woodburn, cong. s. s. 5; | 236 36 |
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## MICHIGAN.

|                                 |               |
|---------------------------------|---------------|
| By J. S. Farrand,               |               |
| Detroit. D. C. 5; Rev. L. S. 3; | 8 00          |
| Lapeer, Cong. ch.               | 17 00         |
| Rochester, Cong. ch.            | 7 00          |
| St. Clair, Rev. G. M. Tuthill,  | 100 00—132 00 |
| By Rev. O. P. Hoyt.             |               |
| Ann Arbor, W. S. S.             | 5 00          |
| Clinton,                        | 8 00          |
| Jackson,                        | 102 44        |
| Parma,                          | 12 15         |
| Saganaw,                        | 12 00         |
| Ypsilanti,                      | 47 25         |

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|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
|                                                                                                                                                                               | 176 84      |
| Ded. disc.                                                                                                                                                                    | 1 27—175 57 |
| Armada, 1st cong. ch. 12,50; Bertrand,<br>John Borden, 40; Blissfield, Rev. J. M.<br>62c.; Detroit, 1st cong. ch. 101,54; Hills-<br>dale, pres. ch. m. c. 14; s. s. 1; Jones- |             |

|                                                       |        |
|-------------------------------------------------------|--------|
| ville, Kappa, 5; pres. s. s. for ed. in<br>Madura, 3; | 177 66 |
|                                                       | 485 23 |

## WISCONSIN.

|                                                                       |       |
|-----------------------------------------------------------------------|-------|
| By Rev. I. M. Weed.                                                   |       |
| Allen's Grove, Cong. ch.                                              | 22 20 |
| Delavan, do.                                                          | 20 00 |
| Milwaukee, Pres. ch. 54,21; Ply-<br>mouth ch. m. c. 24,68; disc. 19c. | 78 70 |
| Summit, Pres. ch.                                                     | 28 00 |
| Raymond, W. R. 1; J. B. 1; Miss<br>M. A. W. 1;                        | 3 00  |
| Whitewater, Cong. ch.                                                 | 13 00 |

|                                                                                                                                             |           |
|---------------------------------------------------------------------------------------------------------------------------------------------|-----------|
|                                                                                                                                             | 164 90    |
| Ded. disc.                                                                                                                                  | 48—164 42 |
| Columbus, Pres. ch. 8; Patch Grove, coll.<br>26,38; Wyalusing, coll. 3,62; Shullsburg,<br>cong. ch. 10,50; Sheboygan, cong. ch.<br>m. c. 9; | 57 50     |
|                                                                                                                                             | 221 92    |

## IOWA.

|                              |      |
|------------------------------|------|
| Dubuque, A mem. of cong. ch. | 5 00 |
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## MISSOURI.

|                        |      |
|------------------------|------|
| Little Osage, M. B. D. | 2 00 |
|------------------------|------|

## LOUISIANA.

|                                                                                                                            |        |
|----------------------------------------------------------------------------------------------------------------------------|--------|
| New Orleans, H. J. Rumpheldt, 10; St.<br>Joseph, J. B. Hawks, to cons. HORACE<br>HAWES of Charlemont, Ms. an H. M.<br>100; | 110 00 |
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## TENNESSEE.

|                                                                                   |       |
|-----------------------------------------------------------------------------------|-------|
| Legacies.—Milton, Albert Peebles, by Rev.<br>William Mack, 71,65, less exc. 1,05; | 70 60 |
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## IN FOREIGN LANDS, &amp;c.

|                                                                                                 |          |
|-------------------------------------------------------------------------------------------------|----------|
| Cherokee na. Fem. sem. m. c. 55; Park<br>Hill, m. c. 26,44; do. 27; Miss A. R. 2;               | 110 44   |
| Choctaw na. Bennington, ch. 31,31; Boiling<br>Spring cong. 10; Pine Ridge, E. Lathrop,<br>2,30; | 43 61    |
| Madras, 13; individ. for schs. 1,150;                                                           | 1,163 00 |
| Montreal, C. E. Amcr. pres. miss. asso.<br>546; Rev. Dr. McGill, 2;                             | 548 00   |
|                                                                                                 | 1,865 05 |

|                              |           |
|------------------------------|-----------|
| Donations received in March, | 25,480 39 |
| Legacies,                    | 1,543 68  |

\$27,024 07

|                                         |              |
|-----------------------------------------|--------------|
| TOTAL from August 1st to<br>March 31st, | \$181,256 50 |
|-----------------------------------------|--------------|

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

|                           |          |
|---------------------------|----------|
| Amount received in March, | \$266 63 |
|---------------------------|----------|

## DONATIONS IN CLOTHING, &amp;c.

|                                                                                                                                                     |       |
|-----------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| Boston, Ms. Books fr. juv. miss. so. Bowdoin<br>st. for William Bird, native preacher.                                                              |       |
| Burlington, N. J. Eleven copies New Jersey<br>Med. Reporter, for 1855; fr. Dr. S. W.<br>Butler,                                                     | 22 00 |
| Derby, Vt. A box, for Rev. A. Gleason,<br>Seneca m.                                                                                                 | 19 05 |
| East Boston, Ms. 40 shirts fr. young la.<br>Colporter cir. Maverick ch. for Microne-<br>sian m.                                                     |       |
| Madison, Ct. A box, fr. young la. sew. so.<br>for Rev. S. B. Stone, So. Africa.                                                                     |       |
| New Haven, Ct. A barrel of clothing, fr. la.<br>benev. so. of South ch. for boarding sch.<br>Tuscarora.                                             |       |
| New York City, A box of music books fr.<br>Rev. J. Means, for Rev. C. Hamlin, Con-<br>stantinople; 1 dozen Compen. of Hygiene,<br>fr. Dr. L. Mills. |       |



THE  
MISSIONARY HERALD.

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VOL. LI.

JUNE, 1855.

No. 6.

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American Board of Commissioners for Foreign Missions.

LETTER FROM MR. THOMPSON.—No. 1.

PASUMALIE, FEBRUARY 5, 1855.

Secretaries of the American Board of Commissioners for Foreign Missions :

*Dear Brethren:*—My letter to you of January 30 was written in the Tinnevelly district, and before we had reached the field of our own mission. Another night's traveling brought us to Virthuputty, the last town in that district before entering the Madura collectorate, on the main road from Palamcottah to Madras. Virthuputty is a town of ten thousand inhabitants, and is in a region more productive and more inviting to the eye than the country farther to the south. Although that place is within the district of Tinnevelly, and a field belonging properly to the Church Missionary Society, yet with their full consent, which has been maintained with characteristic courtesy, our Madura mission established an out-station there, that is occupied by a native catechist. He has a congregation of fifty souls; and among them are eight church members. It was not quite day-break when our palankeen bearers set us down on the verandah of the travelers' bungalow at Virthuputty. After the morning had begun fully to dawn, I opened a shutter of the caravanserai, and there stood brothers Tracy and Herrick, who had come down from their districts to greet us; and welcome friends they were!

It had become known there, and in some of the villages distant six or eight miles, that strangers interested in the missionary work might arrive that day. Accordingly, at twelve o'clock a company of more than eighty men, women and children assembled without our knowledge before the bungalow, desirous of presenting their salutations. They came in, bowing profoundly, and repeating their salam. Several of the more prominent among them brought in their hands simple, basket-like dishes, filled with fruits, such as plantains, limes, the areca nut and leaf, raisins, and palm-tree sugar. These are a customary, but special token of welcome. Some of the party then came forward with long garlands of fresh chrysanthemums and jessamines, and placed them around our necks, while others brought us each a bouquet of the same and similar flowers. This is the custom of the country, when the highest mark of honor is to be shown to friends or strangers.

The scene was truly beautiful and touching. Winfrid, a licensed preacher, who understands English well, interpreted our salutations to them; but their countenances beamed with animated feelings which needed no interpreter.

All then went to the church, which is only a mud wall, with a roof of thatch supported by bamboo poles. On our way there, we passed a noisy heathen procession, with horns, tambourines and tomtoms, and a devil-dancer, dressed in the most fantastic and frightful manner; and we found that the city was studded with pagan temples, being "wholly given to idolatry," except the little band of Christians who were assembled for religious exercises. Those exercises consisted of singing, reading of the Scriptures, prayers and addresses by the missionary brethren, and by Dr. Anderson and myself. It was a delightful convocation. Praise to the Lord of the harvest for these first-fruits from that part of the field!

This company of Christians belong for the most part to the poorer class, in a land where poverty means what it cannot in the United States. They are, of course, an uncultivated people; but I must say that their whole deportment was marked by thoughtfulness, decorum, and even delicacy. One little incident, additional to the presentation of fruits and flowers, will illustrate this. At the opening of religious services in the church, as Mr. Herrick was reading a portion of Scripture, one of the natives, observing that Dr. Anderson had no Bible, left his place on the mud floor, where all the natives sat, went to a box in the corner, took out a Tamil Bible, and handed it to him. Christian culture has certainly made some progress, when such a self-moved civility as that is performed.

After another stage of night travel, we found ourselves at Tirumungalum, one of the chief stations of the American Board in the Madura district; but owing to the temporary illness of Mrs. Herrick, we remained there only a few hours. During the forenoon, however, a scene occurred, similar to that of the day before. A group of natives assembled in front of the mission house, with their salutations and their presents of fruits; and they seemed much gratified by the words of sympathy and exhortation which we addressed to them.

Pasumalie is only nine miles from Tirumungalum, where we have been spending two or three days, and, with the aid of brother Tracy and the brethren from Madura, have made arrangements for visiting the several stations, as also for a general meeting of the mission. The seminary here is in a prosperous condition. Of its forty-four members, thirty-one are members of the church, of whom fifteen were received the last year; and several others are candidates for admission at the next sacramental season. But I will not enlarge. I will only add that I am, as ever, yours, &c.

A. C. THOMPSON.

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## LETTER FROM MR. THOMPSON.—No. 2.

MANDAHASALIE, FEBRUARY 7, 1855.

Secretaries of the American Board of Commissioners for Foreign Missions:

*Dear Brethren:*—After a short visit at Madura, we came hither last night. Mandahasalie is forty miles south of Madura, and is the centre of Mr. Taylor's large and fruitful field. At the station itself there is only a very insignificant village; but it has the very significant name of "Antioch;" for "here first were the disciples called Christians." There is little to attract the eye, except the fertility of the plain, which stretches to a great distance on all sides; yet the situation is advantageous for the general operations of a missionary superintending the whole district.

The native Christians of this part of the Madura collectorate had been previously informed that the Deputation might be expected to-day; and accordingly, during all the earlier part of the forenoon, they were coming in from villages near and remote; till by eleven o'clock between three and four hundred had assembled on the verandah of the mission house and the adjacent ground in front. There were representatives of full thirty different villages, distant from one to ten or fifteen miles; while a few came even from the sea-coast, twenty-five miles off. In the company were thirty or forty church members.

After introductory religious exercises—invocation, reading of the Scriptures, and prayer in Tamil—they were addressed by the Deputation severally and twice each. Many things were said to them; and naturally, among the rest, they were told what interest is felt in them and their missionary teachers by Christians in the United States; what money is contributed, and prayer offered in their behalf; that as Christian laborers had come here sowing the good seed of the kingdom, we had come partly to look at the harvest, which to the joy of our hearts has begun to wave under the eye of the Lord, and of which there was a welcome specimen before our own eyes; that the American Board and American churches were looking through our eyes, and with us would give thanks, as they should see what God hath wrought.

In the course of his remarks, Dr. Anderson exhorted them very much after the manner of Joshua at Shechem: "Now, therefore, fear the Lord and serve him in sincerity and in truth, and put away the gods which your fathers served;" and very much after the manner of Israel, "the people answered and said, God forbid that we should forsake the Lord to serve other gods." We "set up a stone of witness there, under an oak that is by the sanctuary of the Lord." After an earnest prayer by Henry Silva, a native catechist, the boys who were present sung—

"Oh, when shall we see Jesus,  
And reign with him above,  
And drink the flowing fountain  
Of everlasting love."

Old Samuel could contain himself no longer. He is a very active, warm-hearted Christian man, a little eccentric, and rather impulsive. "We are rejoiced," he exclaimed; "we are altogether glad. We thank you; we pray for you;" with more of the same out-bursting emotion, as he came and touched our feet and clothes, as if we had not belonged to the same race, and as if our merit had been something more than that of being associated with others in making known to this people the great salvation.

The audience then formed themselves into fifteen groups, according to their villages, headed respectively by their catechists or teachers; in some instances two or more villages, from which only a few individuals were present, being associated. "There was little Benjamin, with their ruler; the princes of Judah, with their council; the princes of Zebulun, and the princes of Naphthali." These companies presented themselves successively before the Deputation, each with a formal and respectful salam; each expecting a speech from us; and each responding through their leader.

First in order, I believe, came the residents of Caresacoolum, among whom was the potter of the village, who joined the Christians a few months since. He was a poor ignorant pariah. When asked why he gave up idolatry, he replied, "Our religion is false." "I am the man who makes gods of clay, and burns them in the fire. They have no life, no power; they cannot move. Can they save me?" It was a no small triumph of truth in Caresacoolum, when the only manufacturer of



idols in the place renounced his occupation. After being addressed, and responding themselves, they filed off, and made way for the villagers of Courttatoor. Their catechist, in replying for them, said among other things: "We were once in heathenish darkness; but the true light has shined upon us. We believe in the religion of the Bible; and by the grace of God, we will remain true to our new profession." Next came the men and women of Nuttacardoo; and they had many things to say through their native teacher. "Thanks for your advice and your salutations! Give our regards to Christians in America. We are persecuted; but if we should be persecuted even unto death, we hope for grace to persevere. We have no money to give you in return; but we can, and we will, pray for you." Then followed a detachment from Kundakondamanikam. "We," said they, "were worshipers of devils. Now the way of light has been opened up to us, and we have left the way of darkness. We thank you for coming here. People in America have done a great deal for us; but you alone have come to see us."

They had hardly finished, when another group of villagers crowded forward; and their catechist said: "We were Roman Catholics; but we gave up our images to the missionaries. We now believe there is only one Mediator between God and men. It is only a year since the gospel came to us. We have great joy in Jesus Christ."

But I need not give further details. Such is a specimen, in brief, of what was said by the several parties, in reply to our salutations and exhortations. It appeared that one was expected to act as spokesman for each company; but so great was their eagerness to speak to us that two and three would sometimes break out at once; and it was no easy matter for brother Taylor to interpret all to us. In one instance a small band came forward who had no one to speak for them; whereupon one of their women broke out, in a half chiding manner upon the men, but in a strain of hearty response to us. We were struck with the ease, fluency, and self-possession, with which the catechists fulfilled their parts.

Before the turn for the fifteenth company had come, it was well on in the afternoon. Our strength was gone; and neither Dr. Anderson nor myself was able to stand, except as one relieved the other by rising alternately to receive and address these grateful and delighted members of small congregations, which have but just thrown their idols to the moles and to the bats. Such exhaustion will not seem strange, when I tell you that the average maximum temperature here at five o'clock in the afternoon, for all months in the year, is 94° Fahrenheit.

But our work and enjoyment for the day were not yet done. Late in the afternoon, as we were reclining for a little rest, we heard singing, which seemed to be in the open air, and to be approaching the house. On looking out we saw a procession composed of catechists and teachers, and the pupils of the boys' boarding school, with a few others, having hymn-books in their hands, and moving slowly toward the mission house. Mr. Taylor threw open the doors, and made all ready. They came in, chanting and bowing; while the leaders brought forward their salutatory presents of bread, sugar, eggs, rice, plantains, limes, betel nuts; and one also led up a well-fatted sheep. You will not understand that the scene at Lystra was re-enacted; that "the priest of Jupiter, which was before the city, brought oxen, and sheep, and garlands, unto the gates, and would have done sacrifice with the people;" or that we could "scarce restrain the people that they had not done sacrifice unto us." We did not undertake to heal any man "impotent in his feet;" nor did they call one of us Jupiter, and the other Mercurius, saying in the speech of Lycaonia, "The gods are come down to us, in the likeness of men." It was a band of Christians; and this is a common, but not

idolatrous, manner of expressing a peculiar welcome, and of showing the most marked regards.

In the cool of the day, when the mercury falls to 85° or even to 80°, we visited the church. It is a mud-built house, with a thatched roof, but without seats, or other furniture, save matting, one table and one or two chairs. Near by stands the campanile, which consists of a split stone, set upright in the ground, and rising eight or ten feet, with an exceedingly simple frame-work of wood at the top, to which the bell is attached. The latter, however, has been for a long time useless, from its being cracked.

You will readily believe me, when I say that this has been a day of the intensest interest to us, surpassed in that respect by no one since we came to India, unless perhaps by the ordination day of the two native pastors at Ahmednuggur; and that this interest has arisen mainly from the ocular evidence afforded us that the good work of Christian missions is progressing in the land. The unusual length of this letter forbids my adding more.

I am, dear brethren, most truly yours,

A. C. THOMPSON.

## INTELLIGENCE FROM THE MISSIONS.

### Sandwich Islands.

LETTER FROM MR. COAN, FEBRUARY 13, 1855.

#### *A Hindrance to the Missionary.*

MR. COAN has been accustomed to devote a portion of his time to the spiritual welfare of seamen. This species of labor he regards as very important, not only because of the moral destitution of sailors, but because of the injury which they can, and often do, inflict upon others. His residence at Hilo has qualified him to speak upon the last point with an emphasis which few can rightfully employ.

Having referred to his recent efforts in behalf of sea-faring men, Mr. Coan proceeds to describe the evils which are brought upon many of the Hawaiians, from their embarking in the whaling business. His language is as follows:

Among the many and well known forms in which temptation has been presented to our people, another and an alarming one has sprung up, which threatens indefinite evil. I allude to the shipment of native seamen, especially in the whaling service. Of the hundreds of ships which recruit at this group, most take from five to fifteen natives, many of whom are members of the Hawaiian churches. Flattered with fair promises, lured with the hope of gain, or excited with a desire for novelty, hundreds of our hardy men forsake wives, children, lands, and the ties and solemn

vows of religion, and embark to return no more, or to return with consciences seared, and the fear of God erased from the soul. They mingle, of course, with a depraved set of men, who teach them that Christianity is a "humbug," and its teachers hypocrites. Even the masters and officers, and the better part of the crews, many of whom would shrink from speaking openly against religion, and some of whom are members of Christian churches, so unscrupulously break the Sabbath, and allow themselves to perform other wrong acts, that the whole weight of their example speaks boldly against the laws of the Bible and the teachings of the pastor. Many of our church members thus fall, and are cut off, while some of their seducers remain members of evangelical churches in their own lands. This evil is annually increasing, and threatening to sweep away the landmarks of vital religion, and to destroy all salutary discipline in the churches. I have yet to learn that a single master, officer or seaman belonging to churches in the United States, has ever been disciplined, or called to account by his pastor and church; for openly and uniformly violating the Sabbath on the ocean. Consequently it is hard to maintain discipline here. What do our Christian capitalists, who invest their funds in whale ships, mean by thus inflicting such a curse upon us, upon the churches here, and upon the cause of Christ?

Mr. Coan does not forget to discriminate between the different classes which visit the Islands. "While we speak thus plainly," he says, "of the demoralizing influences of many seamen, we do not overlook or fail to appreciate the many kind attentions and generous acts which we have experienced from this class of our brethren, during the past twenty-two years. Nor would we be unmindful of the many noble and decided Christians whom we have found among them."

### *Anniversaries.*

Mr. Coan refers in general terms to a tour which he made in the districts of Hilo and Puna, during the months of December and January. His time appears to have been spent in "preaching the Word, attending the examination of the schools, and participating in the anniversary temperance festivals." Of these last there were ten; and they were occasions of great interest to the people. "Old and young, the large and the small, the rich and the poor, male and female, all came together, and all rejoiced. Such an event is to the Hawaiian what a New England thanksgiving is to the sons of the Pilgrims. Scattered friends, and families widely separated, make this the occasion of meeting; and beaming faces, warm greetings, and happy hearts, mark the season as one of general joy. Fowls, ducks, turkeys, pigs, goats, and even bullocks, are slaughtered; and the gardens, the fields, the forests, and the floods, are laid under tribute to satiate the appetite and to adorn the scene."

The anniversaries at the station were well attended, and well sustained. "The females, according to a custom of two or three years standing, made a dinner in December, at which they contributed sixty or seventy dollars." Passing next to the annual convention of "teachers, school trustees, friends of education, and delegates from all the congregations and churches in Hilo and Puna," he says:

The meeting was organized in due form. A few simple rules were adopted for its regulation, and to secure prompt attendance and order; and a variety of useful subjects were discussed, interspersed with singing and prayer. Three days had been allotted as the term of the convention; but so deep was the interest at the close of the third day, that it was resolved to continue the sittings on the fourth; which was done, with a deepening feeling to the last. To give you a view of the business of the meeting, and of the objects which interest the native mind, I take the liberty to transcribe our list of overtures, some of which were not discussed for want of time:

Books and Periodicals; Pastor's Sup-

port; Monthly Contributions; Appropriation of the Collections for 1854; Mormonism and Romanism; Time is Money; Indolence is a sin; Loss and Gain, or profitable and unprofitable investments; All Talents should be improved, physical, mental, moral; Pride and Humility compared, results, &c.; Effects of Selfishness and Benevolence compared; Wisdom of loving Enemies; A Nation's Glory; A Nation's Wealth; A Nation's Defence; Way-marks of the past Year; Prosperity of the Church; Prevailing Vices; How can we eradicate them? Public Spirit, Improvements, &c.; Our Laws; Annexation or not; Missions; How can we perpetuate Knowledge? How can we perpetuate this Kingdom? How can we perpetuate the Church of Christ here? What will we do in the Year 1855?

### *State of the Field.*

The general condition of Mr. Coan's people will appear from the following extract:

Education, we think, is advancing. We are getting a better qualified class of teachers from our boarding school; and general knowledge is more easily and more extensively diffused among the people, from year to year. Marks of a progressing civilization are more common and more distinct.

We have, also, one of the most moral and peaceful communities in the world. Drunkenness, riots, quarreling, and noisy demonstrations, are rare. Occasionally a few will be arrested for drinking beer made of fermented vegetables, or for petty quarrels; but such cases are not common; and our peace is like a river, with an occasional ripple. We would not, however, give the impression that our state is a paradise. Far from it.

Though the past year has been one of general health, peace and prosperity, it has not been marked with decided spirituality in the church. Earthly-mindedness has too much prevailed. The forms of religion have been observed; but its power has been wanting. Meetings have been well attended; but there has been too little of that unction from the Holy One which gives them all their real value. The fault, doubtless, has been in the pastor. Still we have had wrestlers at the throne of grace; and some have, we trust, been turned to the Lord. There have been fallings and risings in the church, backslidings and confessions, wanderings and returnings, transgressions and reformations. Nearly one hun-



dred have been gathered from those without; and many of the brethren are steadfast.

Romanism is making but little impression upon the two districts in charge of Mr. Coan. Mormonism is exciting more attention, because it is a later form of error; but it cannot gain a permanent footing at the Islands. The system is too transparent to be extensively introduced among the Hawaiians.

### Canton.

LETTER FROM MR. WILLIAMS, FEBRUARY 13, 1855.

MUCH solicitude is felt by Christians, in all parts of the world, as to the issue of that great movement which is under the guidance of Táiping. The remarks of Mr. Williams in the present letter will be found worthy of special regard, as throwing some light on this question. They are the result of his extensive acquaintance with the Chinese people. He has studied their history; and he has observed their lives. He knows them well.

It will be seen that the opinion of Mr. Williams is less favorable to the insurgents than that which some have expressed. It will also be seen that he expects but little from any supposed intention of theirs to introduce or favor Christianity. Still there can be no doubt that the hand of the Lord is in all these changes; and we may hope and believe that he will accomplish his own purposes. China is to become the inheritance of his Son; of this we may be sure.

### *The Prospects of the Insurgents.*

In regard to the prospects of the new power, Mr. Williams writes as follows:

At present the progress of Táiping has been checked in the provinces of Shántung, Chihlí, Shánsi, and Honán; and all his forces have been driven from the two first. The capital of Húpeh, called Wú-cháng, has been taken and retaken four times, and is now in the hands of the imperialists, who seem in general to be paramount in the northern half of the empire. In this region, and in Kwángsi, there are no adherents of Táiping, the banditti, which have caused no little trouble to the authorities in these two provinces, being unworthy the name of a party, their main object, as is fully proved by their depredations and piracies, being plunder.

As far as we can see now, the projects of Táiping do not find favor with the Chi-

nese, even considered as a mere political movement to bring in native princes in the place of the Manchus now on the throne. Although the Manchus were originally foreigners, it is a wrong inference to conclude that the government is foreign too; for among the ten thousand and more officers in power over the land, perhaps not over five hundred are Manchus; and most of these are in the northern provinces and beyond the great wall. All the Chinese and Manchu officers are sprung from the people, and have risen to dignity by means of their attainments; so that, considering what the people are, it is likely the present rulers form their best representatives; and a revolution would place no better men in power, until new principles of government and morality should infuse a higher grade of conduct. Doubtless the government now is cruel and arbitrary; and so are the people; but the officials know that a sober, industrious man is not to be lightly oppressed. Indeed, the people suffer a hundred times more from each other in this way than from their rulers.

Would Táiping better this state of things? If he had true religion in him, and was forced by oppression to take up arms, would he act as he has done? I think not; nor do the political papers which have proceeded from him show much of the spirit of Christianity. He has effected a remarkable reform in those under him; and this example, with the circulation of portions of the sacred Scriptures and some of his tracts, will tend to bring to notice the leading truths of the Bible, and induce the literati and officials to examine them attentively. In this position he may be doing far more good than if he was Emperor. A formidable minority always does the majority good.

There is no sense of great grievances among the people of China; and it is a great mistake to think they hate the Manchus simply because they are the nominal rulers. The Chinese are as much governed by their own native authorities as the Turks are, and the various nations in that empire; and as the Turkish officers are often found to be the least oppressive, so are the Manchus often superior to the Chinese. Until Christian principles so pervade the native mind that they will form a living, transforming power, a change of rulers would only be a change of names. God's plans work harmoniously in this way; and when the people know what they

want, they will soon get it; for their government is rather democratic; and Chinese mythology and idolatry could not withstand an intelligent popular movement, there being no State hierarchy or standing army to back it. Some talk as if the government of China did all the evil, and the people were a body of grieved, suffering, believing serfs, who were struggling for liberty; but such is not the case. Popular will there is enough of; but it is not a Christian or an enlightened will; on the contrary, a strict government pleases the best part of society the most.

Mr. Williams closes his letter with the subjoined remarks: "We have all watched the revolution in China with the closest attention; and, surely, if any body desires its success, it should be those who are engaged in missions; and, therefore, these remarks cannot be supposed to proceed from dislike of the idea of a change of dynasty. The progress of Christianity in the Turkish empire would not be promoted by an Armenian Sultan or Emperor at Constantinople; and I think the time has not yet come for a Christian monarch at Peking, supposing Taiping to be a Christian, which I have strong reasons for doubting. Let not the impression get abroad among the friends of China that a revolution is to do their work of faith and labor of love, in evangelizing this idolatrous and wicked people; for as God has not so worked elsewhere, we have no data for supposing he will act in this manner here."

### Fuh-chau.

LETTER FROM MR. DOOLITTLE, DECEMBER 29, 1854.

### Labors in Fuh-chau.

THIS letter of Mr. Doolittle contains a review of the missionary work at Fuh-chau during the last six months of 1854. The gospel has been preached on the Sabbath, as heretofore; but the results are not such as to require an extended notice. One of the brethren says, in respect to a congregation which he had addressed: "The attention of many was truly refreshing and encouraging to my spirit. I cannot but hope that the Word is making a lasting impression on some of them." In another place, though the audience was not large, there were some present usually, "who seemed to listen with apparent interest." In still another place, the congregation has numbered thirty or forty, with an increase toward the close of the year; and more interest is apparently taken in the services.

Week-day labor has also been performed. Messrs. Peet, Baldwin and Cummings have visited their chapels five or six times a week, to deliver the message of salvation, and also to distribute books. Mr. Doolittle has had the assistance of his school teacher at his chapel; and he has been much gratified by the earnestness and boldness which this man has exhibited in proclaiming the doctrines of the Bible. Mr. Hartwell has occasionally addressed the Chinese, and given out the tracts and books.

The schools do not require any notice. Itinerating labor has been performed to a limited extent. Genesis and the Gospel of John have been published in the colloquial dialect. A tract on "embracing the religion of Jesus" is prepared, and will be published at an early day.

### Ceylon.

LETTER FROM MR. MEIGS, FEBRUARY 6, 1855.

### Decease of Mr. Poor.

DEATH has been unusually busy among the ordained missionaries of the Board, within the last few months. The last number of the Herald announced the sudden departure of Dr. Scudder. Now we are told that one whose missionary life went back still farther, has put off his armor, and finished his warfare. It is sad to part from brethren who have labored so long and so faithfully; but we should never forget to acknowledge the kindness which has spared them so long.

It will be seen that there was a special propriety in Mr. Meigs's apprising the Prudential Committee of the decease of Mr. Poor. Together they entered upon their work almost forty years ago!

The numerous friends of missions in America will hear with deep regret of the loss that we and they have sustained in the death of our beloved brother Poor, who died on Saturday morning, February 3, of cholera. On Thursday, February 1, he was in the enjoyment of his usual health, and had apparently as fair a prospect of life as any of us. He had some important writing to finish on Thursday evening, and wrote rather later than usual. On Friday morning, according to his custom, Mr. Poor rose very early, to enjoy a season of prayer for his church and people. As this is our cool season, he became rather chilled, and was soon very violently attacked by the cholera. He took medicine immediately, and sent for Dr. Green; who came with all speed, and continued with him till his death.

All that medical skill could devise, was done for him; but nothing could arrest the progress of the disease. During the first few hours, he suffered much from cramp in his limbs; but after midday on Friday, he apparently suffered very little; and from the effects of the disease and of opium, he was disposed to sleep. Still, when aroused by his friends, he showed that he had his reason perfectly, and that he enjoyed great peace of mind, and the presence of his Savior in that trying hour. He had no fear of death. To him the sting of death was taken away; and he could rejoice in the prospect of a speedy departure from all earthly scenes. At one time he said, "I did not know that it was so easy a thing to die." His last words, pronounced in a whisper, were, "Joy! Joy! Hallelujah!" the two first having been spoken in Tamil. He lived just twenty-four hours after his first attack; and at half past four o'clock, on Saturday morning, his happy spirit was released from its earthly tabernacle, to join the holy throng above.

At two o'clock in the afternoon a funeral service was performed in the church at Manepy; and then his body was brought to Tillipally, and laid in the grave by the side of his first wife, there to rest in peace till the Savior shall call for him on the morning of the resurrection.

Mr. Poor was born in Danvers, Massachusetts, June 27, 1789; consequently he was in his 66th year at the time of his death. He was educated at Dartmouth College, and took his first degree in 1811. He studied divinity at Andover; was ordained at Newburyport, June 21, 1815, in company with Messrs. Mills, Warren, Richards, Bardwell and myself; sailed from Newburyport in the Brig Dryad, October 23, 1815; arrived at Colombo, March 22, 1816; and the following October commenced missionary operations at this station. Here he lived and labored till July 1, 1823, when he removed to Batticotta to take charge of the seminary established at that place. He remained at Batticotta, very laboriously and usefully employed, till March 9, 1836, when he removed to Madura, that he might give the benefit of his knowledge and experience in the formation of that mission. In October, 1841, he returned to Jaffna, and was stationed at Tillipally, where he continued to labor till February, 1848, when he left us for a season to visit his native land. Of his visit to the churches in America I need not speak. Those who heard him there,

will not soon forget him. On the 17th of May, 1851, we had the pleasure of welcoming him back to his chosen field of labor. From that time till his death, he resided at Manepy. He had fondly hoped to live and labor here for this people to the age of seventy, and perhaps longer. His health since his return to Jaffna has been remarkably good; and we had none of us any expectation of parting with him so soon. But the Lord knoweth what is best for him and for us; and he doeth all things well.

I am now the only member of the Dryad company in Jaffna; and my remaining days cannot be many. My recollections of my dear brother Poor are very pleasant and profitable. I was with him at Andover, and have been most of the time associated with him since 1815. We have always labored together in love and harmony; and now I find myself lamenting: "Alas, my brother! Thou hast gone, and left me to labor alone!" All the members of the Board, and of the Prudential Committee, will lament his death, and will feel with others that they have lost an able and devoted missionary.

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LETTER FROM MR. BURNELL, FEBRUARY  
16, 1855.

THE death of Mr. Poor has left Mr. Burnell in charge of Manepy for the present. It is the design of the present letter, therefore, to communicate some facts in regard to that station. These will be the more interesting to the friends of missions, from their intimate connection with the venerable friend and brother, who has so recently passed away.

### *Ravages of Disease.*

Cholera and the small-pox have been very prevalent in the province for several months; but neither prevailed in our immediate vicinity sufficiently to interfere much with the schools until December. About the middle of that month, one of the teachers was attacked with the small-pox; and before that time another teacher, a member of the church, died of the cholera. The house of this teacher was, for a time, a most distressed place. Mr. Poor and myself visited the suffering family repeatedly. One morning I found the father and four children sick or dead. What a sight! There was the father, stretched at length, and impotent in the grasp of this fell disease; then a daughter; then the dead body of



a son of about twenty; and a little beyond was a son of perhaps ten. The daughter only recovered. All of them were under a low roof, not high enough for one to stand erect; and all were lying near together, upon the bare ground, saving only that their palmyra leaf mat was under them. In another room, near by, was an elder and married daughter; but she was already better, and soon recovered. Her husband was almost the only one to help the sick. He is a pressman in the printing office, and at the present time has the small-pox. Thus do these two dread diseases follow each other; and in some cases both are doing their commissioned work in one house at the same moment.

The prevalence of sickness and death, the scarcity of food, and the general distress, were so great in December that the 26th of the month was observed by the Church, Wesleyan, and the American missions, as a day of special fasting, humiliation, and prayer, that God would turn away his judgments from the poor people. The day was a profitable one; but it did not please the Lord to make any marked change as to the sickness. On the very day of its observance, one of our church members, a seminary-educated young man, David H. Riddle, was called to leave this world. He was an eccentric person; but in the judgment of charity he was one of Christ's own. His mind had been unusually awakened for some days; and he had been very active in exhorting and warning both Christians and heathen. When Mr. Poor went to see him, on the morning of the day of his death, he presented him with a paper which he had drawn up the evening before, when he first began to feel the effects of the disease, to the intent that all his property should go to the mission. This was not only his dying wish, but had been his purpose for some time. However, as the paper was not legally executed, and as the property is in the care of a heathen elder brother, it amounts to nothing, except as an expression of the gratitude and the good will of the departed.

In addition to the two deaths mentioned in the preceding extract, there have been seven others, including Mr. Poor's, and that of a native woman who attended service at Manepy, though she was a member of the Batticotta church. Within the last two years, seventeen persons connected with the Manepy church, besides the missionary, have died of the cholera.

### *Preparation for Death.*

It is a matter for thanksgiving to God that some of our departed friends have left gratifying evidence, that they were prepared for an exchange of worlds. The case of one, in particular, I will mention, as it was intimately associated with Mr. Poor's death. I refer to the decease of the wife of the principal catechist at this station, Silas Moody. Mrs. Moody (whose Christian name was Mary Lucy Sanger) was educated at the Oodooville female boarding school, and was a woman of uncommon amiability and piety, being much loved and respected not only by her own immediate circle of relatives and friends, but by her heathen neighbors. She and her little daughter of about three years were attacked on Wednesday, January 31; and both died next day, the mother early in the morning, and the daughter in the afternoon. At noon of Wednesday, Mr. Poor and myself, at her request, went and prayed with her. She was then not very ill, and was able to talk freely. She wished a Tamil hymn read; and, after spending some time in conversation with her, we offered prayer, for which she seemed very grateful; and she tendered such earnest thanks that the scene was quite affecting. In the evening, we visited her again, and administered such remedies as we could. She was now failing; but her soul seemed to be stayed on God. She said among other things in Tamil, "When Christ asked for water, they gave him bitter vinegar." At another time she remarked, "The child that God punishes not, is not true." On Thursday morning, Mr. Poor attended the funeral, and went with the corpse to Oodooville, where the remains now rest in the mission burial ground. That morning, in writing to a brother missionary in the town of Jaffna, and speaking of Mrs. Moody's death, he said, "We are sorely afflicted this morning. We regarded her as a gem of great value. The Lord of the harvest seems to be gathering in the choicest fruit."

Late in the afternoon of Thursday, Mr. Poor visited a house not very distant from this station, where one of the teachers of the Oodooville boarding school was then sick. Mr. Poor feared the attack would prove fatal; and, after his return, he came to our dwelling, remarking upon the case of the young man, and the general prevalence of the disease, and speaking with gratitude to God for his mercy in having to that time pre-

served the families of all the members of the mission circle. This man has since recovered from the attack of the disease, and was present in the church last Sabbath. He speaks with great interest of Mr. Poor's visit to him in his sickness, and says that one of his remarks was, "At the present time God is gathering in the wheat with the tares;" and he also expressed the hope that, although they should not meet again on earth, they would at last in heaven. This was Mr. Poor's last missionary and pastoral visit; and it was the last time he prayed in a native house!

## Madura.

### ANNUAL REPORT.

THE brethren of this mission have sent their annual report to the Missionary House, in which they describe with considerable detail their labors during the year 1854; and they also present a great variety of facts showing their past success and their present prospects. But it is impossible, at this time, to give these statements a place in the Herald. And the omission is the less to be regretted, as we have already the interesting letters of Mr. Thompson, and may hope to receive other communications from the Deputation hereafter, in reference to this large and promising mission.

### General View.

In the opening pages of their report, our Madura brethren make the following general remarks.

We have from year to year increasing evidence that ours is "a field that the Lord hath blessed." At one station only has there been a considerable falling off in the number of people under instruction, and this can be easily accounted for; whereas in some parts of the field great progress has been made, such as should call forth sincere gratitude to God. If the work seems to have been at a stand at any point, or on the retrograde, the labors of the missionary will be found to have been interrupted there by sickness, and the station left in charge of native helpers. Our native agency, though very important, is still very imperfect. We are encouraged to expect, year by year, an improvement in this respect. We have many young men of piety and promise in a course of training.

From the brethren at all our stations there come words of encouragement and hope. One refers, with pleasure, to the

large numbers he has been permitted to receive to the communion of the church, and to the children, amounting to more than threescore, that he has baptized. Another speaks of greater stability in his congregations, and of an increasing desire on the part of many to learn the Scriptures. Another mentions the growing zeal and piety of the catechists under his care, as also the greater willingness of the females of his congregation to attend upon the ordinances of the gospel. Another expresses gratitude for the constant presence of the gentler influences of the Holy Spirit, purifying and quickening the members of the church, and convincing the impenitent of sin, of righteousness, and of judgment. Another, although called to regret some defections, speaks of a "decided gain" on the whole, of an increase of numbers, and of greater firmness of the people in their attachment to the religion of Christ. Another, although called to spend much of his time for the past few months in secular duties, mentions the prospect of receiving two new congregations in villages near his station. Another has observed in his congregation a very encouraging feature, namely, a feeling among the people that they are thoroughly committed on the side of Christianity, which feeling is producing the most happy results. At another station, whilst there has been no falling off in numbers, there has been encouraging progress in Scriptural knowledge and Christian habits, with an increasing reverence for the Sabbath. Another speaks of difficulties, arising out of high caste notions, among those who had been employed as catechists and teachers. But these are now removed to a great extent; and those who left for a time, are returning with a more humble and much improved spirit and temper.

In all parts of this field, on the other hand, there are constantly arising hindrances to the progress of our work, and obstacles so formidable as to render it emphatically a work of faith and patience. The more respectable classes are so bound by family ties, and cling with such tenacity to caste, that they are moved with great difficulty. The lower classes are generally very ignorant, debased, poor, and vacillating; and they are often living in great servility to those above them. They are in many ways subjected to annoyance and extortion by their village officers and head-men, who frown upon any attempt of the lower castes to rise.

### The Churches.

The following table exhibits the state of the churches under the care of this mission.

NATIVE CHURCHES.	Received the past year.		Dismissed to other churches.	Excommunicated.	Suspended.	Restored.	Remain suspended.	Died.	Members in good standing.
	By profession.	By certificate.							
Dindigul East,	9	9	4	1	10	6	8		44
Dindigul West,	4	4				2			74
Periacoloom,	19	4				1			72
Madura East,	12	7	5		3	1	2	1	52
Madura Fort,	11	2	3		1		1	1	54
Pasumalie,	15	2	17					1	39
Tirumungalam,	10	2	2				1	1	42
Tirupovanam,	1	15	2						16
Mandahasalie,	54							5	159
Sivagunga,	4		4		3				19
Total,	135	49	40	2	17	10	12	9	571

It will be seen that the number of accessions to the churches, during the year 1854, has been very gratifying. May the Lord bestow upon our brethren a still greater blessing in coming years!

### People under Instruction.

The condition of the "village congregations," as they stand related to the different missionary stations, will appear from the table which follows.

STATIONS.	Village congregations.	Men.	Women.	Children.	Church members.	Adults able to read.	Aver. attendance on the Sabbath.
Dindigul East,	11	150	180	231	31	45	237
Dindigul West,	14	128	97	168	67	28	170
Periacoloom,	20	339	337	455	72	59	860
Madura East,	10	107	94	109	22	36	218
Madura Fort,	17	157	143	203	35	48	242
Tirumungalam,	10	150	108	161	22	48	239
Tirupovanam,	3	61	50	36	4		
Mandahasalie,	28	313	305	441	155	75	800
Sivagunga,	6	101	195	134	9	20	140
Total,	119	1516	1354	1936	417	359	3004

The whole number of persons under instruction is thus shown to be 4,846. The gain during the year has been 521.

### Education.

The most important facts in regard to the schools are indicated by the figures in the sub-jointed table.

STATIONS.	English school.	Industrial school.	Boarding schools.		Free schools for Christians.		Day schools.
			Boys.	Girls.	Boys.	Girls.	
Dindigul East,		18			29	4	20
Dindigul West,			21		46	4	
Periacoloom,					60	5	
Madura East,				47	79	16	
Madura Fort,					192	27	
Tirumungalam,	137		27		33	17	30
Tirupovanam,			25		63		
Mandahasalie,			25		169	17	18
Sivagunga,					48	4	
Total,	137	18	96	47	769	94	68

The seminary at Pasumalie is not represented in this table. This institution has four teachers, and forty-four pupils; there being seven in the First Class, ten in the Second Class, twelve in the Third Class, and fifteen in the Fourth Class. The number of church members, as stated in Mr. Thompson's letter, is thirty-one.

### Native Evangelical Society.

The following extract will be read with satisfaction and hope.

The Native Evangelical Society, formed in October, 1853, commenced active operations in January, 1854, under favorable auspices. This is a new feature in our mission, and one of great promise. The catechists have entered upon the work of collecting funds with much enthusiasm, and have thus far succeeded well. The secretary of the society has sent us the following report:—"Our society has fixed, for the present, upon Ampucotta and its neighborhood as a field of labor. This region, being thickly set with villages, has the advantage of a large population; and it contains some strongholds of heathenism. During the year, a catechist has been employed at Ampucotta, and a reader at Paliampatty. A teacher also has been in service part of the year. From the monthly reports, it appears that many religious tracts and books have been distributed, and the glad tidings of the gospel published in many places; and already several families express a desire to receive Christian instruction. With the divine blessing, a good harvest may be expected soon. As the result of the year's labor, a report of the sub-committee, written October 17, states that there are two congregations under instruction, one at Ampucotta, and the other at Paliampatty, consisting of eleven men, seven women, and fourteen children; that several of them could repeat a good many questions in the Spiritual Milk, while a few others could recite some Scripture stories; and that, were it not for obstacles in the want of a place of worship and houses for the laborers to live in, there is a fair prospect of enlarging the congregations and adding others." The funds of the society have been in rather a prosperous condition. More was contributed during the latter than the former part of the year. There were realized to November 30, Rs. 541, of which Rs. 107 were expended, leaving a balance of Rs. 434 in favor of the society.

"Now that the society has been prosperously carried through its first year,"



the secretary says, "we are encouraged to make fresh exertions in its behalf for the year to come. First of all, we look up to God for guidance, and then for support to the Christian friends at the different stations in the mission. The Hindoos are strictly a religious nation; and they expend a good deal of their substance in performing superstitious ceremonies, and in adorning their temples and cars at their festivals. It is reasonable to expect, therefore, that the friends of the society, being themselves Hindoos, weaned by the grace of God from the foolish customs of the world, will contribute largely toward its support, and strive above all to prove in the sight of the heathen their love to the Savior, honoring the Lord with their substance, and spending and being spent in the glorious cause of the true God and eternal life." No one can doubt that the best results may be expected from such an effort. Not only may we look for positive good to be done by the society; but the reflex influence upon the character of the native helpers and Christians who are willing to spend their money, their sympathies and prayers in such a cause, will be most salutary. We bid them God speed."

Our Madara brethren are much cheered and strengthened in their labors by the character and influence of their native helpers. It is pleasing to find that there is a manifest improvement in their qualifications for usefulness.

### *Appeal for Help.*

Having reviewed the history of the mission for another year, these brethren turn their faces hitherward. Let us listen to their words.

We need more missionaries. The progress of the work here has been such as will justify us in speaking strongly. Our first duty doubtless is to pray the Lord of the harvest to send forth laborers. When Christ observed the people of Samaria coming out to see him, he said to his disciples, "Lift up your eyes, and look on the fields; for they are white already to harvest." We have been toiling in this field till we see the arm of the Lord revealed. We have no reason to fear that our labor will be vain, if we follow the leadings of Providence. We believe a blessing is in store for us. On this subject the report speaks for itself. Now we make a sign that our partners from the other ships come and help us; not only because of the draught of fishes; but we need the help of their hands, and

the help of all at the throne of grace, that our net may not break. The Sivagunga station is left vacant; must it be abandoned? Two men are needed there. Mr. Taylor in his field needs an associate. At Tirumangalam there is a vacant house, with an abundance of work. We know not that there is, in any part of our field, a more inviting place for labor than Pulney. Several other places rise up before us with their claims. It is difficult now to tell which of these unoccupied villages are most important, as we have none to fill them. But it should not be forgotten that others will be needed to fill our own places. Of the ten whom we were encouraged to expect some three years since, not one even has been found. Would that young men in America, full of the Holy Ghost and of faith, could look at this subject with that entire consecration to the work which the Lord of the harvest demands!

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### Kolapoor.

#### MR. WILDER'S REPORT.

THE only missionary at Kolapoor is Mr. Wilder, who now presents his second annual report. He has been interrupted in his efforts for the people around him by ill health, as also by a necessary visit to Ahmednuggur; in other respects, however, his work was characterized by no important event during the period under review.

### *Labors of the Year.*

The preaching of the Word appears to have received special prominence at Kolapoor. In illustration of this point, Mr. Wilder writes as follows: "There have been two daily services, one at the mission bungalow, and one in town. A third service has been held on the Sabbath with thirty or forty poor persons. These services, for the most part, continue to be well attended, though the hearers are evidently influenced more by curiosity and a desire to 'hear some new thing,' than by a sincere wish to know and believe the truth. Some, however, have given evidence that their hearts have been affected by the gospel; though none have been received into the church. Of the five inquirers mentioned in the last report, one has been baptized and admitted to church fellowship in a neighboring mission. Our preaching services in town have hitherto been held in small, low school-rooms, where the close air and intense heat have proved a very severe tax upon health. This inconvenience was felt so severely that a chapel was commenced early in the year; and a small building, sixty-two feet by

thirty-six, has been completed at an expense of some four hundred dollars, and we have now the luxury of a sufficiently large and convenient place for these services. Some time has been spent in itinerating labors among the villages, with the usual result of large and attentive audiences, drawn together by curiosity and by the excitement naturally incident to such visits among a rural population, where a foreigner has been seldom or never seen."

Books and tracts have been distributed, as they were during the previous year; and "the increasing value" attached to them is "very gratifying." The number of schools in operation at the close of 1854 was seven, of which two were for girls. Four hundred pupils were then receiving instruction. To indicate the character of this instruction, Mr. Wilder says: "While a thorough course of secular education is pursued in these schools, the prominent and controlling object is to communicate a correct knowledge of the Christian Scriptures. This object, we are happy to feel, is secured to a good extent. The Scripture lessons are always made most prominent in the frequent visits and monthly examinations by the missionary and his wife; and hence the teachers and pupils soon come to regard them as the most important; and a failure is less frequent in these than in any other lessons. Thus a large amount of knowledge, with an intelligent understanding of biblical truth, is secured; and as God's word shall not return unto him void, so this seed sown in youthful minds shall not fail of a permanent influence upon their future lives and characters." Mr. Wilder earnestly commends his work to the prayers and sympathies of all who are waiting for the redemption of India.

### **Ahmednuggur.**

#### **REPORT OF THE AHMEDNUGGUR STATION.**

THIS report alludes, first of all, to the visit of the Deputation, "the great event of the year." Dr. Anderson and Mr. Thompson reached Ahmednuggur, November 17th, and immediately commenced their inquiries into the state of the church, the schools, and the other departments of missionary labor. On the 23d of November they made a tour, in company with Mr. Ballantine and Mr. Barker, to the villages north of this place, including most of the out-stations. Of this tour an interesting account may be found in the letter of Dr. Anderson, published in the *March Herald*. Some three weeks (December 6 to December 25) were devoted to a missionary convention, held at Ahmednuggur, and attended not only by the Deputation, but by all the missionaries of the Board in Western India. Some of the results arrived at by this convention will be

noticed hereafter. It is hoped and believed that the visit of the Deputation to the Mahratta missions will ever be remembered with thankfulness and satisfaction.

### *Schools.*

The report next describes the state of the schools under the care of the Ahmednuggur station. Its language is as follows: "The school for the children of Christian converts, the particular object of which is to raise up teachers and catechists, has continued to prosper. Four of the boys have professed their faith in Christ; and others are desiring admission to the church. At the close of the year, there were six boys in the school professedly pious; and nearly all the larger pupils give some evidence of a change of heart. More religious and biblical instruction is to be given in this school. The school for girls, under Mrs. Ballantine's care, is taught as in past years. Two girls belonging to it were received into the church in December; and one young woman, who was a member of the school for several years, was received in September. It seems important that females who are to be the wives of native catechists and teachers should receive their education here. The school for heathen boys in Ahmednuggur, taught by Dajeeba, a brahmin convert, was discontinued at the close of the year, as it was thought desirable that he should be hereafter employed as a native assistant in connection with Mr. Munger. The female schools of Miss Farrar, taught by heathen teachers, have been abandoned; though she still continues to superintend one girls' school, conducted by her most faithful teacher, the funds for the support of which are contributed by the English residents at this station. The schools in the villages, in charge of Christian teachers, have been continued, except at two or three places, where in consequence of particular circumstances they have been closed for a time, as at Dedgaum and Khokar. The school at Padhegaum has been discontinued, in consequence of the want of interest manifested by the people. A school was established at Sheudee, a village five miles north of Ahmednuggur, where a Christian family resides, the teacher who was formerly at Dedgaum being employed to instruct it. The school at Newasse has been given up, owing to the fact that Ramkrishnapunt has removed permanently to Ahmednuggur."

### *Preaching and its Results.*

The number of church members at Ahmednuggur and Bhingar, December 31, 1854, was one hundred and thirty-six, the accessions during the year having amounted to eleven, of whom eight had been baptized in youth or infancy. A letter from Dr. Anderson, published in the *April*

Herald, announced the formation of a second church at Ahmednuggur, as also the setting apart of two natives to the pastoral office. This report describes the ordination services as "very interesting." "The house was full, several English gentlemen and ladies being present, and a large company of natives of the higher class, who rarely attend our meetings. It was a day never to be forgotten, especially by those who could remember the time when these two pastors were idolaters, like their countrymen, and when, after many struggles and through much opposition, they first came forward and professed their faith in Christ, one in 1839, and the other in 1842. In the beginning of 1839, only one of the present members of these two churches was a Christian; all the rest were enveloped in the darkness of heathenism. At that time the whole number of church members in this mission was only eleven; and these were mostly inmates of the poor house. What a change! Surely this is the work of God."

Since the ordination two services have been held at each of the chapels in Ahmednuggur on the Sabbath. "At the new chapel numbers of strangers have attended from the first, most of them only stopping for a while, and then passing on their way. This new chapel is in the vicinity of the government English school and the native library; and young men of the educated class, to many of whom Ramkrishna is well known, often drop in and listen to his preaching, always treating him with great respect. For some years past very little labor has been bestowed upon that part of the city where this chapel is located; and as the great body of the higher classes live in that vicinity, it is a very desirable spot for more concentrated missionary labor."

### Out-stations.

The following list of out-stations, and of native assistants employed in connection therewith, is derived from the report:

Wadála (Wudáley)	Native assistant,	Khandoba.
Khokar,	" "	Yesooba.
Dedgaum,	" "	Randass.
Chánda, (Chanday)	" "	Sakharam.
Shingva,	" "	Shivaram.

In respect to the labors of these native brethren, the report speaks as follows: "The efforts of these brethren at their respective stations have resulted in the extension of the knowledge of the gospel, and in increased interest in the truth on the part of a number of individuals. The labors of Shivaram at Shingva are especially worthy of notice, having led to the conversion, as we believe, of several persons. As his work is not at all confined to his school, and as it embraces all the usual duties of a native helper, we no longer class him among the teach-

ers. The efforts of Yesooba at Khokar have been much blessed to the families of mahars residing there." Newasse is not occupied as an out-station at the present time.

### Miscellaneous Items.

Some changes have occurred in the location of the missionaries. Mr. Ballantine remains at Ahmednuggur; but Mr. Hazen has been transferred to Bombay. Mr. Munger has gone to Satara, that Mr. Wood may be enabled to visit the United States. Mr. Barker is expected to remove to Khokar, to look after the interests of the northern field, as soon as a house can be made ready for him. Mr. Bissell is still at Seroor. "We trust," the report says, "that the great Head of the church, who loves his own cause, will soon send forth more laborers into his harvest."

A new hymn book, prepared by Mr. Ballantine, has issued from the press. It contains more than three hundred hymns, all but one hundred being new. In one edition tunes are introduced; so that the book resembles the Sacred Songs of the American Tract Society. The whole text of the Gospels in Mahratta has been prepared by Mr. Ballantine, assisted by Mr. Hazen; and it will soon be printed by the Bombay Bible Society. Much time has been devoted to the improvement of native assistants, including the instruction of Harripunt and Ramkrishnapunt in theology, and the history of the church.

### Bombay.

#### OBITUARY NOTICE OF MR. HUME.

THE lamented death of Mr. Hume was mentioned in the last number of the Herald. Many, however, will be glad to know more concerning the life and labors of one who has been so long and so usefully engaged in the missionary work. To such the following sketch, prepared by an honored friend of the deceased, who for many years sustained to him a relation of peculiar intimacy, cannot fail to be acceptable.

### Early Life.

The Rev. Robert Wilson Hume was born in Stamford, Delaware County, New York, November 9, 1809. The early part of his life was passed in his father's family and in agricultural pursuits. This occupation, however, was not congenial to his feelings, and he early formed the purpose of acquiring a collegiate education. His intention then was to prepare himself for teaching the higher branches of science and literature, and to spend his life chiefly in



literary pursuits. While preparing for college at Delhi, in his native county, he became, as he then and ever after believed, a subject of renewing grace; and the change in his views and feelings soon produced a change in his purposes and plans for life. While a student in Union College, Schenectady, New York, in 1833, he made a public profession of his faith in Christ by uniting with the Presbyterian church in that city. In the same year, and probably about the same time, he resolved to devote his life to the foreign missionary cause. This resolution continued to be his study and purpose; and to its influence upon his character are to be ascribed the matured feelings, the decided opinions, and the clear views of duty, which he brought to this cause, and which continued to guide and govern his conduct through life. In college he was much respected by the officers and students for his gentlemanly manners, his consistent conduct, and his elevated Christian character. In scholarship his rank was among a few of the first, in a class of sixty-three students, who received the honors of the institution in 1834.

He pursued his theological course, partly in Andover, Massachusetts, and partly in Princeton, New Jersey; and near the close of 1836 he was licensed by the Presbytery of Delaware, New York. From this time till he embarked for India, he was engaged a part of the time as an agent of the American Board, and part of the time in preparing for his future work by studying the Mahratta language and attending medical lectures.

#### *Station.*

Having been appointed by the American Board to their Mahratta missions in India, Mr. Hume was solemnly ordained to the missionary work at Delhi, New York, March 18, 1839. The sermon was preached by the Rev. Dr. Williston, of Durham. A few days after his ordination, he was married to Miss Hannah D. Sackett, of West Springfield, Massachusetts. And on the 1st of April they embarked at Salem for Bombay, in company with Messrs. Burgess and French, and their wives, who had been appointed to the same mission. They all arrived safely in Bombay in the ensuing August. Mr. Hume's appointment by the Committee of the Board, when he left America, was to their Mahratta missions, the particular one of them with which he was to become connected, being reserved for

consideration till after his arrival in India. The state of the mission in Bombay was found on his arrival to be such, that it was thought expedient for him to remain there, at least for a while; and some subsequent changes led to his being permanently connected with the mission in that city.

Bombay, the seat of the earliest mission of the American Board, containing more than half a million of inhabitants, and sustaining important commercial and political connections with surrounding countries which have a population of many millions of people, offers a large and interesting field for missionary labor and enterprise. Few men have ever more correctly appreciated the important advantages of such a city as a missionary station than Mr. Hume; and no missionaries have labored with greater assiduity than he did to turn all these advantages to the best account. He was connected with that mission for more than fifteen years, and was diligently engaged in carrying on the various operations of the mission, as preaching, distributing the Scriptures and tracts, superintending schools, &c. The city of Bombay, with its great and heterogeneous population, furnished a field for labor far beyond what the missionaries stationed there could fully occupy. But the inhabitants of the adjacent continent were in yet greater darkness, there being no missionary out of Bombay within one hundred miles in any direction; so some of the missionaries usually resident in Bombay generally spent a part of the cool months in making tours in the country. Several such tours were made by Mr. Hume. On these tours he had opportunities of preaching the gospel to many thousands of people, who had seldom, if ever, before heard it, and also of furnishing them with the Scriptures and with tracts, which might yet further instruct them, and through the divine blessing lead them to a knowledge of the true God and the only way of salvation. On these tours he became acquainted with many respectable natives; and, as his kind and conciliating manners gained their good will, many of them, when in Bombay, often called upon him, and so gave him opportunities of again reminding them of the nature and the claims of the gospel.

#### *Labors.*

In the cause of temperance—a cause which can scarcely be over-estimated in

its important bearings on the state and character of the native Christian population of India.—Mr. Hume felt a deep interest, and took a very active part. For some years he was Secretary of the Bombay Temperance Union, and editor of its Journal, called the *Temperance Repository*; which deservedly attained a high place for ability and usefulness among publications of this character.

For ten years previous to his leaving India, Mr. Hume was Secretary of the Bombay Tract and Book Society, and assisted largely in making it one of the most efficient institutions of the kind in India. The receipts of the society, and the number and variety of its publications, were much increased; and the style and appearance of the latter were greatly improved. And when the series of its publications had become so much enlarged as to include a valuable body of Christian literature, and the manner of printing and binding was improved, so that they would not suffer by comparison with the publications of similar societies in this country, it was chiefly through his arguments and influence that instead of gratuitous distribution, as had formerly been the custom, colporters were employed, who traveled into all the districts of western India, and disposed of several hundreds of thousands of these publications. The price of many of them was low; and the difference between the cost of publication, and what was thus realized from the sales, was paid from the benevolent income of the society. This change from gratuitous distribution to sales,—though often, in respect to the more purely spiritual works, at a price much below the cost, perhaps almost nominal,—was of great importance, as it increased their value and usefulness. The well known cost of the works precluded the idea that they were printed and sold for profit; while the price paid for them gave them a value in the view of the purchaser, and secured their preservation and use. One of the Bombay journals, referring to this society, says, “The rapid advance the society has made of late years, has been mainly due to Mr. Hume’s prudent and energetic management.”

Soon after Mr. Hume’s arrival in India, a monthly magazine was commenced by the Mahratta missions in the native language, with a view to diffuse correct religious knowledge, and to refute the falsehoods, cavils and objections contained in the native journals concerning the Scriptures and Christianity. This

magazine, called the *Dnyanodaya* or *Rise of Knowledge*, was at first monthly, but was soon made semi-monthly, being published on the first and fifteenth of each month. Each number contained sixteen pages royal octavo; and so each volume, or the twenty-four numbers of each year, contained nearly four hundred pages. A small part of it (in some numbers one fourth, but often not more than one-tenth) was in English; and all the rest was in the native languages. Of this journal Mr. Hume was the editor for ten years previous to his leaving India. The labor and care of it were very great; for he was generally obliged to write a large part of the matter contained in it. But it was the only Christian journal in any native language in Western India; and in the view of missionaries, and all others who wished to see Christianity vindicated and honored, it was very useful. Some liberal friends of the missionary cause gave generous donations to support it, and often subscribed for copies to be distributed among the natives. Mr. Hume’s arduous labors in connection with the journal were highly appreciated by all who were acquainted with the state of religious feeling and opinion among the native population, especially by all who could read what the different native journals contained concerning the Scriptures, Christianity, Christian doctrines, ordinances, &c.

#### *Sickness and Death.*

In the rainy season of last year, Mr. Hume became very ill; and his physicians, after using all the means which their knowledge could suggest and their skill apply, were agreed in the opinion that the only way for preserving his life was for him to proceed as soon as possible to some colder climate. With this advice he felt it his duty to comply, though he did it with feelings of great reluctance—especially to leave his field of labor just at that time, as the Deputation from the Board was soon expected to arrive in Bombay; when some questions of much importance to the mission and to the missionary cause would come under consideration. There was then no American vessel at Bombay; and none were expected. The course recommended, and which appeared to be best, was for him and his family to proceed to Cape Town in some English vessel, and then take a passage in some American vessel for the States. In accordance with this determination, Mr. Hume and his family

embarked on the 20th of September for Cape Town. For a time previous to going on board he was so ill that it was feared he would not live to embark. In the early part of the voyage, his health somewhat improved; and both he and all were much encouraged. But the passage was longer than was expected; and in the latter part of it the weather was very rough and stormy, which had an unfavorable effect upon his health. He became more unwell, and continued to decline till the 26th of November, when he calmly fell asleep in death. He was buried at sea, in sight of the coast of Africa, and just a week before the ship arrived at Cape Town. His state of mind during his illness, and as he drew near the close of life, was such as might be expected from his exemplary conduct and elevated Christian character, in a varied life of more than twenty years.

#### *Characteristics.*

The prominent features of Mr. Hume's character, and his qualifications for the missionary work, must be obvious from the preceding sketch of his life and labors. We see in him the advantages of an early choice of the foreign missionary work. His mind was fixed upon it, as the great work of his life, six years before he embarked for India. Contemplating this cause, and his intended future connection with it, through all the changes of feeling and opinion incident to his circumstances for so long a period, his views became mature, definite and fixed. By his deliberate choice, prayerful meditation and long reflection, he had become so well prepared for this work, that he never doubted whether he was in the course of duty. Disappointments, however great, did not discourage him; and difficulties, foreseen or unexpected, did not dishearten him. In circumstances and difficulties where many would be perplexed and cast down, he was always calm, resigned and cheerful, trusting in the Lord, and seeking guidance and direction from him. He was prudent and persevering in the prosecution of any measures once deliberately commenced; and yet he was always careful to observe the indications of Providence, in order to learn how far these furnished evidence of the divine approbation, or pointed out some other course to be pursued. Thus prudence and perseverance were happily combined with a spirit of inquiry and enterprise.

Mr. Hume was greatly respected by

the English and native community in Bombay; and his death is a heavy loss to his mission in its various operations, to the native church, to the general missionary circle in Bombay, and to the different benevolent and religious societies with which he was connected. But the great Head of the church still lives; and though he removes one and another of his servants from their place in his kingdom on earth to serve him in his temple above, yet he is ever intent upon its interests and advancement here; and he will, in his own time and in his own way, accomplish all his purposes and his promises concerning it. In him alone is our hope and our trust. And when we see that "the harvest truly is plenteous, but the laborers are few," let us all obey the command, "Pray ye, therefore, the Lord of the harvest that he would send forth laborers into his harvest."

The numerous friends of Mr. Hume will be happy to hear that Mrs. Hume and her family of six children, after remaining for a few weeks at Cape Town, embarked for Boston in the Springbok, and arrived safely on the 11th of April.

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#### *Trebizond.*

LETTER FROM MR. POWERS, MARCH 14,  
1855.

MR. POWERS has felt constrained to visit Marsovan, since the present year commenced, and to perform a very unpleasant duty. Owing to the absence of Mr. E. E. Bliss, who has been obliged to leave temporarily for the benefit of his health, the interests of the station have suffered materially. Hence the developments which are described in this letter.

#### *Dishonesty among Protestants.*

The collecting of the tithes of the twenty-five villages near Marsovan, spoken of in my letter of September 14, has not been conducted with honesty by some who are concerned in the business. These are mostly from Hadgi-keuy, four hours from Marsovan, where five families had openly espoused the Protestant cause, and were under the care of the Marsovan station. And I am sorry to say that the man who seems to be at the bottom of this mischief, is the ex-priest, of whom I said in my letter of January 19, 1854: "And yet there are things in his conduct, which lead us to stand in doubt of him." (See *Missionary Herald*



for May.) But we are in doubt no longer. He has shown himself a dishonest man, and has drawn others away after him. Of the five heads of families composing the Protestant community at Hadgi-keuy, one is absent; one, a brother of the ex-priest, (and with his advice as is supposed,) has returned to the Armenians; the other two, with the priest, are charged with great dishonesty in this business of the tithes. Such being the case, it seemed our duty to dissolve all connection with the Hadgi-keuy people, and thus let the world see that we hold no fellowship with the unfruitful works of darkness. It was with extreme regret and sorrow that I came to this conclusion; but no other course seemed left for me without compromising the sacredness of the missionary character and work.

Two individuals connected with the Protestant community at Marsovan are involved with the three from Hadgi-keuy in this calamitous affair. But it is a matter of thankfulness that none of these are professors of religion. The church has suffered much *indirectly* from this business. Attention has been diverted from serious things; envies, jealousies, and other bad feelings, have been excited; duties have been neglected, and faults committed. But I am happy in the belief that no church member has participated in the guilt of these fraudulent transactions. I was in Marsovan two weeks; and by private conversation with members of the church and with others, by general exhortations and public preaching, I did what I could to counteract the evil tendencies of what had been done, to bring the guilty to repentance, and to strengthen the things that remain. With what result, time alone will show.

To reflecting men these instances of defection will not seem surprising. It can hardly be expected that those who have grown up to manhood in the polluting atmosphere of oriental life, will uniformly continue in the paths of morality and uprightness, even when they are perfectly sincere in their renunciation of the errors in which they have been educated. "Men who give very good evidence of piety," Mr. Powers truly says, "need to be constantly cared for and watched over. They are but children, spoiled children, who are with difficulty, and only by the grace of God, trained in the ways of piety. Still we have in so many instances seen the grace of God triumph over all obstacles, that we do not yield to discouragement, but continue to labor and pray in hope."

### *State of Things at Trebizond.*

The following extract describes the condition of the field which is committed more particularly to Mr. Powers.

There are indications of more than usual thoughtfulness among our adult Protestants, which we hope will not prove as the morning cloud and early dew. In general, the state of things in this community is perhaps as favorable as could be expected in a seaport, so near to Russia, where the war excitement must be seriously felt. The high prices of almost every article of family consumption, while it benefits farmers and a certain class of merchants, operates unfavorably on most of our people, occasioning more or less of suffering, and diverting attention from their higher interests. For more than a year our people have been prevented from holding meetings in the evening, through fear of the lawless Turks, who at times have rendered it unsafe to be out after dark. We hope, however, that our usual evening meetings may be safely recommenced soon. As our people are busily occupied during the day, they sustain a serious loss when they cannot meet together in the evening for conference and prayer.

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### *Ceserea.*

LETTER FROM MR. FARNSWORTH, MARCH 7, 1855.

OUR young brethren at Ceserea are much cheered by the progress which the gospel is making in that city. "We have seen, and are seeing, much to rejoice our hearts." This is the testimony that comes to us from a station, that has been occupied but a few months. "God is clearly on our side, fighting our battles for us." It is in the "strength" of this conviction that the missionaries are going forward.

### *Favorable Signs.*

Such facts as the following show that our brethren are not doing their work alone.

Some weeks ago, one of the missionaries was spit upon, when walking in the street. The result was that a priest was reprimanded by the Governor; and orders were read in all the Armenian schools and churches that we should be insulted no more. A day or two afterward, we saw two of the priests in the street, and were saluted by them in the

most polite manner. As are the priests, so are the people.

Again, we wished to go to one of the Armenian churches, at the time of the Christmas ceremonies. We spoke of our desire to the ruler of the Armenians, and he encouraged it. When the time came, however, he requested us to choose some other day. As we knew no good cause why we should not carry out our purpose, we persevered in our plan. The priests felt under obligation to treat us politely, though many hundreds of their people were present, who felt, "If our priests talk with these Protestants, then we may do so." When the ruler of the Armenians was asked why he allowed us to come at such a time, he assured the people that he requested us not to come; but the government was on our side, and he could do nothing.

Some women once came to the roof of a house, where our wives were holding their weekly prayer meeting, and made a disturbance. When one of our brethren tried to induce them to leave, several men came and beat him. The result was, that the men were compelled to beg pardon of us, to escape the bastinado; and some eighteen persons, who do not attend our meetings, were brought to our house, and we preached the gospel of peace to them till near midnight. And several of them have since sought an opportunity to be taught more perfectly.

The bearing of such events is quite obvious. The "new way" becomes more and more known; and it has also the prestige of success.

### *Spirit of Inquiry.*

Inquiry is becoming more general and more bold. The partition wall that separated Protestants and Armenians, had been broken through somewhat before our arrival. When we came, curiosity prompted men to seek intercourse with our friends and with us to some extent; and many began to ask, "What is this new thing?" It was to be feared that this spirit of inquiry would die away, when the novelty should be gone; but up to the present time it has been steadily on the increase. A remark made by a friend of ours, a few days ago, indicates the progress of the spirit of inquiry within the last six months. He was in the city six months ago, and spent a few weeks. Then he was absent five months. He says that when he was here before, he found that there was much discussion in the market, and two men of every five were awake. "Now," says he, "four-

fifths of the people whom I meet in the market are awake, and are talking of the errors of the church, and the need of something better to secure salvation." One young brother, of whom you have heard through Mr. Ball, visits the market occasionally, and finds very many willing and anxious to talk with him about the truth. As he is in school, he can spend but little time in this kind of labor. However, as there is no school on Saturday, he usually spends a part of that day in going from shop to shop, urging upon the men who are seeking wealth to gain "durable riches."

### *Preaching from House to House.*

The subjoined paragraph has several features of interest. It is pleasant to find that there is so much work to do, and also that there are so many to do it.

A most interesting feature of our work is our opportunity of preaching the Word from house to house. Our native preacher, our school teacher to some extent, our colporter when in the city, and several of our native brethren, engage in this kind of labor. They often meet eight, ten, fifteen, or twenty persons, members of different families, all eager listeners to the truth. The number of houses to which our brethren have access, we do not know; but all who are fitted for this work, find opportunities for the employment of all their time; and the number of houses is constantly increasing. This was well illustrated in the experience of our colporter a few evenings ago. He was walking in the street in the evening, when he was hailed from the roof of a house. The person calling to him he did not know; but he was urged to knock at a certain gate, and he did so. It was immediately opened, and he was taken to a room where there were some ten or twelve persons, all anxious to talk with him. He preached to them till a late hour, and was greatly pleased with the spirit which they manifested. One of the persons present was the sister of one of the Armenian priests. Our friend said, "What will your brother say, when he knows that you have talked with a Protestant?" She replied, "He has known of my talking with a Protestant, and did nothing. Besides, I must seek my own salvation. The priest is not my God." The women have begun to think for themselves.

It will be inferred, of course, that the congregation is constantly increasing. The average

attendance is more than fifty already; so that "the chapel" is becoming too small. The school is exciting more and more interest.

#### *Additions to the Church.*

Last Sabbath was a joyous day to our little church; for we were permitted to welcome six new members to the table of the Lord. We were also strengthened in January by the admission of two members, one by profession, and one by letter. Thus our little church, which was organized in July with eight members, has now sixteen. Two other persons have been examined; and we have little doubt that they will ultimately be admitted to the church. There are several others, moreover, who are earnest seekers after the truth; and we confidently expect that they will experience the blessedness of the promise, "Every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."

Two of the persons who joined us last Sabbath are from Moonjasoon, a village about twelve miles from here. One of them has been a Protestant several years, and has endured much persecution. He thinks it is about one year since he received the baptism of the Holy Ghost. He was anxious to join us when our church was organized; and since then he has won our confidence by a well ordered life. Our colporter has spent two weeks in his family, and he was much pleased with his Christian deportment. The other is a brother-in-law of this man, who has been an open Protestant about one year. He has suffered much persecution from his wife. In consequence of her opposition, he has been unable to erect the family altar, as he has wished to do. Still he has done what he could. He told us in his examination that although he could not read and pray in her presence, he sought his opportunity to go away alone, or with his children, and read the New Testament and pray. Her opposition is less than it was formerly; and he hopes that his prayers will be answered, and that she will be converted, and will love the things which she now hates.

This villager is now with us, and this evening we called upon him to lead our devotions. His prayer most forcibly reminded us of the prayers of young converts, as we have heard them in New England. It was broken, and indicated embarrassment; still it was earnest; and he seemed to feel that he was asking of a Father who was willing to give.

There was apparently a strong desire for the descent of the Spirit. "Wherever there are any brethren," he said, "let the Holy Spirit descend and dwell in their hearts." "Let the Holy Spirit descend upon our preachers, that they may teach according to thy will." "Let the Spirit of God come and convert our enemies." Such petitions cheer our hearts. Were all our friends in America praying with as much earnestness, we doubt not that all this mass of inquiring people would be brought unto God.

The letter closes with an earnest plea for an interest in the prayers of American Christians. "Remember us, we entreat you, at your monthly concert, that the Lord may work mightily for the conversion of many souls. But do not remember us only at the concert; remember us 'always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.'"

#### *Erzroom.*

LETTER FROM MR. PEABODY, FEBRUARY 19, 1855.

#### *Quiet in the City.*

It is already known that the missionary work in Erzroom has been more disturbed and interrupted, by reason of the war in that part of the world, than any other station. Indeed, this city was in more danger of being formally assailed by the Russians than any other point which is now occupied by our brethren. There have been many fears, therefore, that Mr. Peabody would be obliged to abandon his post for a season. Such a step would have been very undesirable; still it might have been necessary.

Now, however, there is some reason to suppose that Erzroom will be less exposed to alarms and commotions hereafter. The fact that English officers of high rank are to direct the military operations of the eastern wing of this great contest, will certainly tend to this result. Not only will the war be conducted with more vigor and skill; there will also be a stronger repressing influence exerted upon the subjects of the Turkish government. The want of such an influence has been quite palpable in months past.

The following extract from Mr. Peabody's letter will illustrate this very point. "Colonel Williams," he says, "recently promoted by his own government to the rank of Brigadier General, and by the Turks to that of Ferik Pasha, has been here for some time past. He is the same philanthropic gentleman that he ever has shown himself to be, manifesting a deep interest in our work, and always ready to do every thing in his power to suppress persecution, and promote



toleration and justice. In consequence of his presence, the state of things in this town and region is much better than it was last winter. We have heard of no murders, robberies or burglaries in town. The soldiers, too, are less insolent, and guilty of fewer acts of injustice and oppression."

Colonel Williams will be remembered as the gentleman who exerted himself, in so disinterested and noble a manner, for the release of Deacon Tamo and others in 1852. The Nestorian mission have felt very greatly indebted to him for his kindness; and so have the Prudential Committee.

### *Tidings from Moosh.*

Some facts are stated in respect to Moosh, which show that the work of the Lord is advancing there; but the adversaries are many.

Some time since Pastor Simon of Tchevirmeh, in Khanoos, visited Moosh. He was well received, both in the city and in his native village, a short distance from the city. It required no small amount of courage and zeal to go to these places, in the present disturbed state of the country. Having failed to obtain a booyouroolti for him and the Protestants in Moosh, as we mentioned in our last communication that we were endeavoring to do, he still ventured to make the tour; but it was contrary to the advice of the British Consul; so that whatever might have occurred, no redress was to be expected. He repeatedly preached the gospel in the towns, strengthening and confirming the weak brethren. The people of his native village were very anxious that he should remain with them to preach the gospel, and open a school for their children, now growing up in ignorance.

After his return, one of the Protestants of Khanoos, with a son and friend, went to Moosh for the purpose of making arrangements for the marriage of this son with a daughter of the leading Protestant of that city. The affair was proceeding very smoothly, when suddenly the current was checked, producing a

prodigious commotion. The Armenians having been informed of the proposed plan, interfered. Getting access to the girl, they soon brought her, either by threats or promises, to co-operate with them. She was forthwith stealthily removed from her father's house, and was not to be found. In consequence of this, he was greatly excited, went again and again in the darkness of the night to the authorities, who finally sent one of the police to search for the daughter. At length she was found; but the Armenian at whose house she was, refused to give her up. In the morning, her father appealed to the Governor of the city; but he refused to settle the matter, referring it to the Pasha of Erzurum; and before the case could be decided here, the girl was compelled to marry an Armenian. This was an unfortunate affair, as it stirred up the bitterest feelings against the Protestants, and led to many acts of violence against them.

### *Progress in Khanoos.*

In respect to another field, Mr. Peabody writes more hopefully. His language is as follows:

The good work is making rapid progress in Khanoos, particularly in the village of Tchevirmeh, where four families, containing about forty souls, have recently become open Protestants. Others are strongly inclined to do so, and all are friendly. The place of worship is quite too strait for them, as many who are not Protestants now attend. The Protestants are pleading for a chapel; and we hope in the spring to be furnished with the means of assisting them to build one. The truth is spreading in other villages; and it is hoped that its progress will be much more rapid since a new Moodir has been appointed there, who appears to be very friendly to the Protestants, and has promised General Williams and the British Consul, that he will see that the Protestants are not in any way molested or treated with injustice.

## Proceedings of other Societies.

### *Foreign.*

#### **TURKISH MISSIONS AID SOCIETY.**

THE first anniversary of this society was recently held in London, the Earl of Shaftesbury occupying the chair. The proceedings were

characterized by a catholic and generous spirit; and it is worthy of special notice that allusions to this country were received with marked interest and favor by those who were present. May this unexpected form of co-operation, in the work of spreading abroad the knowledge of a common

Savior, strengthen the friendly relations which now exist between Great Britain and America! Our religion is one; and so is our work.

After the meeting had been opened with prayer by the Rev. Dr. Marsh, the noble Chairman explained that the society was established for the purpose of collecting funds, not for the prosecution of any distinct missions, but to aid the efforts of Protestant missionary societies already established in the East, and laboring among the Greeks, Armenians, Turks, &c.; and especially to aid the American Board of Missions. It was, he thought, a privilege to be able to assist, in the prosecution of so good a cause, persons who held the same faith, though they were not inhabitants of the same country as themselves. One great advantage arising out of the efforts of the society was, that they tended to cement the union existing between this country and America. No alliance was so strong and so certain, and no alliance could be so holy, as that which was founded on religious principles, and on united efforts to advance, by all legitimate means, the gospel of Jesus Christ. The Americans had already felt and appreciated the sympathy manifested in this country towards their efforts in the East, and the confidence reposed in those by whom they were promoted. The present movement was one of the greatest importance. It might be of immense importance even to the Turkish population. A striking change had taken place within the last two years among the native Ottoman people. He had heard it stated by persons of great experience and knowledge, that five years ago such a thing as a converted Turk was not known; but at the present time there were not only many converted Turks, but there was a very large and increasing number who were anxious to hear the truth proclaimed, and to receive copies of the sacred Scriptures. If the governments of France and England could be prevailed upon to use their best efforts with the Sultan to induce him to abolish the penalty of death upon any Turk who should embrace the Christian faith, he (the Chairman) believed that a very considerable change would take place among the Ottoman population. A great effect had been already produced; and that a still greater effect would yet follow, as the results of missionary labor and other causes, no person could doubt who would take the trouble to read the records from the East, and the occasional papers put forth by the association. It was a great matter in these days that they could bring together people of all nations and tongues and all forms of government, for the purpose of combining in the one great effort to make known the religion of their common Lord and Master. If the Eastern question had procured for this country the French Alliance, and thus been the means of establishing for many years, and perhaps forever, peace between

the two nations, it would also be the means of creating a hearty sympathy and co-operation between the Christians of England and those of the United States. He hoped they would never cease to labor in the cause which they were assembled to promote, and that their efforts would be crowned with abundant success. The remarks of Lord Shaftesbury were listened to with profound interest.

The Secretary of the Society, the Rev. C. G. Young, read portions of the annual report, which describe the efforts heretofore made in behalf of Oriental Christians and Mohammedans, particularly of the efforts of the American Board. There was probably no mission in modern days, he said, in which the gospel had made such rapid progress as the mission in Turkey; and so successfully had it been prosecuted, that evangelical Armenian churches had been erected at Constantinople. The present society was not pledged to give its aid exclusively to the American Board, but could contribute of its funds to further any missionary labors in Turkey which they might think deserving of support. Several branch associations had been formed during the past year; and many private and public meetings had been held in aid of the society. The receipts for the year were reported at 1,854*l.* 16*s.* 3*d.*; of which sum 1,121*l.* 7*s.* 6*d.* had been remitted to the American missions in Turkey.

Sir E. N. Buxton, Bart., then moved that the report be adopted, and printed and circulated under the direction of the committee. He said he had listened to the report with the greatest satisfaction, and was gratified to hear that so great a work was being carried on in Syria and throughout the Turkish dominions. As one of the originators of the society, he might be allowed to say that he and others, with whom he acted, had been guided by two main principles: first, it was the duty of Protestant Christians to take advantage of the present opportunity to convey the light of the gospel to the East of Europe and Western Asia; and secondly, as there was already a society of American Christians who were doing a great work in Western Asia and in the Turkish dominions, it was better to support that society than start a new one in England with a similar object in view. He believed they had acted wisely in coming to that determination; for it was very clear that the American Board of Missions, as regards that part of the world, had been very greatly blessed in its labors. Indeed, there had been few instances in the history of missions in which so great success had attended the labors of missionaries as had attended those of the laborers in Asia and European Turkey. That success had been manifested among the Greeks, the Turks, and especially among the Armenians. Many interesting instances of conversion had been recorded in the publications of the society.

One was that of a noted chief, the governor of several villages. By some means he obtained a copy of the New Testament, which he studied without the aid of any personal instruction, and at last discovered in it the true principles of Protestant evangelical Christianity. Like a true Christian, having found out a great truth for himself, he was anxious to make it known to others; and, accordingly, he had been preaching from the Scriptures to the people over whom he had any influence; the consequence of which was that a considerable church had been formed in his neighborhood. A church had also been formed at Tocat, where the honored Martyn died, and where, no doubt, he offered many prayers for the people of that country, prayers which had been answered by the remarkable success which had of late years attended the preaching of the gospel in that neighborhood. He (Sir E. N. Buxton) hoped that the funds of the society would increase, so that they might have more money to send to those excellent missionaries who were laboring in Turkey with such signal success.

The Hon. Arthur Kinnaird seconded the resolution. He said he entirely concurred in the two principles mentioned by Sir E. N. Buxton as actuating him in giving his support to the mission. The originators of the society felt it to be their duty, much as they lamented the horrors of war, to avail themselves of the opportunity which was presented for planting the standard of the cross, and carrying on an active mission on the Turkish soil. He cordially approved of the resolution of the society, formed after much deliberation, cordially to help the American Board of Missions in their work; for he was convinced that the resolution was a wise and a sound one. It was of extreme importance to do all in their power to educate and train the Christian populations of those Eastern countries, who, he was assured, were destined to play a great part in the future history of the East. It was their bounden duty to avail themselves of every opportunity which offered to strengthen the hands of their American brethren, who had won the confidence of the native Christians, and who were evidently doing a great work. He was thankful to say that the openings were becoming every day more and more apparent, and the means of doing good were daily increasing. He regretted the absence, on the present occasion, of a young American who had just returned from the East, after visiting the American missionaries there. That gentleman stated in a letter to him, (Mr. Kinnaird,) that the labors of the American missionaries in Constantinople amongst the Armenian population, were still attended with the greatest success. Dr. Dwight's church was in the most flourishing condition, and the Protestants every where enjoyed the greatest freedom. Indeed, he said, Constantinople was one of the most promising missionary fields in the world. These were very encouraging facts; and

this gentleman assured him that the change, even within the last few months, in the Mohammedan population was most remarkable. The result of the efforts of Protestants on their behalf had been to create a very warm feeling in their minds towards the Franks; and a great deal of prejudice which had long existed amongst them in reference to the Protestantism of the West, had passed away. With such facts before them, and with the door so manifestly open, it was surely their duty as Christians, cordially, warmly, and energetically to support a mission of such a nature as that which they were met to promote.

The Rev. Dr. Marsh supported the resolution. He said it was a matter for rejoicing that Christian communities, differing in some respects as to forms of government and ceremonies of religion, yet all uniting in that which was essential to human happiness, could combine their efforts to spread the gospel of Christ. Every Christian community would have its preference for its own form of government; but he was delighted with the present institution, because it united brethren of various Christian communities in one grand object. He was additionally pleased with it, because it united the Christians of England with those of America. He was likewise delighted with it, on account of the ground which it had taken, occupying as it did that most interesting part of the globe, where Christianity first appeared and first prevailed, and whence it came to this country. He rejoiced also in the operations of the society, on account of the success which attended them. He knew of no mission, in point of labors and of difficulties, to be compared in regard to its success with the mission for which he was then pleading. It was a fact that, sixteen years ago, in one populous part of the field to which he had referred, only one woman was found who could read; now hundreds could read, and did read, their Bibles. Twenty years ago, there was not one Protestant church in the whole locality; now there was a large number springing up in various parts, and filled by numerous congregations. Protestants had now full political liberty, and were, to a great extent, on an equality with the Mohammedans and the nominal Christian churches of the East. He was glad that an opportunity was presented of placing a pure form of Christianity in the sight of the Mohammedans and the Jews, who had been so grossly prejudiced against Christianity by the form in which it had been presented to them through the Oriental churches. Mohammedans and Jews were now acknowledging that there was a Christianity which was not connected with idolatry. He could hardly wonder that they had rejected Christianity, seeing it had been always presented to them in a form which they could not but regard as idolatrous; and he could understand the surprise of some of them, on entering the church at Jerusalem and finding neither pictures nor



images. It was, therefore, a matter for great thankfulness to those who loved their Bibles, and valued the simplicity of the gospel, to know that the Mohammedan population of the East had now presented to them a pure and unadulterated form of Christianity. The reverend speaker referred to the sufferings lately experienced by the converts and others during the progress of the mission, and said he greatly honored Lord Stratford de Redcliffe for pleading the cause of civil and religious liberty in the court of the Sultan; Lord Cowley, for following his example; Mr. Carr, Minister of the United States, who pleaded the same cause; Mr. Stephens, who told the Pacha that the Christians were suffering contrary to justice and law; the Mussulmans who received under their roof the persecuted Christians, when their own fellow-Christians refused them protection; and the Jew who conveyed the information to the friends of the sufferers, when they could not otherwise obtain it. In conclusion, the reverend gentleman earnestly requested the contributions and the prayers of the meeting in behalf of the society, which he said deserved all the countenance and support which Protestant Christians could bestow upon it.

The resolution then passed unanimously.

Lord Robert Grosvenor proposed, "That this society be called, Turkish Missions Aid Society; that members of the society shall be annual subscribers of half-a-guinea a year; and donors of ten guineas annually, or donors of 50% or more at one time, shall be designated life governors, and be entitled to deliberate and vote at all the meetings of the committee." No one could have listened to the statements made in the report, without feeling highly gratified at the success which had attended the operations of the society. If there was one subject more than any other that at present occupied the attention of thinking persons, it was the state of the Turkish empire; and any efforts towards the evangelization of the inhabitants of that empire must be regarded with feelings of the greatest interest. He cordially joined in the feelings of gladness that had been expressed in reference to the success of the society's operations; and he did so because he could conceive of nothing more likely to advance the interests of true religion than union in Christian efforts by various countries. What every good Christian must deplore, was the fact that Christianity should be split up into such a variety of denominations and branches. We had lost that Christian brotherhood which once existed, and existed especially in that country which was the object of the society's efforts; and he knew nothing more likely to restore that Christian brotherhood than Christians of different countries uniting their efforts towards the one great object which they had in view, the extension of the Redeemer's kingdom in the nations of the East. He was glad the society was not taking any new ground to itself, but associ-

ated its efforts with the American mission at Constantinople. There had for a long time been a great desire in the minds of Christians to do something to enlighten that land whence the knowledge and the practice of Christianity came. It was a great thing not to spend money in vain. There were many societies appealing for assistance; and it was, therefore, a great object to economize outlay as much as possible, and this object was sought by the present society. They had every encouragement in regard to the mission at Constantinople; it had been established and successfully carried on for some time; and a noble relative of his own, whom he had lately seen, told him, in answer to a question as to the chiefs of the American mission at Constantinople, that he was well acquainted with them, and he believed that men more capable of carrying forward the great work which they had undertaken, could not be found. They knew, therefore, that whatever money they contributed would be properly applied, with every regard to economy and efficiency. Several previous attempts at a similar object had failed. Such was the case with the Syrian Medical Aid Society, which, perhaps, had done some good, but which certainly did not succeed to any considerable extent, and was consequently abandoned, considerable loss being sustained by some of its supporters. Such would not be the fate of the present society; for a successful mission was established, and the funds raised were chiefly devoted to the furtherance of the objects of the mission.

The Rev. William Arthur, in seconding the resolution, said: I do not think that, looking at the aspects of Christianity in reference to other religious systems in the world, we could well mark out for ourselves any new province of effort that has in it more features of importance than the one in which our American brethren are engaged in the churches of the East. Never, from the day that Mohammed drew the sword, have the Mohammedans had any thing like a fair representation of Christianity before them. They have never known what Christianity really is; Christianity, the system of revealed religion derived from the Prophets whom they venerate, and devoted to the worship of the one God whom they profess to adore. Latterly, the banner of true Christianity has been raised; and in various parts of the Turkish empire our American brethren are operating with great power. While they are thus moving in the very heart of Mohammedanism, Providence has been surrounding its circumference and limiting it upon every hand, for less than a century, although from the extreme south of India a powerful embassy came all the way to Constantinople, to ask the Sultan to invest Tipoo Saib with the title of Sultan, as reigning over such splendid territories of India. Now all these nations are in the hands of Protestant Christians. On every other frontier there has been some falling back of Mohammedan power; and at this

day, my Lord, when the question comes to be debated, as I trust it will be—though I have never yet heard it mentioned in public—whether Protestant England is to hold up the hands of the Turkish power, when that power makes it a mortal sin for any Turk to become a Christian, we shall make use of our position, and show Turkey that the Queen of England is the sovereign of far more Mohammedans than the Sultan of Constantinople is. Such is the mysterious order of divine Providence, that our Queen is at the same time the monarch of more Roman Catholics than the Pope, and of more Mussulmans than the Porte. Now of the many Mussulmans who are subjects of our own Queen, there is not one whose civil and religious rights are not sacredly protected. When the battles of Sutlej were fought, and when Lord Hardinge proclaimed that the great territories of the Punjaub were to become British territory, the Moslems all over the Punjaub lighted up bonfires. And why? Because before they came under the British rule they had not religious liberty. The Sikhs had oppressed them, and prevented them from exercising their religion freely; but they knew that the moment the British flag was raised over their heads, they would be free as Britons themselves. This is a fact we ought not to lose sight of; and I trust that in high quarters it will be well remembered, when the critical time comes, and that by the blessing of God

these labors of our brethren will be the means first of all of raising up Christian churches, to present to the eyes of the Mohammedans a true aspect of Christianity, and then obtaining from the Mohammedan government liberty for every man to worship God according to his own conscience.

The resolution was unanimously adopted.

The Rev. Ridley Herschell proposed: "That this meeting, feeling the great importance of missions to nominal Christians, rejoices in the increasing extension of the reformation in the Oriental churches, and the manifest success attending the labors of the missionaries in the Turkish Empire, even amidst wars and rumors of wars; and thankfully acknowledges its obligations to the Great Head of the Church, for the privilege of being connected in any way with this glorious enterprise." The Rev. Dr. Veitch seconded the resolution, and it was formally adopted by the meeting.

Thanks having been voted to the Earl of Shaftesbury, for presiding on the occasion, by Sir E. N. Buxton, his Lordship acknowledged the vote, and the proceedings terminated.

The foregoing account of a meeting, which is so much in harmony with the proceedings of the Board at Hartford, is taken from the London Christian Times of April 20.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**ZULUS.**—Mr. A. Grout, in writing from Umvoti, on the 15th of January, says: "The year now closed has been one of quiet and manifest growth in grace, and consolidation of Christian character. But our increase of numbers from converts has been small, only four persons having joined the church by profession."

**AMOY.**—The recent communications from this mission are highly encouraging. Under date of January 17, Mr. Doty states some facts in regard to a place that is but little known in this country, which cannot fail to awaken a thankful and prayerful spirit in all our churches.

Chioh-be is a large town of probably from five to eight thousand inhabitants, about twenty miles from Amoy, and on the direct route to Chiang-chiu. It has also easy communication with Peh-chui-ia, the distance being perhaps eight or ten miles. About six months ago, two of the brethren

from Peh-chui-ia went to Chioh-be to transact some business, carrying the gospel with them. By their simple declaration of the truth, the attention of several persons was awakened. Upon this, two of our co-porters or evangelists (for our native helpers are both) visited the place. From this time the desire to hear the Word and for instruction became so intense, that time was scarcely allowed to take food or rest. Again and again, both from Amoy and Peh-chui-ia, have brethren gone to assist, and have been constrained by the waiting multitude to speak the Word until voice and strength failed, and so would break down, and be compelled to retire for rest. At present there is less excitement, but the same desire for the Word continues. The agency blessed in this work is entirely native. The most which we have been able to do, was an occasional visit, taking a general supervision, and meeting with the inquiring, and examining those applying to be received among God's people. A chapel has been opened; and on the first Sabbath

of this month, seven persons were admitted to the fellowship and ordinances of the church. About twenty-five persons applied. Of those whom we felt constrained to put off, several, we trust, are truly the subjects of the Holy Spirit's work. But our past experience teaches that delay is prudent, where there is any doubt.

MADRAS.—Mr. Winslow, under date of February 13, announces several accessions to the church under his care. He uses the following language :

At our last communion, I had the privilege of baptizing and receiving to the church four adults. One was a young woman, the daughter of an ayah in a Christian family, herself a heathen, but willing to have her child become a Christian, being convinced perhaps that ours is the true religion, or, it may be, thinking that her daughter will marry better. I hope that the girl herself is actuated by a love of the truth, and not by a desire for a proper settlement in life; but it is difficult in such cases to judge of motives. The other three are young men, one of them a monitor in the high school, another a teacher in a vernacular boys' school, and the third a lame man, who teaches a few boys, and receives a small support from them. The last seems very much in earnest, and has been for nearly six months a candidate for church fellowship. The other young men are employed by me, and do not join us, as many would be willing to do, to get a situation. I hope they are all sincere in their professed dedication of themselves to the service of the only living and true God.

CEYLON.—Mr. Lord writes from Oodoopitty, under date of January 15, as follows: "On account of the continued prevalence of the small-pox, we have been, and are still, much hindered in our missionary work. As the severity of the epidemic has somewhat abated, however, our Sabbath congregation for a few weeks past has gradually increased. But it is still small, numbering last Sabbath only twenty-five adults. Our schools have not been recommenced; and the catechists are prevented by the sickness from pursuing their labors among the villages, and from house to house. The people suffer much, not only from pestilence, but from famine."

On the 20th of January, Mr. Hastings wrote a letter, in which he gave an account of Batticotta seminary, during the term which had just closed. His language is as follows:

The term commenced October 29, when a new class entered upon the course of study numbering thirty, one half of whom are baptized children, one or both of their parents being members of Christian churches, a larger proportion than has ever before been received at any one time. Most of the

pupils were prompt in their attendance; and every thing went on prosperously for four or five weeks, when the cholera broke out in the institution. Two persons were attacked, one quite severely. We had them removed at once, and placed under Dr. Green's care. Both soon recovered. The parents and friends of the pupils, hearing of these cases, became very much alarmed; and when a few days afterward, I allowed the boys a holiday, as is customary, many were prevented from returning. For a week or two our labors were very much broken in upon; but as no other cases of cholera occurred, most of the pupils soon returned and resumed their studies. One, a member of the first class in the Normal Department, was attacked with cholera while absent, and after a short illness died. His English name was Artemas Boies, a beneficiary of the Mission Association of the 2d Congregational Church in New London, Connecticut. He belonged to the parish of Chavagacherry, and was a boy of fair promise. He was not a Christian, and never to my knowledge evinced much interest in religious things. Towards the close of the term the cholera broke out again in the seminary. There were five or six cases; all recovered. I had very little trouble this time in keeping the pupils. This was partly owing, no doubt, to the fact that the disease was prevailing, at the time, in many places in the province; but I think that the successful treatment of the disease, in the former instance, had its effect. It was gratifying to see, in both of these instances, many of the pupils ready to attend the sick.

We have not been permitted to see much religious interest manifested the past term. Religious instruction has been given daily, and generally has been listened to with attention. We trust that though all our desires have not been gratified, some seed has fallen in good ground, which will yet appear. I have held a meeting once a week with those who have expressed a desire to unite with the church. About a dozen have regularly attended.

On the 26th of November, Philip S. Page of the Senior Class, a beneficiary of the Juvenile Society of Salem street church, Boston, was admitted to the communion of the church. Henry M. Scudder, a member of the Senior Class, and a beneficiary of the Sabbath school at New Rochelle, left the seminary early in the term, without a regular dismission. John W. Bulkley, who was reported in October as having left the seminary to join the Wesleyan school, has since died of cholera.

On the 1st of February, Mr. Hastings communicated the following item of intelligence:

Since our term closed, we have heard of the death of three of our pupils by cholera; namely, J. Duncan of the Junior Class, a beneficiary of the Sabbath School Missionary Association of Jacksonville, Illinois,



and two members of the class recently received. J. Duncan was a good scholar; and though not a member of the church, I am not without hope that he was numbered among Christ's chosen ones. One of the other two was the eldest son of William Tennent, recently deceased, for many years a teacher in the female boarding school at Oodooville. Such events remind us of the necessity of being faithful in laboring for the salvation of our pupils while they are with us.

Two weeks later he added the following statement, showing that death was still busy.

Since writing the above, two who have recently left the seminary, have been numbered with the dead. Their English names were David Seabury and Edward Beecher. The former was a member of the class which graduated in September last. He was the beneficiary of the Presbyterian Church in Bloomfield, New Jersey. He was a member of the church, and we hope a true follower of Christ. Edward Beecher had been partially insane for two years or more. He was also a member of the church. It is said that, though often urged to perform heathen ceremonies, he always refused, and was often seen apparently engaged in prayer. He was a beneficiary of the Juvenile Society of Salem street church, Boston.

MOSUL.—A letter from Mr. Marsh, dated March 26, announces an event which will carry sadness to all our churches. His language is as follows: "Another light has faded; another sun has set. Another brother has gone to join the early mission dead. Dr. Lobdell is no more. He died last evening; and we have just returned from his grave. He sleeps sweetly by the side of Dr. Grant. I cannot pretend to give you a full account of his sickness and death. Much of the bitterness of this cup is taken away by the readiness of our brother to go. The circumstances were trying. Mr. Williams and myself were hardly out in the desert, to attend the annual meeting of our mission at Diarbekir, when Dr. Lobdell fell sick. He soon grew worse; and Mrs. Lobdell and Mrs. Marsh despatched a messenger after us, on the ninth day of his sickness. In the disturbed state of the country, growing out of the Koordish rebellion, now suppressed, this message did not reach us till eight days later, on the seventeenth of his sickness. We then thought that, owing to the pressure of affairs at Diarbekir, in the very hopeful state of the work, and the unfinished mission business, that the case would be decided one way or the other before we could reach Mosul. Accordingly, I alone came, reaching here on the twenty-second day of his sickness, after a very quick passage down the Tigris. I found the ladies almost worn out with incessant watching, and the great responsibility of

deciding what medicines to give, and what course to take. As I entered the sick room, the Doctor raised his thin arms, saying, 'Praise to God,' 'Praise to God,' and threw them about my neck and wept. But I have no time to tell of hopes and fears, of taking medical responsibility, with the help only of books and the advice of men suspected as quacks. The Doctor lingered till Sunday evening, the twenty-sixth day of his sickness, and expired as a lamp flickers and goes out. After I returned, he had not the full command of his mind; but, with only two exceptions, he was always rational upon religious topics. 'I am weak,' he said, 'but I rejoice in the Almighty.' Love had cast out all fear."

Mr. Williams wrote from Diarbekir, March 31, in reference to the death of this beloved friend and brother: "I have but little to add to these melancholy tidings. As soon as a raft can be made ready, I shall return to our desolated Mosul. Our strong consolation is that the Lord reigns; He doeth all things well; He makes no mistakes." "As fast as famine, hardship, sickness, cannon balls, thin the ranks of the allied armies before Sebastopol, others are sent to fill their places; *for the nations are in earnest*. Will the churches show as much zeal? Will they show a thousandth part of it? Christ died for us, came 'to this end.' Who, for his sake, is ready to fill the breach?"

TOCAT.—Under date of February 19, Mr. Van Lennep wrote as follows: "We are crowded with visitors of all nations, Armenians, Turks, Roman Catholics, Greeks, and Jews. The females come the most, sometimes in flocks of twenty and thirty. I believe every female belonging to the Armeno-Catholic community has been here. Mrs. Van Lennep finds her hands full of work, and lays herself out to please the curiosity of all, when they do not feel disposed to converse on religious topics. Her prayer meeting for females, Thursday afternoons, is better and better attended. Mrs. Jewett also takes her turn in conducting the meeting." "Our Sabbath congregation is interesting and increasing. We always have some new faces. The average during the last three months of 1854 was forty-three. This year we have never had less than fifty; and once there were seventy-seven, though nothing special attracted them. There is earnest attention; and we cannot but hope that we do not preach in vain. Last week three Armenians joined us with their families. Dr. Jewett's practice is making us many friends among all classes of the people."

AINTAB.—A letter of Mr. Nutting, dated February 27, announces the dedication of the new church at Aintab. This is an event of very great interest, as no edifice had been previously erected for Christian worship, on a new site, in all the

Ottoman empire since the ascendancy of the Turks. Christians have been allowed to repair their churches, and also rebuild on the same site; but beyond this they could never go. Now a Protestant house of worship stands on ground used for other purposes heretofore, in a city where Protestantism was unknown even by name seven years ago! The number of persons present on the first Sabbath in January,—though the windows were not all completed, and though there was no floor but the cold, damp, uneven ground, partially covered with loose boards and old mats,—was nine hundred. The dedication service was attended by thirteen hundred and fifty. On the following Sabbath, more than eleven hundred are supposed to have been in "the great congregation." On this last occasion, moreover, twelve persons were admitted to Christian fellowship, making the present number of communicants one hundred and forty-two.

BEIRUT.—A letter of Mr. Whiting, dated March 15, contains the following item of intelligence:

At our last communion, two persons were received to the fellowship of the church by profession of their faith. One is a man of about forty-five, the head of a large family. He was originally from Ain Zehalta, in Mount Lebanon; but he is now a resident of Beirut. He has for several years been inclined to evangelical views, and has been a serious and attentive hearer and reader of the gospel. We trust the truth has really taken hold of his heart, and led him to Christ. He is of the papal Greek church, a man of sober good sense and extensive influence. Though in moderate circumstances, he is endeavoring to secure for his children the advantages of a good Christian education. His eldest son is a graduate of the Abeih seminary, a worthy and (we trust) a pious youth, now teaching a useful school. Another promising son is a member of the seminary; and his eldest daughter is being trained in the family of one of the missionaries at Abeih. The other person received is a young girl, of seventeen or eighteen, who was educated in our female boarding school at Beirut, and is now teaching a flourishing school of girls, about thirty in number, on the mission premises, and in the house built for that purpose twenty years ago through the agency of Mrs. Sarah L. Smith.

OJIBWAS.—Mr. Pulsifer writes from Bad River under date of March 13, in a hopeful strain: "There has been no liquor drunk by the Indians in this vicinity this winter, although it has been easy to get it at La Pointe in any quantity. There is a marked change in this respect since my former acquaintance with them. They have attended meeting well, both on the Sabbath and on week-days, and have listened with a good

degree of attention, some, we think, with interest. Two Sabbaths since we had the pleasure of receiving one Indian woman into the church on profession of her faith; and she brought forward her two children to be baptized. She appears to be a humble, sincere disciple. 'This is the bright side; there is a dark one. There is much heathenism here yet; and the great majority of those who listen, are hearers of the Word only, not doers of it. But I think we have ground for encouragement, on the whole, and that our patrons ought to be encouraged in regard to these Indians.'

CHEROKEES.—Mr. Worcester received three members of the Cherokee Female Seminary into the church under his care, on the 1st of April. Two months before, he admitted one person to the same privilege.

SENECAS.—A letter from Mr. Bliss, dated May 4, states that nine persons have been received into the Alleghany church since September last. He hopes that others may be admitted during the summer, as several have expressed a wish to be numbered among the followers of Christ.

## DONATIONS,

RECEIVED IN APRIL.

### MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Harrison, Cong. ch. and so.	11 50
Portland, Young la. for J. Neal,	
Ceylon, by Rev. Mr. Sanders,	20 00
Yarmouth, Cong. ch. 138; m. c.	
50,43; la. 52,19; to cons. THOMAS	
CHASE and JEREMIAH MITCHELL	
H. M.; A. B. for hea. chil. 3;	243 62—275 12
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st par. cong. ch. and so.	75 00
Brewer, Cong. ch. and so.	34 12
Brewer Village, 2d do.	40 61—149 73
	424 85
Bucksport, a friend, 30; Dennysville, cong.	
s. s. 20; Machias, a friend, 12;	62 00
	486 85

### NEW HAMPSHIRE

Grafton co. Aux. So. W. W. Russell, Tr.	
Orford, West cong. so.	10 62
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Goffstown, Cong. ch. and so.	26 00
Hillsboro' Bridge, m. c.	5 00
Peterboro', Ortho. cong. ch.	6 00—37 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Canterbury, Cong. ch. and so.	24 00
Hooksett, m. c.	8 00
Wilmot, Rev. R. Kimball,	2 00—34 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Derry, 1st cong. so. miss. asso.	25 00
Greenland, Cong. ch. and so. 28,82;	
la. 38,47;	67 29
Hampton, Cong. ch. and so.	27 40
Portsmouth, North ch. (of wh. fr.	
la. miss. so. to cons. MISS SARAH	
ANN SALTER au H. M. 100;)	262 50—382 19
Strafford Conf. of chs. E. J. Lane, Tr.	
Durham, Cong. ch. and so.	64 25
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Croydon, Mrs. S. L. 5; S. L. Jr. 5;	10 00
	538 06

*Legacies.*—Hancock, Joseph Hill, by Joseph Davis, Ex'r,

135 00

673 06

## VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.  
McIndoes Falls, m. c. 24 00  
St. Johnsbury, Friends, (of wh. to  
cons. EPHRAIM JEWETT an H.  
M. 100;) 150 00—174 00  
Chittenden co. Aux. So. C. P. Hartt, Tr.  
Burlington, Calv. cong. ch. 130 75  
Jericho, Cong. ch. and so. 11; Cen-  
tre la. cent so. 12; 23 00—153 75  
Orleans co. Aux. So.  
Coventry, Cong. ch. and so. 18; m.  
c. 12; 30 00  
Irasburg, do. m. c. 6 00—36 00  
Rutland co. Aux. So. J. Barrett, Tr.  
Castleton, Cong. so. 139 00  
W. Rutland, do. 10 00—149 00  
Windham co. Aux. So. F. Tyler, Tr.  
Brattleboro', Cong. ch. m. c. 34 65  
Bellows Falls, Cong. so. 31 32  
Marlboro', Cong. so. m. c. 3 86  
Putney, do. 50; m. c. 36,61; J.  
G. 10; 95 61  
Sharon, C. Baxter, to cons. Mrs.  
H. A. B. GREENE an H. M. 100 00  
West Halifax, Cong. so. 10 00—276 44

789 19

5 00

794 19

*Legacies.*—Ascutneyville, Lucian B. Crane,  
on account of the estate of Philemon  
Tolles, late of Wethersfield, dec'd,

50 00

844 19

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.  
Centreville, Cong. ch. and so. 32 45  
E. Falmouth, 2d do. 16,51; a friend,  
5; Rev. H. Pratt, 4; 25 51  
N. Falmouth, m. c. 12 00  
Provincetown, Ch. and so. 16 00  
Wellsfleet, 1st cong. ch. 54 00—139 96  
Berkshire co. Aux. so. G. L. Granger, Tr.  
Southfield, Ch. and so. 12 00  
Stockbridge, Miss Foster's s. s.  
class, 2 00—14 00  
Boston, S. A. Danforth, Agent,  
(Of wh. from Mrs. M. E. Temple, 20;) 3,919 58  
Essex co. North, Aux. So. J. Caldwell, Tr.  
Bradford, Cong. ch. and so. 135,89;  
m. c. 103,99, to cons. Mrs. SARAH  
TENNEY and Miss MARIETTA  
KIMBALL H. M.; L. Johnson and  
Co. to cons. LEONARD JOHNSON  
an H. M. 100; Mrs. C. G. Ord-  
way to cons. HERBERT J. ORD-  
way an H. M. 100; 439 88  
Groveland, Cong. ch. and so. 50 00  
Mills Village, do. 30 00—519 88  
Essex co. South Aux. So. C. M. Richardson, Tr.  
Manchester, Cong. ch. and so. 99,23;  
m. c. 13,50; to cons. Mrs. BETSY  
CHEEVER an H. M. 112 73  
Rockport, A friend, 1 00—113 73  
Essex co.  
Beverly, Dane st. ch. 114,81; la.  
26; m. c. 59,31; Washington st.  
ch. and so. wh. and prev. dona.  
cons. A. T. DOYLE and Mrs.  
JAMES BRIANT H. M. 160; 360 12  
North Danvers, 3d cong. ch. and  
so. 49 08  
Salem, Tabernacle ch. and so. (of  
wh. fr. Rev. Dr. Worcester to  
cons. Mrs. MARY H. W. FOSTER  
an H. M. 100;) 500,23; m. c.  
48,70; 548 93—958 13  
Franklin co. Aux. So. L. Merriam, Tr.  
Conway, Cong. so. m. c. 50 00

Hampden co. Aux. So. C. O. Chapin, Tr.

Mitteneague, Cong. ch. and so.

m. c. 10 00

Monson, T. H. Brown, dec'd. wh.  
cons. Rev. S. R. BROWN of Au-  
burn, N. Y. an H. M. 100 00—110 00

Hampshire co. Aux. So. S. W. Hopkins, Tr.

Cummington, Village ch. 80 00

Hadley, 1st par. gen. benev. so. 35 00

Northampton, 1st ch. m. c. 51,96;

Edwards ch. m. c. 21,07; E. A.

W. 1; 74 03

Plainfield, Cong. ch. 32 71

South Hadley, Gent. 78,66; la.

49,63; 128 29

W. Cummington, 9 40—309 43

Harmony Conf. of chs. W. C. Capron, Tr.

Blackstone, Cong. ch. and so. 42 00

Westboro', Evan. so. m. c. 37 87—79 87

Middlesex South.

Framingham, Hollis evan. ch. and

so. for church in Aintab, 178;

coll. 127,50; m. c. 87; to cons.

EBEN EATON and EDMUND N.

CAPEN H. M. 392 50

Grantville, Cong. ch. and so. m. c. 30 69—423 19

Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.

Roxbury, Eliot ch. and so. gent.

171,50; la. 5; Miss C. Adams.

dec'd, 10; m. c. 14,43; 200 93

West Roxbury, South evan. cong.

ch. m. c. 10 49

Wrentham, Cong. ch. and so. m. c. 44 00—255 42

Old Colony Aux. So. H. Coggeshall, Tr.

Rochester, m. c. 23,61; la. miss.

so. 52,78; wh. and prev. dona.

cons. Miss PATTY HASKELL an

H. M. 76 39

Sippican, Cong. ch. 17 00—93 39

Palestine Miss. So. E. Alden, Tr.

Hingham, Evan. cong. ch. 21 34

Pilgrim Aux. So. J. Robbins, Tr.

Marshfield, s. s. 18,21; inf. class, 3,29;

21 50

Taunton and vic. Aux. So.

Fall River, Central ch. (of wh. fr.

Nathan Durfee to cons. SETH

R. DURFEE, S. ANGLIER CHASE,

HOLDER B. DURFEE, Mrs. MARY

M. CHASE, and Miss HATTIE M.

DURFEE H. M. 500; MORTON

EDDY, wh. cons. him an H. M.

100; J. A. Crane, wh. and prev.

dona. cons. HIRAM A. CRANE of

New York, an H. M. 100;) 1,059 44

Taunton, Trin. cong. ch. and so. to

cons. Mrs. MARY WALKER, Mrs.

FANNY M. WILBOR and Miss

REBECCA G. HATCH H. M. 320 25—1,379 69

Worcester co. Central Asso. W. R. Hooper,

Tr. 316 58

Barre, Ch. and so. 300 34

Worcester, A friend, 5 00—621 92

9,031 03

Billerica, Ortho. cong. ch. m. c. 30; Rev.

J. G. D. Stearns, 10; Chelsea, Winni-

simmet ch. m. c. 54,34; Broadway ch. m.

c. 23,19; E. Cambridge, evan. cong. so.

34,84; Cambridgeport, 1st cong. ch. and

so. 200; Lanesville, cong. so. 4; Lowell,

John st. ch. 207,56; Appleton st. ch.

75,72; Malden, m. c. 12; North Reading,

cong. ch. and so. miss. asso. to cons. Rev.

T. NEWTON JONES an H. M. 50; Wal-

tham, Trin. cong. ch. and so. wh. and

prev. dona. cons. ELIPHALET PEARSON an

H. M. 85,25; 786 90

9,817 93

*Legacies.*—Conway, William Avery, by Ma-

ria H. Avery, Ex'r, (prev. rec'd, 891,34;) 120 00

9,937 93

## CONNECTICUT.

Hartford co. Aux. So. A. W. Butler, Tr.

Enfield, 1st cong. ch. 18 85

Hartford, Centre ch. m. c. 11,08;

Pearl st. ch. L. S. 5; 16 08



Unionville, Ch. and so. to cons. Rev. G. M. PORTER an H. M.	53 00	—87 93
Litchfield co. Aux. So. G. C. Woodruff, Tr. New Hartford, (of wh. fr. Mrs. E. S. Brown for <i>Ann Eliza Brown</i> , Ceylon, 12;)	51 87	
New Haven City Aux. So. F. T. Jarman, Tr. New Haven, A friend, 5; Mrs. F. W. for Alleghany m. 4; College st. ch. N. H. Gaston, to cons. Mrs. ABBIE B. GASTON an H. M. 100; united m. c. 14,53; South ch. m. c. 6,16; Court st. m. c. 17; Yale coll. m. c. 13,54; Westville, cong. ch. 35,39;	195 62	
New Haven co. West, A. Townsend, Jr. Tr. Birmingham, Cong. ch. m. c. 24; s. s. 5,68;	29 63	
Waterbury, 2d cong. so. s. s. for Nestorian m.	15 00	
Wolcottville, Cong. ch.	37 00	—81 68
New London and vic. and Norwich and vic. New London, 2d cong. ch. s. s. for <i>Artemas Boies</i> , Ceylon;	20 00	
Norwich, Miss. rill, 6; Miss H. Haven's s. s. class, 2;	8 00	—28 00
Windham co. Aux. So. J. B. Gay, Tr. Brooklyn, Gent. 53,41; la. 63,82; m. c. 36,77;	160 00	
	605 10	

## RHODE ISLAND.

Providence, Richmond st. ch.	209 10	
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## NEW YORK.

Auburn and vic. I. F. Terrill, Agent. Auburn, 1st pres. ch. to cons. ISRAEL T. TERRILL an H. M. 114,62; 2d pres. ch. 19,38;	134 00	
Genoa, Hollow, 1st pres. ch. 23; Rev. L. G. 10;	33 00	—167 00
Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr. Astoria, R. D. ch. 83; a friend, to cons. Rev. W. H. TEN EYCK an H. M. 50;	133 00	
Fishkill Village, R. D. ch. (of wh. to cons. Rev. ARCHIBALD WIL- SON, of Greenock, Scotland, an H. M. 50;)	107 43	
Kinderhook, R. D. ch. m. c.	25 04	
Livingston, do. s. s. for ed. of chil. at Amoy, 5,25; Mrs. Van A. 5;	10 25	
Marbrietown, Rev. C. N. V. Dyck, New Utrecht, A lady.	10 00 5 00	
New York, South Ref. D. ch.	79 68	
Rotterdam, R. D. ch. Rev. C. J.	5 00	
Stuyvesant, do. s. s. for Gaboon m.	6 84	
Upper Red Hook, R. D. ch.	16 00	—398 24
Buffalo and vic. J. Crocker, Agent. Clarence, Pres. ch.	10 00	
Delaware co. Aux. So. Rev. D. Terry, Tr. Delhi, Z. D.	2 25	
Sidney Centre, 1st cong. m. c.	6 00	—8 25
Geneva and vic. G. P. Mowry, Agent. Cincinnati, Pres. ch.	7 00	
Fulton, do.	121 00	
Geneva, D. L. L. 5; R. S. 5;	10 00	
Oswego, 1st pres. ch. 111,62; m. c. 231,43; s. s. 40; Rev. Dr. and Mrs. Condit, 24; W. F. Allen, 15; Mr. and Mrs. O. J. H. 10; 2d pres. ch. 29,28;	461 38	—599 38
Greene co. Aux. So. J. Doane, Tr. Catskill, Pres. ch. m. c. 63,53; E. M. D. 1;	64 53	
Monroe co. and vic. E. Ely, Agent. Rochester, Mrs. S. Ray,	30 00	
New York and Brooklyn Aux. So. A. Mer- win, Tr. (Of wh. fr. Rev. William Belden, wh. and prev. dona. cons. Mrs. MARIA M. BEL- DEN an H. M. 50; EDWARD CRARY, wh. and prev. dona. cons. him an H. M. 50; Brick pres. ch. 327; a little boy, dec'd, for hea. chil. 2,06;)	699 00	
Oneida co. Aux. So. J. Dana, Tr. Clinton, Cong. ch.	221 77	
Utica, A friend, to cons. THOMAS		

E. CLARK an H. M. 100; 1st pres. ch. 132,58; m. c. 11,67;	244 25	
	466 02	
Ded. disc.	2 32	—463 70
Syracuse and vic. E. H. Babcock, Agent. Syracuse, 1st pres. ch.	162 00	
Washington co. Aux. So. A. Eldredge, Tr. Middle Granville, s. s.	12 50	
	2,614 60	
Albion, 1st pres. ch. 38,79; s. s. for sup. of Khamis, in Persia, 39,21; Astoria, pres. ch. a lady, 10; Cazenovia, F. E. C. Cey- lon m. 75c.; G. S. Boardman, wh. and prev. dona. cons. GEORGE B. BOARDMAN of Watertown an H. M. 50; Cornwall, Rev. A. Dean, 5; Cortlandville, Fanny P. Lu- cas, dec'd, 3; Eaton, cong. ch. m. c. 5; Groton Village, ch. 8,76; Hannibal, A. W. 10; Harpersfield, friends, 25; Haver- straw, 1st pres. ch. 12; Central do. 30; s. s. 10; Homer, cong. ch. sisters' so. 52; Hoosick Falls, pres. ch. 57; Huron, Mrs. EMILY A. CRAFTS, wh. cons. her an H. M. 100; Mecklenburg, pres. ch. m. c. 10; Mexico, 1st pres. ch. 15,63; Middletown, W. S. W. 5; Milton, C. T. O. 7; Oneida Lake, J. C. S. 1; Pitcairn, D. W. 3; Ridgebury, pres. ch. young people's prayer meeting, 6; Skaneateles, pres. ch. 35; Southport, pres. so. m. c. 14; Stock- holm, H. H. 10;	563 14	
	3,177 71	

<i>Legacies</i> .—Clyde, Willis G. Wade, by John Ward, 120; Brooklyn, Mark H. Newman, by Edward Dickinson, Ex'r, 10,000; int. 1,625,55; Gilboa, Rev. William Salisbury, by J. Reed, Ex'r, wh. and prev. lega. cons. LUCINDA SALISBURY an H. M. 50; Maine, D. Chamberlain, by John C. Curtis, Ex'r, int. (prev. rec'd, 210;) 27,05;	11,822 60	
	15,000 34	

## NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.		
Two little sisters,	1 00	
Buskirk's Bridge, Tissiock ch.	12 85	
New Brunswick, 2d R. D. ch.	83 00	
Paskatch,	2 00	
Raritan, 3d R. D. ch.	63 00	
Readington, R. D. ch.	6 00	—117 85
Bloomfield, Pres. ch. m. c. 15; Cedarville, pres. ch. 29,38; Chatham village, pres. ch. 100; Madison, pres. ch. H. Keep, 25; la. miss. asso. 40; Morristown, 2d pres. ch. (of wh. fr. Mr. and Mrs. B. C. Can- field, wh. cons. GEORGE SHELTON of Plainfield an H. M. 50;) 165; Newark, 1st pres. ch. la. 162,75; Rahway, T. M. 10;	547 13	
	664 98	

## PENNSYLVANIA.

Alleghany City, C. T. 5; Allentown, 1st pres. ch. 8; Athens, pres. ch. m. c. 16,94; Honesdale, pres. ch. 100; Montrose, pres. ch. m. c. 22; Philadelphia, So. for ed. hea. youth, 100; Clinton st. pres. ch. m. c. 97,68; Rev. J. M. 10; 1st pres. ch. THOMAS HILL, wh. and prev. dona. cons. him an H. M. 50; Ambrose White, 100; A. E. 10; Dr. C. 5; Western, pres. ch. W. E. T. 10; T. Patten, 20; Arch st. pres. ch. H. S. 10; Pleasant Mount, pres. ch. 45; Shirleysburg, John Brewster, 100;	709 62	
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## DELAWARE.

Wilmington, 8; Hanover st. pres. ch. m. c. 86,41;	94 41	
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## MARYLAND.

Baltimore, 5th pres. ch.	57 95	
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## VIRGINIA.

Prince Edward co. A. H. W. 5 00

## GEORGIA.

Savannah, Indep. pres. ch. miss. so. 354 94

## OHIO.

By G. L. Weed, Tr.  
Cincinnati, 1st ortho. cong. ch. m.  
c. 23,08; 2d pres. ch. m. c. 16,85;  
a friend, 50; a bal. 4,67; 94 60  
Columbus, 2d pres. ch. m. c. 9 25  
College Hill, Fem. coll. m. c. 7 25  
Coolville, 20,63; m. c. 10; less unc.  
money, 3,80; 26 83  
Dayton, 3d st. pres. ch. m. c. 20 00  
Hanging Rock, R. Hamilton, 30 00  
Hebron, Pres. ch. 3 00  
Jackson, do. 12; Scioto ch. 4,45; 16 45  
Newark, 2d pres. ch. A. S. 10 00—217 38  
By Rev. S. G. Clark.  
Availls of unc. money prey. ded. 15 00  
Brecksville, 8,59; Rev. C. B. S. 5; 13 59  
Castalia, 5 57  
Chagrin Falls, 7 85  
Cleveland, 1st pres. ch. 34,96; m.  
c. 12; Mrs. W. 10; 2d ch. B. F.  
S. 10; 66 96  
Clarksfield, Mrs. M. B. H. 2 00  
Concord, Mrs. S. J. W. 5 00  
Defiance, 55  
Elyria, 2,25; A. B. 10; 12 25  
Johnston, 14 50  
Lyne, 41 97  
Newbury, 27 86  
Newton Falls, 11,51; Rev. E. C. 5; 16 51  
Portage, D. H. 5 00  
Ridgeville, 2 25  
Rome, 5 00  
Ruggles, 3,62; W. F. M. and wife,  
10; m. c. 1,38; 15 00  
Sheffield, 5 06  
Solon, 3; Rev. J. L. 5; 8 00  
Strongsville, Bal. to cons. Rev.  
HERVEY LYON an H. M. 9 51  
Vienna, 22 25  
Wellington, 2; cong. s. s. 3,30; 5 30  
Willoughby, 16 50  
York, 20; A. N. 10; 30 00  
Youngstown, 26 92—380 40

Ashtabula, 1st pres. ch. 18; Mrs. H. E. P.  
8; Bryan, S. E. B. 4; Cincinnati, J.  
Shillito, 25; Marietta, 10; mater. asso.  
11,50; juv. miss. so. 3,60; D. B. B.'s  
chil. 2; 82 10

## INDIANA.

By G. L. Weed, Tr.  
Fort Wayne, 2d pres. ch. m. c.  
59,85; Dr. Hough and fam. 12;  
L. C. J. 10; 81 85  
Gosport, Rev. T. S. Milligan, 10 00  
Leavenworth, B. F. S. 1 00  
Monticello, Pres. ch. 13; s. s. 40; 53 00—145 85  
Shiloh, s. s. for Robert Schuler, Ceylon, 20;  
Shiloh and Franklin chs. 12,50; 32 50

## ILLINOIS.

By Rev. I. M. Weed.  
Belvidere, Pres. ch. wh. and prev.  
dona. cons. JOEL WALKER an  
H. M. 48 00  
Lacon, WILLIAM FENN, wh. and  
prev. dona. cons. him an H. M. 50 00—98 00  
Brighton, L. P. Stratton, fam. off'g, 15;  
Dover, cong. ch. m. c. 25; Jacksonville,  
cong. ch. s. s. miss. asso. 21,10; Jersey-  
ville, 15; New Providence, pres. ch. m.  
c. 5; Ottawa, 1st cong. ch. and so. 78,15;  
s. s. 20; 179 25  
277 25

## MICHIGAN.

Blissfield, 1st and 2d chs. 18; a home mis-  
sionary, a thank off'g, 5; Jonesville, S.  
B. V. 5; 28 00

## WISCONSIN.

By Rev. I. M. Weed.  
Beloit, Cong. ch. 100 00  
Sparta, W. T. A. 4; Waupun, Rev. S. H.  
A. 1; 5 00  
105 00

## IOWA.

Bentonsport, Cong. ch. 57,57; s. s. 7,64;  
Beulah, Rev. J. H. 5; Burlington, R. D.  
ch. D. A. B. 10; Freeport, cong. ch. m.  
c. 5; 85 21

## MISSOURI.

St. Louis, Spruce st. ch. m. c. 3,75; West  
Ely, pres. ch. 15; 18 75

## KENTUCKY.

Helena, A friend, 1 00

## TENNESSEE.

Farmington, P. R. 2 00

## MISSISSIPPI.

Natchez, C. G. McC. 5 00

## MINNESOTA TERRITORY.

Prescott, Cong. ch. 5 43

## OREGON TERRITORY.

Oregon City, Cong. ch. m. c. 10; s. s. 14,67; 24 67

## IN FOREIGN LANDS, &amp;c.

Alleghany, Miss. so. 3 40  
Ahmednuggur, 260 65  
Canton, Rev. DANIEL VROOMAN, wh. cons.  
him an H. M. 50 00  
Ceylon, P. A. Dyke, (of wh. for Oodooville  
sem. 96;) 144; Kandy, fer Tamil schs.  
24; 168 00  
Doaksville, Choc. na. m. c. 49 60  
Fuhchau, China, O. E. Roberts, 150 00  
I. dia, by Rev. R. G. Wilder, 330 00  
Lower Cattaraugus, m. c. 7 81  
Madura, R. D. Parker, 100; Sivagunga,  
benev. so. 25; 125 00  
Montreal, Can. 1st cong. ch. for miss. in  
Turkey. 28 00  
Mosul, Indiv. 11,58; Tripoli, Rev. H. Ford,  
36; 47 58  
Nestorian miss. m. c. 70 60  
Southwold, C. W. Mrs. E. D. Johnston, 25 00  
St. Catharines, Can. Pres. ch. to cons. Rev.  
ROBERT ROBINSON an H. M. 50 00  
Tuscarora, m. c. 5,52; sub. 2; 7 52

1,372 56

Donations received in April, 20,298 97  
Legacies, 12,127 60

\$32,426 57

3 TOTAL from August 1st to  
April 30th, \$213,683 07

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in April, \$341 12

## DONATIONS IN CLOTHING, &amp;c.

New London, Ct. A box, fr. A. S. Jeffrey,  
for Mr. Coan, Sandw. Islands.  
Pittsfield, Ms. A box, fr. indiv. for charity  
sch. at Smyrna.

THE  
MISSIONARY HERALD.

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VOL. LI.

JULY, 1855.

No. 7.

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American Board of Commissioners for Foreign Missions.

LETTER FROM MR. THOMPSON.—No. 3.

MADURA, MARCH 5, 1855.

Secretaries of the American Board of Commissioners for Foreign Missions :

*Dear Brethren,*—We are in the midst of our meeting with the brethren of the Madura mission. It might seem quite uncalled for, if I should pronounce them and their wives a noble band of Christian laborers ; but it is not out of place for me to say that the providence and Spirit of God seem to be still manifestly guiding us, and prospering us in the work for which we were sent.

Yesterday, like many other Sabbaths since we came to India, was a delightful break in the course of our arduous duties. We attended worship at the Madura East station, where is a highly respectable church edifice, seventy-one feet by forty, with a tower, of good proportions, and substantially constructed. The building was well filled, there being about five hundred natives present, all of whom were seated on the floor. Including the missionaries there were two hundred and fifty communicants. The reason of so many being here at this time is, that the greater part of the catechists, and other Christian helpers in the employ of the mission, have come to Madura for the purpose of their semi-annual examination. Of these there are one hundred and twenty on the ground ; and a most interesting spectacle it is to look upon such a corps of men, notwithstanding their imperfections, raised up here for the work of teaching, and preaching to this heathen people. It is now twenty years since operations commenced in the Madura collectorate ; and the present visible fruits are five thousand nominal Christians, five hundred church members, with such a body of native helpers as I have referred to, and others in preparation to bear a part in the good work of making known the only Savior. The presence of so many commissioned and non-commissioned officers was an exponent of the whole force in the field, and gave a visibility to the operations here, which nothing else could have done, short of assembling all the village congregations in one place.

At the opening of the service two infant children were presented for baptism ; one the son of Rev. Mr. Herrick, our missionary at Tirumungalum, and the other a



daughter of one of the native teachers in the seminary at Pasumalie. He is usually called Colton, but his Tamil name is Nullatamby, which signifies, *My Good Younger Brother*; and I am sure that Dr. Anderson, who administered the ordinance, and all of us, regarded him according to the significance of his name. It was a touching and beautiful sight to see the two infants presented simultaneously, and side by side, for the same ordinance; one fair, and the other dark-skinned; one the child of parents born on the Green Mountains, and who have come hither in the dew of their youth as servants of Christ, the other a child of parents reclaimed from heathenism by our missionaries here on the sultry plains of Southern India; and the two receiving the seal of the covenant at the same time from the hands of the senior Secretary of the American Board. There was an illustration, a practical emblem, of the unity in Christ's church, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all." Of these two staves the one shall be called Beauty and the other Bands; and many thoughts did that scene suggest to us relative to the final ingathering, when secretaries, pastors, missionaries and converts—the sower, and the reaper—those who now go forth bearing precious seed, and the same returning and bringing their sheaves with them, shall rejoice forever in the harvest home.

The sacrament of the supper was truly a eucharist—a season of solemn, joyful thanksgiving. It would be difficult indeed under such circumstances, to repress the overflow of gratitude to Him who gave himself a propitiation for our sins, and not for ours only, but also for the sins of the whole world.

Praying that his special presence may ever be enjoyed by you, I remain your affectionate brother,

A. C. THOMPSON.

#### LETTER FROM MR. THOMPSON.—No. 4.

MADURA, MARCH 21, 1855.

Secretaries of the American Board of Commissioners for Foreign Missions:

*Dear Brethren*:—Yesterday was a day of peculiar interest to us. The happy issue of our meeting with the Madura mission, of the same length as the general meeting at Ahmednuggur, you will learn through Dr. Anderson. It closed on Saturday last; and on Monday evening, after having enjoyed a season of intimate sacramental fellowship with our brethren and sisters the previous afternoon, we started for Mallangineru, distant twenty-six miles. We stopped for a part of the night at Rev. Mr. Herrick's, Tirumungalum; but by three o'clock yesterday morning we were in our palankeens, and on our way to the village just named. There is no public road leading directly to it, and our course for the latter part of the distance was literally "across the lots," that is, through rice fields and fields of "dry cultivation," so called, and along the embankments of extensive tanks which are almost numberless in Southern India.

Mallangineru is neither a metropolis nor a shire town; nor is there any thing in its locality, architecture, history, or productions, to attract a stranger. We were drawn there by a different class of allurements. It was to attend the formation of a church of Christ, and to assist in the ordination of the first native pastor within the limits of our Tamil missions.

The church edifice, toward the building of which the native Christians—though most of them are poor—have contributed liberally, is not yet finished. It is thirty-

four feet by fourteen. The floor, or rather the ground, was partly covered with mats, and a temporary roof had also been constructed of matting; while under this had been made, for the occasion, a lining of cotton cloths or shawls worn by native women, one of which constitutes the entire dress. It could hardly have been better done by American ladies; certainly not with corresponding materials.

Messrs. Tracy, Herrick and Taylor, who had been appointed a committee for the occasion, were obliged, as well as ourselves, to convert the unfinished meeting-house into a bed-room and breakfast-room; for there is not a house in the village which would be suitable for such purposes, though vacated by its human inhabitants. Domestic architecture, in the rural portions of this country, and the habits of living, are but little in advance of the more cultivated tribes of North American Indians.

By half past nine o'clock, every thing had been put in order; and the first signal was given for the people to assemble. The congregation have no bell; but at a cost of twelve dollars they have supplied themselves with a large kettle drum, which can be heard several miles off. In a few minutes the house was filled, and the congregation entered in a body, chanting a native tune. The Christians of Mallangkinern presented themselves first, with garlands of sweet-scented flowers and an offering of fruits for the Deputation and the missionaries. Next a small company of Christians from a neighboring part of Tinnevelly came forward in the same manner; and then a representation of the Madura Evangelical Society. The garlands, according to custom, were placed round our necks by the leaders of these several companies, which were addressed in turn by each of the Deputation.

Ten o'clock had now come, when the second signal was given, and the congregation, to the number of one hundred and twenty or more, seated themselves in an orderly manner on the ground, save that here and there a child walked about, with no more covering than it had when it first came into the world. The doors and windows were thronged by heathen people from the village.

After introductory devotional exercises, and the reading of the Scriptures, the committee of the mission proceeded to organize a church. Eighteen individuals, twelve males and six females, stood up, and gave their assent to Articles of Faith and a Covenant. There were among them those of three generations—Winfred, who was to be ordained, with a daughter, and also his father and mother. The office of deacons being evidently of New Testament authority, the brethren of the newly formed church elected two of their number—Yananmuthu, a man of influence and tried Christian character, and Santanum, who also is "grave, not double-tongued, not given to much wine, not greedy of filthy lucre." Dr. Anderson, whose remarks were interpreted by Mr. Tracy, expressed the fellowship of the churches in India and the United States, closing with the appropriate exhortation, "Fear not, little flock."

The business next in order for the church was to elect a pastor and extend a call to him. Winfred who has labored among them with acceptance for more than a year, was unanimously chosen; and deacon Yananmuthu read the following communication, which had been signed by the male members: "We, the undersigned, Christians of Mallangkineru, District of Madura, choose hereby and invite you, Mr. Winfred, the preacher, to be our pastor for instructing us in the principles of the Christian religion, and to be our spiritual leader. We also do hereby certify that we will not only be obedient to you, but also give you bodily food according to our ability, in recompense for your administration of the spiritual food."

Winfred replied in writing as follows:—"You, the Christian congregation at Mallangkineru, District of Madura, invite me to be your pastor, in order to instruct

you in the principles of the Christian religion. Although I feel myself unworthy to discharge the important duties of that office, yet with a hope that Christ, the Head of the church, and the Chief Shepherd, will afford me the necessary grace, I am willing to live and labor among you in compliance with your invitation."

The congregation having sung a Tamil hymn with much spirit, Mr. Tracy preached a sermon from Ephesians iv. 11—13, on the character, theme and reward of the true minister of Christ. It was in order to a more equal distribution of time, that the discourse occurred when it did, the whole service being regarded as one, though a short recess now took place.

When the audience reassembled, Winfred was examined with reference to his Christian experience and doctrinal knowledge. It appears that his father was converted through the instrumentality of a catechist sent to Tinnevely by Schwartz, and that he himself was greatly indebted to the faithful labors of the excellent Rhenius at Palamcottah, and to the Senior brethren at Jaffna, among whom he mentioned Mr. Poor particularly. The narrative, as interpreted privately, was full and satisfactory; and in view of his work as a minister of Christ he expressed great delight. His examination on Christian doctrines was also well sustained; indeed, I have attended the ordination of more than one young man at home who did not appear to be so well fitted for the office, spiritually or otherwise, as this humble Shanar. He speaks and writes the English language with correctness; he is well versed in the Holy Scriptures, having some acquaintance with the Greek, and more with the Hebrew; he is meek and fervent, judicious and industrious; and possesses the entire confidence of the community at Mallangkineru, where he is well known, and where his relatives reside.

Rev. Mr. Taylor offered the ordaining prayer, and never were the hands of the presbytery laid upon the head of any one, solemnly setting him apart to the full privileges and responsibilities of an ambassador of Christ, with more pleasure than ours were laid upon this Tamulian brother. There was no faltering in Dr. Anderson's voice when, in giving the charge, he addressed him as "brother"; nor did I ever feel disposed in a right hand of fellowship, to give a firmer grasp than in this instance.

Rev. Mr. Herrick addressed the church as follows: "Dear brethren and sisters. This is a day of peculiar importance. Five or six years ago there were no Christians here. All worshiped dumb idols; none believed in Jesus Christ. By the special favor of God, the gospel was sent here. At first one only believed and was baptized; afterwards others; and your number has since continued to grow." This brother's appropriate exhortations to them to love, honor, and pray for their pastor, I need not detail.

The last hymn was read by Winfred, who also pronounced the benediction. But although the afternoon was now considerably advanced, and the people were dismissed, they manifested no disposition to retire. They were told that the service was through; but not a soul moved toward the door. Finally deacon Yananmuthu broke out, "To God, who has granted us so many mercies, and has caused his light to shine into the midst of our darkness, be glory forever!" Dr. Anderson addressed a few valedictory words to them, when the good deacon broke forth once more, "We will pray for you; we do pray for all the churches in America. Give our salutations to those Christian friends."

In closing the right hand of fellowship, I stated to the pastor and his people that, as a permanent expression of fellowship on the part of one church, and, indeed, of many churches in the United States, I presented to them a communion service, the gift of a widow lady in my congregation, who had placed money in my hands for



such a discretionary appropriation. As we were retiring by a side door, we heard the last outburst of pent-up emotions: "Give salams, give many salams, to the good lady!"

Now, dear brethren, I cannot send you a printed programme of the services, nor can I picture to you a costly edifice of faultless proportions, with an elegantly finished pulpit, and luxuriously furnished pews, and an organ with an unrivaled variety of stops, and a well-trained choir. There is no pulpit at all; there are no seats at all in the house. There is simply a hard, mud floor. In all New England there is not so rude a place of worship; nor is there, I venture to affirm, in all the western hemisphere a young flock on which the eye of the Great Shepherd and Bishop of souls rests with a more peculiar interest than upon this feeble band at Mallangkineru. What has God wrought in New England since the first ordination of a pastor at Salem! What may not less than two hundred years witness among the Tamil-speaking people of India!

Most truly and fraternally yours,

A. C. THOMPSON.

## INTELLIGENCE FROM THE MISSIONS.

### Gaboon.

#### JOURNAL OF MR. BUSHNELL.

It is desirable that our churches should understand as fully and accurately as possible the trials of missionary life. In this way we shall learn how to sympathize with the brethren and sisters who represent us in heathen lands, and how to intercede for them most effectively at the throne of grace, thereby developing an element of strength, which cannot be estimated at too high a price. Indeed, the success of our endeavors to make known the gospel to the perishing will be very much in proportion to the union of aim and spirit which subsists between those who go abroad and those who send them.

A few extracts from Mr. Bushnell's journal for January and February, 1855, will give us some idea of the trials which the missionary must expect to encounter in Western Africa. At the same time, we shall have new evidence of the urgent need there is that the gospel be sent as speedily as possible to all that part of the world.

#### *War with the Pangwes.*

January 15. Our ears are again distressed by the din of war-horns and drums, and our hearts are pained by accounts of rapine and murder. A few days since a Bakëlë woman was shot by Pangwes, and portions of her body were cut off and carried away to be eaten. In revenge, the people of her town ascended the Nkâmâ some twenty miles last night, and killed several Pangwes, who had no part in the contest. This

morning the warriors, in three large canoes, passed down the river, with music and dancing, rejoicing greatly at their success. This evening the women and children belonging to their towns are flocking here for safety. The war has commenced, and no one can leave his home without being liable to meet a savage foe by the way, or lurking in the mangroves by the river's side, ready to take his life.

Under the same date, however, Mr. Bushnell makes another entry of a more pleasing character. It is as follows: "To-day we have resumed our school, after a vacation of two weeks. It was gratifying to see the joy which the children manifested when I went to their towns to bring them to school; but it was painful to behold the tears of many who desired to come, but whom I was obliged to refuse for want of funds."

#### *Superstition—Marriage.*

24. Early this morning we heard the fetish horn on the opposite side of the river. Upon inquiry, I was informed that something had been stolen, and that this horn had been blown to induce the guilty person to confess the theft and make restitution. If he did this immediately, he would live; but if not, his body would swell to an enormous size and burst. So exceedingly superstitious are the people, that this device commonly proves successful.

30. We have recently had a specimen of a native wedding. One of our school girls, about thirteen years of age, has

gone to live with her husband in another town. She was betrothed several years since by her father, without any regard to her wishes. At first the father received a variety of articles, such as iron bars, guns, iron pots, plates, brass rods, cloth, &c. Additions have been made at different times, making in all twenty five or thirty different articles, and worth perhaps thirty dollars. A few days since the bridegroom came, accompanied by a number of his friends, and claimed his bride. The company remained, feasting, dancing and singing, until yesterday, when the father told the bridegroom that before he received his wife he must go to the forest, and kill him a wild deer. He and his friends started immediately; and they have since returned with a deer, a porcupine, and a large bird. This being satisfactory, the father gave his consent; and the bride, after going through various fetish rites, was arrayed in native finery, and conducted to the beach, where she embarked in her husband's canoe with him and his friends. Marriage here is but little different from the slave trade; and the wife is treated but little better than a slave.

#### *Increase of Intemperance.*

After reading the subjoined extract, the reader will doubtless join Mr. Bushnell in saying, "Oh, that these poisonous streams, which have their sources in Christian lands, and are fast destroying the people around us, might be dried up!"

February 5. Lately the India rubber trade has rapidly increased; and now all the principal towns in this region have factories on a small scale, kept by native traders from below. These are generally supplied with rum; and the desolating effects of the article are beginning to be seen on every hand. Heretofore but little rum has reached this region. Occasionally a few gallons of the poison have been received, when a large tooth of ivory was sold; but, divided among the multitude, it was soon exhausted. Now, however, it comes in barrels, and is retailed in small quantities to every one who can obtain a piece of rubber of a few inches in length. Its legitimate fruit appears in the grossest forms of dissipation, mid-night and all-night revels, quarreling and fighting with knives, spears and guns.

Intoxicating liquors affect the black man and the Indian very differently. The latter will drink himself drunk, and lie down, and sleep himself sober. But not so with the people here. When

they drink, instead of being stupefied, they become maniacs, and so are prepared for any deed of violence. I have seldom seen one "dead-drunk."

On the 20th of February, Mr. Bushnell made the following entry: "Yesterday and to-day I have been out visiting and preaching among the towns on the river below Nēngenēge, and I was gratified with the interest which the people manifested in my labors."

#### *Thessalonica.*

LETTER FROM MR. MORGAN, APRIL 17,  
1855.

#### *A Jewish Book.*

Mr. MORGAN describes a recent effort to arrest the progress of Christianity among the Jews of Thessalonica. Such spasmodic struggles are signs of coming changes; they should prove, therefore, incitements to more earnest effort on our part.

A small book against Christianity, printed at Smyrna, and issued here by the Chief Rabbi himself, has made some stir. It is the work of an ignorant Rabbi, who formerly lived at Bagdad. He divides his treatise into three parts, and examines Christianity by the light of philosophy, the prophets, and tradition. He states in his preface that he has prepared a large work on these subjects; and in order to induce his co-religionists to aid him in publishing it, he sends them this book as a specimen, from which they can judge how important to the interests of their faith it is that the whole be published. He intimates, in his letter to the Chief Rabbi, that he is contemplating a journey to distant and enlightened Christian lands, and that they will hear him and rejoice. I had received intimation of the expected publication of the work; and on its arrival I sent my compliments to the Rabbi, and asked him to furnish me with a copy. The reply I received was that there were none to be had; and the Jew whom I sent, was reproved for telling me that there was such a book. Before I succeeded in procuring a copy, I was told,—what I have since been assured was true,—that the Rabbi, at the suggestion of more than one influential Jew, was obliged to stop further issues of the book, and send the remaining copies back, accompanied by a letter to the author telling him that the Jews of Salonica

want no such book and no more of the same sort. It is, indeed, the most astonishingly and stupidly suicidal thing I ever saw. No half-candid person could read it, and not be convinced that Judaism was false, and Christianity as likely to be true as anything else. It is in the form of a dialogue between a Jew and a Christian; and though the Rabbi furnishes the Christian with arguments, they are in nine cases out of ten stronger than his opponent's. The Jew says, "The Sanhedrim condemned Jesus to death as an impostor. How could he be the Messiah?" The Christian replies, "So did the Sanhedrim condemn Jeremiah to death. Was he, therefore, a false prophet?" The Jew gives him this overwhelming reply, "Oh, there is all the difference in the world. Jeremiah was a good man, and Jesus was a bad man." Some of his Christian's statements he simply denies; to some he brings forged counter-proofs; to some he opposes only reviling and abuse.

#### *Favorable Indications.*

The following paragraph is encouraging. We may hope to see great changes among the seed of Abraham at Thessalonica, if our faith shall bear any proportion to the readiness of our gracious Lord to bless his ancient people.

During passover we had a great deal of controversy, as well as pleasant religious conversation. We can see reason to hope for great and glorious things for this city. The knowledge of the truth is spreading, and leavening the Jewish mind. We are much interested in one man, of a very respectable family, who came first as an opposer and defender of the Talmud, but now sits quietly, and listens calmly to our reasons. I had one day a long and interesting conversation with him on the question whether a Jew could profess Christianity in this city. He then admitted to me that he saw such strong reasons in favor of Christianity, that he no longer could trust in Judaism. I closed the conversation with a prayer for God's blessing on him, to open his eyes, and guide him to the truth, and give him strength to take up any cross. He was present this morning at family prayers, which were conducted in Spanish. He took a New Testament, and read in his turn. I hope we shall see him, and hundreds of others in this city, humble, earnest, self-denying followers of our blessed Lord.

#### *Smyrna.*

LETTER FROM MR. PARSONS, APRIL 11,  
1855.

#### *The Jewish School.*

It is already known that Mr. Parsons has opened a school for Jewish children at Smyrna, under very favorable auspices. The following extract, from a letter dated April 11, will show that the enterprise continues to be quite promising.

The winter session of our school was closed, March 9, by a public examination, parents and friends having been invited to attend. A number were present, and appeared to be deeply interested, as also highly gratified with the progress of the pupils. The most interesting part of the exercises was the examination in biblical history and chronology. Some saw and remarked upon the direct bearing of this branch of study upon our main and well-known purpose of showing that the Messiah has come, and that Jesus of Nazareth is the Messiah. Since the close of the school the Jewish community has been in a state of excitement beyond any thing which we have yet seen. Words have dropped from the lips of the pupils, which have carried alarm into the heart of the sanhedrim.

And they have reason to be alarmed. My only wonder is that they have allowed the boarding department to exist so long, particularly as it is very widely known that the eldest of the four boarding scholars has become to such an extent convinced of the truth, as to renounce many of the more glaring absurdities and idolatries of Judaism. We have some hope, indeed, from his uniformly serious deportment and manifested sense of sin and need of salvation, that the truth as it is in Jesus has been impressed upon his heart. We cannot say that he has been renewed; but to every appearance the good seed has fallen into good ground, giving the promise of fruit to the glory of God. He has planted himself upon the word of God, which he uses constantly in answering those who oppose and revile him. His father is exceedingly frightened. He says, "What is this? I sent my son to the Greek school two years, and he did not become a Greek. But here, after being a few months with the Protestants, he is becoming a Protestant!" The family is



connected with the first families in Smyrna, the mother being a relative of the Chief Rabbi. On this account, they are very much afraid of the boy's Protestant tendencies. The father has undertaken to argue with the lad to dispel these new notions; but the latter appeals to the Scriptures, and demands that his reason should be satisfied, by an examination of the word of God, that the Protestants are wrong in their interpretation of the prophecies. This satisfaction the father being unable to give, the lad becomes confirmed in his convictions, and the father becomes vexed and angry. Instead of answering him, he beats him on the head, and threatens to cast him off.

During the vacation the lad has come to me almost daily to recite his lessons, which, of his own accord, he continues to learn; and for this purpose he is with us in the morning and evening, so as to be present also at our family worship. He has been making constant progress in the knowledge and belief of the truth. Being forbidden at one time to visit me unless accompanied by some other one of the family, I began to fear that we should not be able to get him again as a boarder. But his father has procured a book, written four hundred years ago, which contains all that he has desired as a refutation of the claims of Jesus of Nazareth to be the Messiah. The lad now assured me that by promising to read it he will be allowed to come again to us.

Such is the excitement at Smyrna, growing out of the fears described above, that Mr. Parsons thinks there may be great difficulty in continuing the boarding school, at least for the present.

### *A Jewish Physician.*

The individual referred to in the following paragraph is the person described in the May Herald. Christians in this country should bear him on their hearts.

The young physician mentioned in my last appears to have fully embraced the truth. Whether he will have grace enough to bear the reproaches and losses which in an eminent degree await him, if he openly acknowledges his attachment to Christ, remains to be seen. Every effort has been made, whether by way of flattering promises, or by terrible threatenings, to get him away from us. He has been repeatedly invited to dine with the Chief Rabbi, who has sought by kind words to win him back. At

length the Rabbies have proposed that he either take an oath that he will not come to me, or that he return to the interior whence he came, telling him that if he does not do one or the other, they shall make it impossible for him to live in Smyrna.

There are other indications, Mr. Parsons says, that the darkness is giving place to the light of divine truth.

### *Aintab.*

LETTER FROM MR. SCHNEIDER, MARCH 27, 1855.

### *Koordish Movement.*

THE intelligence contained in the following extract has a peculiar significance and value at the present time.

A development has recently been made among a tribe of Koords in this vicinity, which it may be well to notice. They are called Dunnaiya, and live near the Euphrates, between Biredgik and Oorfa, consisting of some four hundred families. They call themselves the followers of Christ. Having learned that there were some persons in Biredgik who adhered to the gospel, one of their number, a man of influence, went to these Protestants, and asked for some one to teach them and their children. Koords are generally regarded as believers in Mohammed; but this tribe do not receive him as a prophet, and so are considered by the Mussulmans as heretical. A Mohammedan from Oorfa went among them with the express object of converting them to his faith, but without any success. A Catholic priest also visited them, with the design of bringing them over to Romanism; but I cannot learn that he gained his object. The proposition has been made that one of the Protestants of Biredgik go among them, in the double character of a peddler and colporter, thus supporting himself by his trade, and at the same time giving them all the instruction which he is capable of imparting, and they are capable of receiving. Though I have no positive information, I presume some one has gone on that errand. In this way we shall gain more correct information in regard to them, and shall be enabled to decide better as to the means, if any, to be used for their benefit. It is a discouraging circumstance, however, that they do not live together, but are scattered in

groups of five, ten, fifteen families or more, over a considerable district. Who can tell but that next after the Christians of Turkey the rude and uncultivated Koords are to be the first in receiving the gospel!

### Kessab.

The tidings received at Aintab from the different out-stations continue to be very cheering. Of one of these points of interest, well known to the readers of the Herald, Mr. Schneider speaks as follows :

In Kessab the progress has been so marked as to lead the Armenians to use every means in their power to check it. One expedient which they have employed, has been to call Romanism to their aid. By declaring themselves Catholics, they hoped to secure the protection of the French, and by their influence to be able not only to carry on measures of persecution, but also to escape paying taxes to the Turkish government, in whole or in part. From such worldly motives, and not from any love or regard for popery, a number of Armenian families declared themselves Catholics. As was natural, many discussions took place between the Protestants and the Catholic priest ; and these discussions have greatly diminished the predilection for Romanism. Several of the leading Protestants recently met him ; and, after much conversation on other topics, the discussion turned on the second commandment, the Protestants maintaining that the ten commandments had been altered by the Catholics, appealing to their catechism, which has been introduced in that place. The priest was very unwilling to have the Bible produced for the purpose of comparing it with their catechism ; but as the matter was urged, he was obliged to consent. When it was brought he said, "I do not receive your Bible." It was replied, "Produce your own Bible." The priest then said, "I neither receive your book nor our own." It was replied that if he was a Christian, he must of course receive the Scriptures as the inspired word of God. The priest replied, "If the Old Testament is true, prove it." Their answer was, "We will prove it from the New Testament." He replied, "I neither receive the New Testament nor the Old." Having thus declared himself, in an open and public manner, an unbeliever in the inspired Word, the Protestants remarked that as he rejected the Bible, there was no use in further talking with him, and asked

for some one else with whom the discussion might be carried on. The influence of such infidelity in their spiritual guide has loosened the hold of the Catholics on the Armenians ; and the number of their adherents has been much reduced.

### Marash.

Mr. Schneider refers to the station which Messrs. Beebee and Perkins are to occupy, as soon as the necessary arrangements can be made, in the following language :

Mr. Beebee has kept you informed of the state of things in Marash. Every week we continue to receive intelligence of the most cheering kind. The whole Armenian community seems more or less agitated. Recently little companies of ten, twelve, fifteen, or more, have been formed for reading the Scriptures, and comparing with them the errors of their own church, and testing the correctness of the sentiments advanced by the Protestants. This is a most hopeful movement. You may remember that several years since the same thing was done here. The Armenians met, to the number of two hundred, and even three hundred sometimes, it was said, to read the word of God, and see if these things were so. Now almost all their leading men are Protestants, one of whom is studying for the ministry, and another is a colporter ; while many others have joined us. It will probably be so in Marash. The object of the people there, they say, is to find out the truth ; and if they shall be convinced that it is with the Protestants, they will join them. It is not to be expected that all, should they arrive at that conviction, will ever really embrace our views. But that many, if not most of them, will do so, our experience in Aintab seems to justify us in expecting.

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### Marash.

LETTER FROM MR. BEEBEE, MARCH 15, 1855.

MESSRS. Beebee and Perkins, who have been requested to commence operations at Marash, are still at Aintab, waiting till certain arrangements preparatory to their removal shall have been completed. In the meantime, they are studying the language in which they hope to preach "the unsearchable riches of Christ," in order that as soon as possible they may "make full proof of" their "ministry."

*Leaven working at Marash.*

Mr Beebee begins his letter by saying that the intelligence from his proposed field of labor is "of the most interesting and cheering character." In proof of this statement, he gives the following narrative.

One evening, not long since, an Armenian made a party, inviting quite a number of his neighbors of like faith with himself. Among them were a priest and his son, the latter being a teacher in one of the Armenian schools. After all had assembled, the host sent privately for our native helper, who immediately repaired to the house, with one or two Protestant brethren. On entering, they saluted the priest and his son, who would not deign to return their salutations, but upbraided the host for bringing Protestants into his house. Their touch was declared to be as polluting as that of the foul Serpent himself. It was also insisted that unless our friends were sent out of the house, they themselves would withdraw. The host replied that the Protestants had come at his special invitation; that it was his wish, as well as that of the company, that there should be a discussion of the points in dispute between them and the Protestants. The priest replied that he had no desire to discuss with those who carried as many as sixteen priests in their pockets; referring, no doubt, to the New Testament, which the Protestants very frequently, and especially on such an occasion, carry with them. The whole company responded substantially, "How is this? You pretend to teach us the truth as it is revealed in the New Testament; and what are we to think now? That you do not teach the truth? Or that you do not yourself believe what you teach, and are afraid to declare to these men what you believe and teach? If the truth is with you, let these men know what it is, that they may embrace it." The priest, finding himself in a dilemma, was forced to consent to a discussion.

The Protestants then presented their Testaments. But the priest and his son objected to these, as being Turkish and full of errors. The Protestants next asked them to bring forward theirs; but the priest and his son again objected, saying that they had no need of a Testament; that they had it all "in their belly;" meaning that they had it all by heart. A Testament, however, was brought in requisition before the close of the discussion, which lasted from three to four hours.

The Protestants objected to the worship of pictures by the Armenians. They were told that the practice could be justified from the Testament. Whereupon they demanded the text which warranted this practice. The priest's son, taking the Testament, began to turn over the leaves in quest of a proof-text, while a profound silence reigned in the assembly. He continued fumbling the leaves about fifteen minutes, when one of the Protestants reminded him that according to his assertion he had the whole of the New Testament in his belly. Suffice it to say, no proof-text was found; and the priest was so hard pressed, that he ended the discussion by remarking, "If you are right, and have the truth with you, well and good. Have your way. And if we are in the wrong, why, we will believe it to be true, and have our way." Of course, the fact of this discussion, and of the total discomfiture of the priest, could not remain a secret. It was soon known to the whole Armenian community, much to the chagrin of many.

Not many days after this discussion, a priest, in passing the shop of one of the Protestants, called and entered into conversation with him. Other Armenians came in also to listen. Presently the priest made some statement, for which the Protestant immediately demanded proof. On hearing this, the Armenians remarked to their priest, "You had better go along. Go along, and do not stop here any longer. We shall only be disgraced again, if you do. These Protestants always demand proof."

The priests have tried to quiet the people by telling them that soon there is to be a synod at Constantinople, when all these things will be discussed, and something brought forward in favor of the church which the Protestants cannot answer. But this assurance has not seemed to satisfy all, for twenty have recently renounced the church, and joined themselves to the Protestants. Others who have not yet left the church, say that they will do so when the missionaries come. Others still have left the church, but have not yet declared themselves Protestants, and meet frequently for the purpose of examining the Scriptures.

The brethren at Marash are waiting with a good deal of anxiety, if not some degree of impatience, for the time to come when Mr. Perkins and myself shall take up our residence among them. They even say, "Come now. Your presence will help us, even though you may not be able to preach to us."



## Sivas.

LETTER FROM MR. BENJAMIN PARSONS,  
MARCH 26, 1855.

SIVAS has not yet been formally occupied as a station. But Mr. Benjamin Parsons is at Tocat, hoping to commence operations in this city at an early day. Meantime he is in constant communication with the native assistant there, who has reported the facts which are embodied in the following paragraphs.

*Tokens of Good.*

A Turkish female was induced, some weeks since, to institute upon false pretences a claim to the dwelling, of which our earnest and devoted brother Hagop Agha has had peaceable possession for the last dozen years. As the Pasha was known to favor her suit, our brother had, of course, much reason to fear a forcible ejectment from his own premises, and for that reason concealed himself from his enemies. With a view, however, to settling the difficulty, he drew up a petition, and called upon the Pasha, but on presenting it was asked in an angry manner, "What are you doing here?" He was threatened with immediate banishment, and has as yet obtained no redress.

The Pasha forthwith had a secret interview with the Armenian Bishop, during which he ordered this dignitary to excite the Armenian population against the Protestants, saying, "We do not wish these men to remain in the city." But the Bishop said, "We have no controversy with them; we have nothing whereof to accuse them!" The Pasha then summoned the Imaums before him, and tried to render them hostile to the little Protestant community, saying, "These men blame our religion, and call our Mohammed a false prophet." But the Imaums replied, "We have no bad thing to say against them!" Thus the purposes of this "enemy of all righteousness" are frustrated, even by those from whom he hoped for very ready co-operation, and from whom the Protestants verily had much to fear.

A few days since Baron Yeghia had a discussion with several bigoted Armenians, headed by a priest. The points at issue were baptismal regeneration and the anointing of pictures. Our brother demonstrated from the Scriptures the falsity of their views respecting the doctrine of regeneration. He then remarked, "Your liturgy teaches that the Holy Spirit pervades the oil that

is applied to pictures of the Virgin and the Saints, and that those pictures, when thus anointed, are endued with a divine efficiency. And do you believe that the Spirit of the Holy God dwells in such mere inanimate substances?" The Armenians inquired of the Priest, "Does the liturgy contain any such doctrine?" To which he replied, "I do not know." Thereupon with a smile of contempt they said, "Are not you our priest? Is it not your business to teach us? If you do not know our liturgy, who does?" Our brother adds that a considerable number of Turks are desirous to obtain, for private reading, copies of the entire Scriptures in Turkish; and that about twenty Russians, now at Sivas, are calling for copies of the New Testament in the Russian and Bulgarian languages.

In view of these facts, Mr. Parsons says: "Such things show beyond all question that the truth as it is in Jesus is making progress in the city of Sivas. Light has sprung up amidst gross moral darkness, and is steadily spreading far and wide among these fertile vales and on these rugged mountains. Those who have hitherto deemed themselves secure in the strong-holds of Satan, are beginning to have a sense of danger which, we hope and pray, will drive them to the Lord Jesus Christ, the only hope set before them. There can be little doubt, that the number is already very large, and rapidly increasing, of those who, whilst holding a nominal connection with the old Armenians, are convinced that their church must undergo a thorough reformation both in faith and practice, or be no longer considered a church of Christ."

The following statement, with which Mr. Parsons closes his letter, will be read with satisfaction: "The work of reformation is by no means confined to nominally Christian churches. Mohammedans are becoming interested in the great doctrine of salvation by the cross. And, surely, 'the signs of the times' warrant the belief that, ere many years shall have passed away, the crescent will give place to the cross. More, than a hundred years ago, the English translator of the Koran said, 'The Protestants alone are able to attack the Koran with success; and for them, I trust, Providence has reserved the glory of its overthrow.' But a greater than Sale has said, 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'"

## Arakbiv.

## MR. CLARK'S VISIT TO DIVRIK.

THE Protestants of Divrik are subjected to severe trials. Not only is the Armenian church

bitterly opposed to them, as was to be expected ; but the Turkish authorities have failed, it seems, to grant them that protection to which they are entitled by the law of the empire. In these circumstances, the friends of the mission in that place have frequently requested Mr. Clark to visit them. It gave him great pleasure to comply with their wishes not long since. His account of what he saw and heard, presents a deeply affecting picture.

### *Trials of the Brethren.*

Taking with me our Boanerges, after two days' travel through a region inhabited only by Koords, we were cordially welcomed by the Protestants of Divrik, in a manner that left no doubt that they were glad to see us. The Protestant community here is composed of ten houses, comprising sixty or seventy individuals. One of their number has a school of some twenty pupils. They have no preacher ; but they meet together every Sabbath. The teacher reads a sermon ; afterwards they read the Bible, converse, and pray together.

They told us of their trials. It was a sad story. I had heard before of their persecutions ; but I had formed no just idea of the case. I was pained beyond measure, however, when I actually saw their sufferings. They had been treated, indeed, as the offscouring of the world. They were regarded by the inhabitants as a few insignificant men, who, if they suffered even unto death, had no right to complain ; or, if they had the right, would not have the boldness to do it. They were insulted, therefore, beaten and stoned, without mercy. If they complained to the authorities, they only received insult and additional abuse. I will give a single instance for illustration.

Some two weeks before the time of our visit, one Sabbath morning, a Protestant, on his way to the place of worship, was seized by six or seven drunken Armenians, most cruelly beaten, and nearly killed. His friends carried him home, thinking that he would soon die. Two of the Protestants went to the Governor, and asked for justice. But instead of justice, they received insult, and were even imprisoned for representing the matter. This act emboldened the perpetrators of the outrage ; so that they boasted throughout the city that they would kill all the Protestants. This brother rose from his bed, the first time after his beating, to see me. He had suffered intensely from pains in the chest ;

and it was with the greatest difficulty that he could breathe at all. Poor man ! He died about a week afterward, a martyr to the truth.

I visited the Governor, and said many plain things to him. I demanded protection for the Protestants, and told him that his conduct would be reported at head-quarters. He tried to apologize for the past, made many promises that he would do well in future, &c. ; but he is a bad man, an unjust judge, and will only do right through the fear of losing his office. The Turks (as well as Armenians) of Divrik have supposed they could treat the Protestants with impunity, and that there was no one who cared for their protection, or would raise a voice in their defence. The Armenians here are thick-headed, ignorant and prejudiced. The Protestants, from fear, have not dared to preach the truth publicly ; hence the light has not been greatly diffused. Indeed, the Armenians of Divrik seem like a different race from those of Arabkir. In the former place, they are uncivilized, conceited, ignorant ; in the latter, they are refined, social, intelligent. In the city and the large villages around, there is a wide field for cultivation ; but men are needed for laborers who are willing to hazard their lives for the Lord Jesus.

We had two services on the Sabbath, at the house of the teacher. I preached in the morning to about thirty. Margos preached in the afternoon ; and all who had ears, for some distance around, were compelled to hear. About thirty were gathered in the room, and as many more listened from without. The Protestants of Divrik are excellent brethren, and dwell together in the love of Christ ; but they need a baptism from on high to make them bold for the truth. Their sufferings have been great, and they need the sympathy and prayers of all Christians.

From letters received by Mr. Clark, since his return from Divrik, he understands that the Governor is now granting to the Protestants full protection.

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### MR. CLARK'S VISIT TO EGİN.

MR. CLARK made another excursion to Egin, where he was introduced to a somewhat different scene. His narrative only confirms the opinion so frequently expressed, as to the severe and protracted contest which the friends of the truth must expect to carry on with the enemies of spiritual Christianity in Turkey.

*A divided Family.*

I took with me Baron Nicholas, a native of Egin, and one of our helpers, who has suffered much on account of his firm adherence to the truth. It was just one year since he had been driven away, having been obliged to flee to save his life. We went to his former home, where we found his mother and sister, both of whom had bitterly opposed him, and disowned him. His mother received us into the house, though the reception was not very cordial. Soon after our arrival, the sister was persuaded by some of the Armenians to leave, and go to the house of a relative during our stay, for fear of Protestant contamination.

In the evening, several Armenians called upon us, however, all enlightened individuals, and friends of the truth. The next morning we sent our respects to the Vartabed, adding that if it was his pleasure, we should be happy to make him a friendly call. With his *salaams* he sent us back a cordial invitation. We found him in his room, engaged in conversation with some of the merchant princes of the city. He was clothed in a splendid robe of sable; and his staff of office stood by his side. He received us with considerable pomp and ceremony, and professed in extravagant terms his high regard and his deep friendship for us. I thanked him, and said that friendship became our duty, as having professedly the same object in view, namely, the salvation and enlightenment of his people. We then conversed upon the blessings of the gospel, and our solemn obligations to enlighten those who were ignorant of the way of life through faith in Christ. It was very apparent, however, that his professed friendship and love for the truth were all a pretence. Having gained his assent, though reluctantly, to the sentiment that we ought to love all men, even our enemies, and that this was one of the prominent features of true Christianity, I said that I had a favor to ask in behalf of the native brother who was with me. I gave a brief account of the persecution to which Baron Nicholas had been subjected one year before, on account of his becoming a Protestant; and that even by his (the Vartabed's) command, his wife had been forcibly taken from him, &c. I had now to request that he would, by the same authority, send back the wife for a personal interview with her husband. He assured me he would send a messenger at once to bring her.

Mr. Clark, in another part of this communication, refers to this topic again, writing as follows: "The Vartabed sent one of his men to inform us, that the wife of our helper declined to return, saying that she wished not to see him. We knew very well that this was all deception, as we were told on good authority that she would have been pleased to come, if her friends had permitted. We could have obtained her by sending an officer; but as our helper would leave the day following, we thought little would be gained. As he will again return to his native city in a few weeks to reside permanently, it was thought best that the matter should be deferred."

*Another Sufferer for the Truth.*

The sympathies of Christians in this country will naturally be excited by the subjoined narrative.

A young man, having become a Protestant some months before, was imprisoned for debt. An old Armenian had brought an account against him of six hundred piasters, which his father was said to have incurred some twelve years before. The matter was brought before the Governor, who refused to have any thing to do with it, knowing it was all for persecution. The Armenian then employed false witnesses to establish his claim, wrote to the Pasha, entered a complaint against the Governor, and obtained an order for collecting his debt. Consequently the Governor was compelled again to imprison the Protestant. Matters were in this state, at the time of our visit. We went to the Governor to investigate the facts in the case. He received us very cordially, gave a full account of the matter, stating at the same time his belief that it was a false charge; but he, having received orders from the Pasha, could not do otherwise. He said he had in every way possible assisted the young man, and would continue to do so. He requested me to write to the Pasha, stating all the circumstances; and he wished me to say from him, that it was all the result of persecution. He said, moreover, that until he heard from the Pasha, the young man should enjoy his liberty. The Governor then made many interesting inquiries respecting Protestantism, and I was happy to find that from his former conversations with the young Protestant referred to, he had obtained clear and definite ideas of Christianity. He then spoke of the strong feeling of opposition that characterized the Armenians of Egin, and then said that to his knowledge there were a large number of Protestants in the city; but they were



not yet strong enough to brave the terrible storm that would certainly come upon them. He answered us that what was in his power, he would promptly do for them.

After this conversation we accompanied the Protestant home. He has an interesting wife and three lovely little girls. My heart felt sad in seeing the condition of this persecuted family. Repeatedly had the man been publicly anathematized in the old church, and all had been forbidden to have any intercourse with him. Consequently, no one dared to speak with him openly, or sell him a thing in the market, not even bread to sustain life; and had there been none but Armenians in the city, he must have perished; but the noble Governor and other Turks befriended him. His wife is as firm a Protestant as her husband, and though repeated attempts have been made to separate them, she has resisted them with a noble spirit. Cut off from all sympathy with their people, they are alone, though in the midst of a large city. No, they are not alone; for Christ dwells in that little family, their comfort and consolation. The little ones, though they had never seen a Frank before, seemed to regard me as their friend, and were anxious to show me that they had learned to read about the Savior.

But this man is very bold for the truth; and we believe is now doing much good. He talks openly in the streets and market, whenever he can find those who will listen; and as none dare converse with him openly, he is highly favored in often having an audience to which he can preach without interruption. Many, however, converse with him privately.

The latest tidings from Egin, received at Arabkir, were cheering; and Margos (Boerner-ge) had gone thither.

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### Diarbekir.

#### STATION REPORT.

MR. WALKER has drawn up a full and interesting history of this station for the year 1854. In describing the changes which have occurred in the missionary circle, he speaks with regret of the loss of Mr. and Mrs. Dunmore, who were obliged to remove to Arabkir on account of her failing health. The arrival of Dr. and Mrs. Nutting, in these circumstances, was very timely. The presence of an English Consul at Diarbekir

marks a new era. There is protection now for the station, such as was not previously enjoyed. The friendly disposition of the Consul is appropriately referred to.

### Progress.

Passing to the state of the missionary work at Diarbekir, the report proceeds as follows: "The year came in with darkness and clouds. There were enemies without and within, as also disaffection and strife; so that our hope of good well nigh failed. Our Sabbath congregation was continually decreasing, until at length the usual attendance was but sixty or seventy. A very few, after being open Protestants, returned to their former corrupt churches. A larger number held themselves aloof. The taxes were still unadjusted, notwithstanding a strong firman; and, by the imprisonment of one and another of our community, we were subjected to continual annoyance." Still a church was organized on the 16th of April, consisting of eleven members, all of whom thus far appear well. Some of them, indeed, give the best evidence that they are the children of God.

It being thought desirable for Mr. and Mrs. Walker to spend the summer at Aintab, the station was placed under the care of native agency. At the close of the autumn, however, our brethren found the prospects of the Protestants much better than they anticipated. The disaffected party had returned; and some of them were earnestly laboring for the dissemination of the doctrines, which a little while before they had labored to controvert. "Our congregation," the report says, "has steadily increased; and a large and attentive audience, varying in number from one hundred and sixty to two hundred and twenty, listen each Sabbath to the preaching of the Word. But we greatly need the presence of the Holy Spirit to impress the truth upon the heart. No new members have been added to our church during the year; but we trust that there are some suitable candidates for our next communion."

### The Leaven Working.

Mr. Walker makes some interesting statements in regard to the feelings of nominal Christians towards "this new way." "Not merely from the Armenian and Jacobite churches," he says, "do we have constant accessions to the number of our hearers, but also from the Catholic church, though fierce persecution and imprisonment are the consequence. A large portion of the Jacobite church are pretty thoroughly convinced of the truth of Protestant doctrines, and of the emptiness and folly of their own vain rites and ceremonies. Some openly avow that they retain their connection with their old church merely to

fight against it, and weaken the hold of its corrupt doctrines and ceremonies on the minds of men, hoping to turn the whole community in a body to Protestantism. The people demanded that the Bible in Turkish or Arabic should be read in the church, instead of the ancient Syriac, which is to most of the people a dead language; and the Bishop was forced to yield to the request. But finding at length that this was rapidly undermining his influence and that of the priests, they secretly removed the Scriptures from the church. But they have found that the Word of the Lord is not bound. The deacons or readers carry their own Bibles; and when the Bishop and priests lecture upon the duty and efficacy of picture worship and prayer to the Saints, the deacons will read Jer. xlv. 9–20., and Matt. iv. 10. If they enjoin the strict observance of their appointed fasts, the deacons will read 1 Tim. iv. &c. When the Patriarch who resides at Der Zeifran sent recently for his accustomed annual donation, they refused to give anything, returning word that if he attempted to compel them, they as a body would become Protestants, and renounce all subserviency to him. The position of the old Patriarch in his mountain monastery, therefore, much resembles Bunyan's Pope, who, 'though he be yet alive, is by reason of age, and also of the many shrewd brushes he hath met with, grown so crazy and stiff in his joints that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.'"

Of the movement in the Armenian church, Mr. Walker cannot speak with the same confidence. "Yet some," he says, "have come out of it, and joined our community, of whom we have much hope that the truth may make them free, not only from the shackles of error and superstition, but also from those of sin and death. Many who were violent opposers a year since, have begun to receive the word with meekness." An earnest plea for an interest in the prayers of churches in this country closes this part of the report.

### *Education.*

The schools have been in a flourishing condition during most of the year. The Bible is the principal text book; and children make far more progress than is seen in the other schools. They read in their own tongue; and because they understand what they read, an interest is excited, and the mind awakened. The boys' school is becoming too strait for the number of scholars, and it was expected that as soon as the winter was gone, the pupils would remove to the court, which was roofed the previous year for a place of worship. The number of boys is between forty and fifty; and they are from nearly all the Christian sects in the city. They love

the school, and often become regular attendants of worship, "although their parents cannot be induced to attend." "We think," says Mr. Walker, "that in few places in the empire is there a better appreciation of the value of education than in Diarbekir; and frequent are the applications which we have from those who wish to pursue higher branches." "The same fact is indicated also in the sale of books, which is surpassed at few, if any, of the stations in the land."

### *Other Places.*

The influence of the missionaries in Diarbekir is felt at other points. Their watchful care is needed, moreover, in places that lie beyond the circle of their personal efforts. "Of the out-station at Hinee," Mr. Walker writes, "we cannot report so much progress as we could desire. Opposition to the truth has continued; and our poor Protestants have suffered much unjust imprisonment and oppression. Our native helper has been beaten in the streets; and at one time he was obliged to flee. But the little company have endured all these things manfully; and we hope it is not in vain. Through the energetic effort of our excellent Consul, the former Governor has been deposed, and another appointed. The little congregation and school continue about the same; and a recent letter from the native helper asks that a church may be organized there."

The following extract will be read with special interest. "We have reason to hope that in the village of Cutterbul, just across the river from Diarbekir, a work of great promise is begun. For many months several men of the village have attended our services in the city, and become thorough Protestants. The truth has spread in the village. The leading deacon persists in the right to read the gospel in the church, and to explain it in accordance with its obvious import. Of course the priests make a strong opposition; and there is much discussion. Even if a great body (which we confidently hope) do not become avowed Protestants, they can never settle down again into the same ignorance of God's word and their own duty. We have taken a house, and opened a promising school taught by one of the members of our church. We hold occasional services there on the Sabbath. We look and pray for a blessing upon souls." From this place we shall doubtless hear again.

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### *Ahmednuggur.*

#### TOURS OF MESSRS. BALLANTINE AND BARKER.

SINCE the present year commenced, Messrs. Ballantine and Barker have made two excursions

for the purpose of proclaiming the unsearchable riches of Christ. The first of these tours occupied less than a week; to the second an entire month was devoted. It is proper that the Herald should contain a brief notice of both.

### Visit to Kolhar.

It was on the evening of January 1, that Messrs. Ballantine and Barker set out for Kolhar, thirty-six miles north-east of Ahmednuggur, to attend a "pilgrimage." On their arrival at that place, they found thousands of people assembled in honor of the goddess Bhawāni, who is supposed to have power over cutaneous diseases. "We saw Hindooism," Mr. Barker writes, "in its worst form; and the impression made on my mind will never be effaced. As many as twenty-five or thirty persons, of whom the majority are females, swing on the hook every year; and we saw scars on the bodies of a few, which showed that they had submitted to the rite four or five times."

This operation, as it fell under Mr. Barker's eye, is described as follows: "The swinging was going on briskly when we arrived. I will not detain you with a full description of the rude machinery by means of which the deluded Hindoo is enabled to submit to this horrid rite. In many cases the apparatus is made to revolve around a post fixed in the ground. Here, however, the post was firmly fastened to a rude cart drawn by four bullocks. The horizontal pole, to each end of which a devotee was attached, was turned round by five or six men who stood on the cart. It was truly a sickening sight to behold them swaying to and fro, high in the air, as the horrid machine was drawn at a quick pace over an uneven road, while their whole weight was thrown upon the two hooks. The rotary and onward motion commenced simultaneously; and as soon as they were fairly under way they became apparently much elated, and regardless of their perilous condition, while they struck their hands together, and bowed their heads, as acts of worship. They also took from a bag tied around the waist pieces of cocoa-nut and sugar-cane, and threw to the admiring crowd below. These are looked upon as peculiarly sacred, and are sought for with great avidity." The painfulness of this absurd rite is often lessened by the "chewing of some intoxicating leaf or drug." But this, it is presumed, does not affect the merit of the misguided devotee.

It was to preach the gospel, however, that our friends went to Kolhar. As soon as their tent was pitched, therefore, they went to the temple, prepared to do their Master's work. A crowd soon gathered about them, so that they had an audience of two or three hundred. "They listened," Mr. Barker says, "very attentively for an hour; although, as usual in such meetings,

persons frequently interrupted the speaker by asking questions or raising objections." Similar assemblies came together several times during the day and evening. And they afforded "a truly picturesque sight, when beheld by the light of the full moon; for then the white flowing dress of the natives contrasted strangely with their dark complexion. It was a scene for a painter." At a late hour the missionary returned to rest. Their repose, however, was not undisturbed; "for the murmuring of that vast multitude was like the sound of many waters."

Messrs. Ballantine and Barker often found companies of people gathered around the native musicians, who were singing or chanting Hindoo poetry, and accompanying the voice with some sort of music. These assemblages afforded an excellent opportunity for preaching. In several instances, after the heathen singers had expended their stock of poetry, one of the native assistants repeated some verse of his own, which treated of religious subjects. This served to attract and retain the interest of the people, while much important truth was communicated. "The majority of our hearers," Mr. Barker says, "listened from mere curiosity; but a few heard the word with joy."

### Tour in the Northern Field.

The next tour was made in what the Ahmednuggur brethren call their "northern field." Messrs. Ballantine and Barker were accompanied by their wives, and hence were able to make the truth bear more directly upon the Hindoo women. Three native assistants rendered important aid in carrying out the plan of the excursion.

### Shingva.

Leaving Ahmednuggur on the 31st of January, they proceeded to Shingva, distant fourteen miles, and remained there from Thursday to Monday, the native helpers meantime visiting different places in the vicinity. The following extract from Mr. Ballantine's journal contains the announcement of an interesting event. "On Saturday, February 3, we organized a church at Shingva, consisting of five members, who were set off from the first church in Ahmednuggur for that purpose. At the same time several persons presented themselves as candidates for Christian fellowship, and they were examined. Shiveram, the teacher, was chosen deacon. As we had no place for public worship, we held our religious services next day under the beautiful mango trees, in a grove of which our tents were pitched. There we had the privilege of worshipping God, who dwelleth not in temples made with hands; and there the four persons examined the day previous were baptized. A small waterfall, in full view as we sat in this temple of nature, added by its



soothing sounds to the sweet influence of the day and the occasion. In the afternoon we had the communion of the Lord's Supper; and the nine members of the new church, with twelve native members of the churches in Ahmednuggur, joined with us in commemorating the dying love of our Redeemer. Quite a number of the people of the town, of different castes, were present at both services, and gave gratifying attention."

### *Wadala.*

Our missionary friends went on their way "much encouraged," passing through Khadumba, Sada,—where "large companies" assembled to hear the word of life,—Rahoree, the shire town of the district,—where Vishnoopunt preached to an assembly of brahmans, who listened attentively,—to Dewala'ee. Here Mr. Ballantine found a number of mahars ready to listen to the truth; and Mrs. Ballantine had, "quite a crowd of women" hanging upon her lips. A mixed assembly was subsequently addressed. Belapoor was the next place visited. Having declared the way of salvation to several small companies, the missionary party proceeded to Wadala. Some ten days were spent at this important out-station, much of the time of our brethren, however, being given to the neighboring villages. At one of these villages, Mrs. Ballantine held a meeting with a large number of high caste women, in the house of the head-man, at the close of which Vishnoopunt addressed them. Mr. Ballantine describes another occurrence of interest to all our churches as follows: "On Saturday, February 17, a church was formed at Wadala, consisting of twenty-four members, ten of whom reside at that place. Khandoba, the native assistant there, was chosen deacon. At the same time, several persons were examined who had long been desirous of being admitted to the church. Next morning I baptized seven persons, of whom five were females, who had been approved by the church as suitable to be received. All but one reside in Khokar, two miles east of Wadala, and are the fruits of the labors of Yesooba, our native assistant there. In the afternoon, after baptizing three children of the man who had been received in the morning, we had the communion, at which forty-one native communicants, including thirteen from Ahmednuggur, were present. It was a good day to us all, and we felt much encouraged."

Mrs. Ballantine had several prayer meetings with the female church members, some of whom "exhibited a great advance in their ability to make known their wants to their heavenly Father." She also visited the heathen women of Wadala, and had favorable opportunities of conversing with them in respect to the interests of the soul. Mr. Ballantine mentions an incident, which oc-

curred at this place just before the organization of the church, and interested him very deeply. His account of it is as follows: "An old man, of one of the families of head-men, suddenly died. Some persons commenced making their preparations for burning his body near our tent. As we were going to the chapel to attend our church meeting, we stopped to see them make their arrangements, by piling up fuel (dried cow-dung) around and over it, and giving the dead man some water to drink, after which they set fire to the pile. As we were looking on, the principal person sent word to us to know whether they should not bring us mats to sit upon. I replied that it was unnecessary, as we were intending to pass on soon; but that, if they would consent, I should be happy to address them a few words, while the corpse was burning, and show them the ground of the Christian's hope and comfort in the death of friends. They consented; and for fifteen minutes I addressed the crowd of men and women assembled there, comprising nearly all that class of the population of the village. I never had such an opportunity of speaking to the people of that place before."

### *Journey to Dedgaum.*

Proceeding to Khokar on the 19th of February, our missionary friends selected an eligible site for the residence of Mr. and Mrs. Barker, who are expecting to occupy this place as a regular station. "The authorities," Mr. Ballantine says, "gave us every facility in their power." At Bherdapoor the mahars were found to be "friendly, and wishing to hear the truth." They were anxious to have a school established for the benefit of their children.

In passing to Manzree, five miles to the south-east, Mr. Ballantine noticed the fertility of the soil, reminding him of our Western prairies. "The ground was covered with rich crops, which the farmers were just gathering." Indeed, the congregations were every where diminished by reason of the abundance of the harvest. The mahars at Manzree are quite friendly to the missionaries; and one man was found who wishes to embrace Christianity. He has two wives, but he is willing to put away one of them.

Pimpalgaum, nine miles distant, is a place of some interest to the mission; for it is the home of Yesooba, who was considered quite wealthy before he became a Christian, but met with severe losses on embracing the truth through the malice of his enemies. "Still he rejoices in all that he has suffered for Christ's sake; and during the past year God has prospered him in his temporal concerns." He at once brought forward a kid, which he presented to our friends. The wife of Yesooba is desirous of being received into the church.

*Dedgaum.*

The last Sabbath of February was spent at Dedgaum. Several persons in this village desire to be admitted to the church; and the native assistant who has them in charge, gives them a good character. The Word was preached to a number of the people, the women listening also to Mrs. Ballantine's instructions. The following extract from Mr. Ballantine's journal will be read with gratification: "After the close of the services on Sabbath afternoon, a man came from Bhende, four miles distant. He said that he had just heard that we were at Dedgaum, and had picked up his clothes and run to meet us; but he had not arrived in time to hear any of the preaching. It seems that the people at Dedgaum had sent for him in the morning, as he had requested; but the message had failed to reach him till the afternoon. I was very sorry that he had arrived so late; but I told him to come in the evening, with others who were coming to the tent, and I would converse with him. With several persons belonging to the village, he wished to be admitted to the church, and I conversed with them all. I was pleased to see the intelligence which they manifested in regard to the great truths of Christianity. I was particularly struck with the appearance of this man from Bhende. He appeared very intelligent, and quite determined to be a Christian."

*Bhende.*

Next morning the missionaries went to Bhende, which is four miles from Dedgaum. "We found," Mr. Ballantine says, "that the man who had invited us, was in very good circumstances, being engaged in agriculture, and owning quite a number of oxen. His two brothers, and the wives of them all, were favorably disposed; and the widowed mother was very much interested in the truth. He has a brother-in-law living in a village eight miles distant, whom he sent for in the morning, and who arrived in the afternoon. This man is also fully determined to be a Christian, and has for some time abandoned his idols, and told his people that Christ is the only Savior. He followed us all the way to Ahmednuggur, and appeared deeply interested in the truth." The conscientiousness of the man who invited the missionary party to visit Bhende, was note-worthy. "He showed me his fields," Mr. Ballantine says; "and among other things which he raised, he mentioned hemp, and he also said that it was the most valuable crop. This hemp is used only for smoking, and is very intoxicating in its nature. I told him that the article was injurious to those that used it. He acknowledged it, and said that he never used it himself. I asked him if it was best to raise what would be injurious to others. 'Well,' said he, 'I will never raise it again.'"

*Return to Ahmednuggur.*

At Devagaum large companies of mahars, men and women, assembled to hear the message of salvation. "They were very friendly." A meeting was held at Chanda, attended by nearly all the mahars. One of this caste, belonging to another village, came to our brethren, having first been to Dedgaum to find them, and then followed in their track till he overtook them. "I had often met him before," Mr. Ballantine says, "and had always regarded him as interested in the truth; but now he said that he was determined to become a Christian. He felt certain that Christ was able to save sinners. I was pleased with his appearance, and hope that he may soon come out and profess his faith before the world. He brought with him a friend who said that he had long worshiped idols, but was now determined to give them up; and he had already done so in the presence of his friends."

An interesting conversation was held at Shende, five miles from Ahmednuggur, with a number of high caste Hindoos; and a large assembly of mahars listened with pleasure to the word of life. Mrs. Ballantine was gratified with the attention of the women to her instructions. The entire party returned to Ahmednuggur on the 1st of March. Hurrupunt and Ramkrishnapunt were found to have carried forward their operations successfully, during the absence of the missionaries. Each of them, however, had been afflicted by the loss of a child; and one had followed an only son to the grave. "They felt that the trial came from the kind hand of a Parent."

The prospects of the field which is described in the foregoing pages, will appear more hopeful and cheering, when it is remembered that the mission have the promise of an excellent native agency. "We are training up," Mr. Ballantine writes, "men who, we trust, will be pastors of the churches which we have formed, and of others which we expect to form, in the villages around us. God is giving us young men whom we hope to prepare for this work. Throughout all this tour, Vishnoopunt showed great aptness in teaching, and love for those whom he addressed, submitting meekly to all the taunts heaped upon him, answering calmly all the objections made to his statements, and endeavoring at all times to exhibit Christ's precious love to sinners in making an atonement for their sins. We think he will make an excellent preacher of the gospel to his countrymen, and an admirable pastor of a Christian church. We have several other young men who, we think, will become good pastors; and the providence of God hitherto leads us to hope that as fast as churches are gathered, men will be raised up who shall be prepared to take charge of them."

## Seroor.

## STATION REPORT.

*Events of 1854.*

MR. BISSELL says that in the early part of the year he had many promising inquirers in the villages around Seroor. Some of these still visit him, and give evidence of a sincere interest in the truth; but others have disappointed his hopes. He also states that on the 1st of October two adults were admitted to the church by profession, making the present number of communicants twenty. Of the two recent converts, one was formerly a gooroo, a man of considerable influence among his people. He had a large number of disciples, over a part of whom he still retains some influence. "He told me," Mr. Bissell says, "that he had spent his life thus far in deceiving his people; that it was now his wish to tell them of this, having found a better way, and urge them to come with him and seek salvation in Christ. He has since been employed by the mission in this work."

The Word has been often preached in the surrounding villages by Mr. Bissell and his native assistants. One of these visited a hundred places during the last "cold season;" and to some of them he went several times. "He reports an increasing readiness to hear the gospel," Mr. Bissell remarks, "and thus confirms what I have myself seen. In many places the petition is not now for a school teacher, but for some one to declare the doctrines of Christianity. It is a sad reflection that we are able to comply with this request to so limited an extent. In some places, I have reason to believe, the mahars would soon forsake idolatry, and become nominal Christians, if a teacher could reside among them a short time."

## Madras.

LETTER FROM MR. WINSLOW, MARCH 28, 1855.

*Dr. Scudder's Decease.*

ALTHOUGH the death of Dr. Scudder has been mentioned in the Herald, with the circumstances attending the melancholy event, the reader will be gratified by the perusal of the following remarks of Mr. Winslow.

You will have heard from the Cape of Dr. Scudder's death, on the 13th of January. His son Joseph returned here on the 25th instant in good health. I need not speak of our loss, or attempt to give any particulars of the departure of my

dear colleague and brother, as you will have learned all before this time. Dr. Scudder, before going to sea, made up his mind that his work was done, that he should not live, and that death was most desirable. But after the favorable effect of the voyage, and the great improvement in his health at the Cape, his feelings were quite changed; and he frequently expressed his wish to live some years longer and labor for the Lord. He was very earnest in embracing opportunities for usefulness among the English population of Wynberg, where he resided; and he and his son preached with much acceptance in the Dutch church to the English-speaking population. It appears that their labors were blessed to the conversion of some; and the ladies of the place presented a very splendid Bible to Mr. Joseph Scudder, on his leaving, in testimony of their gratitude.

The ship in which they had taken passage for Madras, arrived two days after Dr. Scudder's decease. He was expecting the vessel earlier, and had made all his arrangements for leaving. He was to preach twice in the Dutch church on the 14th of January. On the 12th, at night, he complained of pain in his side, and took some morphine; but on the morning of the 13th, he was very comfortable, and took his breakfast much as usual. He told Joseph about eleven o'clock, that he should lie down and rest until dinner at three, that he might be refreshed for the morrow, and wished him, as he was broken of his rest the night before, to do the same. Joseph left him; and going in a little before three, he found his father apparently asleep, but really in an apoplectic fit, from which he could not be roused. He had fallen asleep in Jesus; and we mourn not for him, but for ourselves.

## Shanghai.

LETTER FROM MR. AITCHISON, FEBRUARY 7, 1855.

IN this letter Mr. Aitchison describes a missionary excursion made into the interior by Mr. Edkins, of the London Missionary Society, and himself. Their design was to visit a celebrated mountain lying west of Suchau; but they were not able to carry their plan into execution, as will be seen hereafter.

*Outward Journey.*

It was on the 16th of January that Messrs. Edkins and Aitchison set out upon their tour, taking



a south-west direction. At noon they reached Ming Hong, which has ten thousand inhabitants, and were received with favor by the people. In the afternoon, they saw the large city of Sung-kong in the distance, but did not visit it. Next day they went to a pagoda, five stories high, and found six priests in a neighboring monastery. "For the first time," Mr. Aitchison says, "I saw evidence that Boodhism has still some life in China." "The principal priest who waited upon us, is a man of venerable aspect and considerable urbanity." In conversation he went even beyond Bishop Berkley in asserting "the non-existence of external things." A lake was crossed in the afternoon, several miles in length and breadth; but nowhere was it more than six feet deep.

A succession of lakes met our travelers on the following day; and the ice presented at first a serious obstruction to their progress. "The shores were low, but not altogether unpleasing." Early in the morning of January 19, the Grand Canal was crossed. "This is an enduring monument of the enterprise and energy of a former age." A few hours later, Messrs. Edkins and Aitchison approached a range of hills; and they were anticipating much pleasure from a visit to scenery which reminded them of other lands. But when they had landed, they came upon "a tri-colored flag, floating at the top of a spear, the sure proof of a military station;" and their plans were materially deranged. Mr. Aitchison shall describe the events which followed.

Before we had time for a moment's reflection, the officer in command was at our side, inviting us in the most polite manner to a seat within the building. We looked anxiously for our boat, but it was not in sight; nothing remained for us, therefore, but to accept the invitation. Rising to go, after a few minutes conversation, we were in the same extremely polite manner informed that a higher officer begged the favor of an interview with us. By this time several soldiers, and a great crowd of people, had gathered around us. We saw ourselves fairly entrapped; so we quietly resolved to make the best of it. We found the Mandarin quartered in a temple. He received us graciously, inquired our object, and professed a willingness to assist us. But it would be necessary, he said, for us first to accompany him to Suchau, that he might report the case to his superior. This proposal was just what we most dreaded; for the hostility of its authorities and its people to foreigners is well known. But there was no alternative. Numbers of troops were now collected about us, some of them with long spears and naked swords in

hand. While our Mandarin friend was getting his boat ready, we made good use of our time by distributing a large number of books among the soldiers and the crowd. There was a tremendous rush for them.

### *Reception.*

On reaching Suchau, we were conducted immediately to the premises of the chief military Mandarin, whose crystal ball indicated the third rank. After a few minutes conversation, he sent us in sedan chairs with a guard to the chief magistrate. There a great crowd awaited our arrival, to whose curious gaze we were exposed for a considerable time, while our case was under consideration. At last the decision of the functionary came, and with it the disappointment of our hopes in regard to further progress. We were to be escorted back to Shanghai immediately. Mr. Edkins tried argument; but it was in vain. We returned to the military office as we came, the streets being lined on both sides by persons eager to have a good look at the "barbarians." By this time it was growing dark, and we were conducted to our boat, which had been brought through the water-gate into the city. A present of eatables accompanied us; and a boat was anchored along side, containing troops, to prevent us from capturing the place during the night!

Early in the morning our travelers had "a fine walk" on the city walls. They saw no cannon; but at short intervals they found stones, ready to be cast down upon an assailing force. After breakfast they were summoned to the military office, where they spent the day, "treated partly as prisoners, but mainly as guests."

### *Return.*

As evening approached, they became impatient to depart. They were urged to remain another day, however; but they replied that the day following was their Sabbath, and hence they should be unwilling to set out upon their return during its sacred hours. A dinner was then provided, consisting of pheasants, mutton, eggs, &c. As the chop-sticks were managed rather awkwardly, an occasion was given to the by-standers for some good-natured smiles. An exhibition of military skill in the use of the sword and spear, for the entertainment of the missionaries, followed the dinner; after which they started for Shanghai, attended by an escort.

The labors of the Sabbath were given chiefly to Kwun-shan, a walled city. Mr. Edkins

preached twice at different temples to crowds of listeners; and many appeared to understand the new doctrines. "The people," Mr. Aitchison says, "rarely take offence at any amount or species of abuse heaped on their false gods. On the contrary, they join us in ridiculing them" Other incidents of that day, as also of the three which followed, must be omitted. Our missionary brethren arrived at Shanghai in safety on the 24th of January. Their Mandarin attendant having delivered them to the Shanghai Toutai, they were allowed to depart without further interference.

### Reflections.

At the close of the narrative which has furnished the foregoing incidents, Mr. Aitchison adopts the following language :

1. The Chinese people are in a hopeful state for the reception of the gospel. Whatever may have been true formerly, their attachment to systems of idolatry is now slight. They freely ridicule their own practices and superstitions. Even the priests seem to be ashamed of their office. Books containing Christian truth are every where eagerly received.

2. It is very desirable that the present restrictions on travel be immediately abolished. The five ports are most unpromising fields of missionary effort,

for reasons which are patent even to a superficial observer. Every attempt to disseminate truth in the interior by oral communication may be frustrated in part by the regulations of the "powers that be" under the present treaty. Had Great Britain twelve years ago insisted on the opening of the whole empire, the point could probably have been carried. Now, however, the government is morbidly jealous of foreign interference. Great wisdom and firmness are needed on the part of those who represent "barbarian nations" here. But the question is only one of time. This wall of separation must be broken down. These gates must be lifted up to let the "King of glory" in.

3. The present state of affairs in this empire calls for a large increase in the number of laborers. Now is the time to sow the good seed. The empire is shaken to its very centre. The result no man can predict or even conjecture. The set time to favor Zion here may have come. How large the field! How well fitted to call forth all the aspirations and energies of a holy ambition! Who will come to lay the foundations of a church, which is destined to embrace one third of the human race?

## Proceedings of other Societies.

### Foreign.

#### CHURCH MISSIONARY SOCIETY.

THE fifty-sixth anniversary of this society was held at Exeter Hall, London, on the 1st of May, the Earl of Chichester being in the chair. After the devotional services, the President made a brief address. An abstract of the annual report was then submitted to the meeting, which has been condensed into the following statement.

#### *Sierra Leone.*

The statistical returns of Sierra Leone show a considerable increase in the number of communicants, who now amount to 3,354. When it is remembered that these are all registered, and that a very large proportion of the number are under the pastoral superintendence of native ministers and catechists, there is good evidence that Christianity has taken root, and will grow and increase. The Society having for nearly fifty years nurtured the church of Sierra Leone from its infancy, till it now exhibits so many proofs of stability and progress, it was felt by the Committee that

the time had arrived when it ought to be placed upon a more independent and self-supporting system. This Society had hitherto had the whole responsibility and payment of the schoolmasters of the village schools, at the cost of 1,800*l.* per annum. It was, therefore, determined last year to devolve this charge upon the contributions from the native converts, through a gradual diminution of the Society's grant by one fifth each year till it should cease, while the Society should still continue the whole support of the superior educational establishment.

#### *Yoruba.*

The accounts of this mission have been for the last year of a checkered character. Though we receive a good report of converts increasing in number, and standing fast in the Lord, yet it is accompanied, as in the Apostolic churches of old, with the tidings of "trouble on every side." Death has thinned our ranks. Our teachers have been driven by civil war from Badagry. Lagos has been constantly menaced by the subtle and powerful chief Kosoko, the expelled usurper of the throne. Dahomey

has continued to threaten Abbeokouta; and Ibadan is at war with the neighboring tribes. Nine years only have elapsed since this mission was commenced in a country torn by civil wars and the ravages of the slave-trade; and now there are four principal stations, from thirty to forty miles apart, occupied by European missionaries, with numerous out-stations. More than one thousand adult worshipers are already collected in the several congregations; and the rite of confirmation was lately administered at three of the stations to between five and six hundred converts. In Abbeokouta the number of inquirers and of baptisms is greatly increased. The number of communicants exceeds four hundred. In Ibadan the work has been more recently commenced, and the war-loving character of the people is less favorable to the advance of Christianity. The missionaries often receive encouraging assurances of future success, even from those who have not yet embraced the faith. A boundless prospect of extension has been opened to this mission by the late expedition to the Niger.

#### *East Africa.*

Dr. Krapf, having made a short stay in Europe for the recovery of his health, set out on his return to Africa at the close of the year. He went through Abyssinia, a country from which he was expelled ten years ago, with Bishop Gobat and other missionaries, through the intrigues of the Jesuits. Soon after that event a new Bishop or Abuna of the Abyssinian church was chosen, who had been educated in our mission school at Cairo. He has not ceased to invite the return of Protestant missionaries. The King of one of the districts has written to Bishop Gobat and to the Queen of England, inviting the resumption of the mission. Lately the Jesuits themselves have been expelled from Abyssinia. The two missionaries near the equator have continued to labor amongst a hard and careless people, and have no cheering results to report.

#### *The Mediterranean.*

The deep interest with which the Christian church must now view the religious prospects of the Turkish empire, is a cause for thankfulness that the Society has missions at Smyrna and in Palestine. At Smyrna a missionary and a native teacher labor, and circulate the Scriptures in the Turkish and Armenian languages, and many other religious books, by means of colporters. The Palestine mission comprises as its five stations Jerusalem, Sychar, Joppa, Nazareth, and Bethlehem. The Anglican Bishop of Jerusalem, in his annual letter, bears favorable testimony to the work of the Society. The mission in Egypt has been strengthened by the addition of Mr. Koelle, from West Africa, who has proceeded to Cairo with the view of itinerating in its neighborhood.

#### *Western India.*

The Committee have been able to strengthen their missionary force by several new agents; one of them a man of extraordinary powers in the acquisition of languages, who will devote his whole labor to the preparation of translations into the various and obscure languages which are spoken in different parts of Scinde, and in the countries adjoining. Two native teachers have also received holy orders in the mission, the one a brahmin convert, the other a well-educated native from Calcutta, who has long labored as a schoolmaster at Kurachee. A small native congregation has been collected in Bombay. In the Scinde mission considerable progress has been made in the preparation of religious tracts and books.

#### *Northern India.*

The statistical returns from all the stations in North India show that there are now more than 7,500 native Christians, being an increase of more than 400 in the year. The communicants are 1,100. The number of scholars under instruction amounts to 8,395, being an increase of 900 during the year. The number of schools has been increased from 113 to 134. The number of missionaries and missionary laborers is also increased. A most encouraging fact, in connection with the North India mission, is the very large amount of contributions to the local objects of the Society, especially in the northwest provinces. The whole amount reported as having been raised and expended in the course of last year was upwards of 13,000*l*.

The mission in the city of Calcutta, and in Agurpara and Thakapukur, had been carried on with untiring zeal, though no special success is recorded. The stations in the district of Kishnagur, the number of laborers, and the statistics of the mission, remain as in past years. At Bhagulpore, the work of the mission, especially among the hill tribes, has continued to prosper. At Benares, the various departments of labor have been carried on in the same spirit of perseverance, of holy decision, and of the love that is in Christ Jesus, which has characterized this mission in former years. Gorruckpore, with its thriving village, containing twenty-five Christian farmers, gives much satisfaction. A satisfactory report is given of the congregation of native Christians at Agra, numbering more than 500. At the new station of Jubbelpore, a pundit and several men in the village have embraced Christianity. At Meerut two missionaries superintend a congregation. At Kotghur, Mr. Prochnow is preparing to penetrate Thibet. The missionary station of Kaugra, on the other side of the Sutlej, in the mountains of the Punjab, is occupied in connection with the Kotghur station. The Punjab mission has only been established for three years, yet the number of native Christians is fifty-



one, twenty-three having been baptized during the past year. Almost every one of the important cities on the Punjaub has, at one time or other, been visited; from which it is evident that the whole of the Punjaub is open to missionary effort, and presents a sphere of labor second perhaps to none other in any part of the world.

#### *Southern India.*

This mission has been for more than twelve months without a resident Secretary; but the duties of the office have been ably discharged by Lieut.-Colonel Browne. The last statistical returns of South India show that there are now more than 22,000 baptized and registered native Christians in connection with this Society, besides 11,500 under instruction, with a view to baptism, making a total of 33,500; that these are distributed in 539 villages, possessing 384 places of public worship, and that the communicants exceed 5,000. The number of schools is 427, and of scholars, 15,318. The Committee add that the missions of other and kindred Protestant missionary societies, chiefly of the Society for the Propagation of the Gospel and of the London Missionary Society, swell these numbers to more than 77,000 native Christians, and more than 36,000 children under Christian education. The mission in the city of Madras comprises four churches or chapels, amongst which are distributed about 600 Christians. A new feature in this district is an itinerating mission amongst the unevangelized portions of North Tinnevely, which has been continued throughout the year. The area over which they have been itinerating is about 300 square miles, containing about 300 villages, most of which have been visited two or three times, and some as frequently as five or six times. During the last year the native church in Tinnevely may be said to have entered upon a new era in its history, inasmuch as it has become itself a missionary church, by sending out native teachers to other lands. At Travancore there are 1,141 baptized, and 218 under instruction. The Telugu mission has been sustained in its various departments, and an out-station has been occupied by one of the European missionaries.

#### *Ceylon.*

The mission church at Colombo has fulfilled the hope in which it was erected, of becoming the centre of union between native and European Christians. Congregations of both races are held within its walls, and have been ministered to by the same missionary; and at the same font have been baptisms of Christian infants and of heathen adults.

#### *China and New Zealand.*

The Committee, after alluding to the political movements in China, say that upon the whole they commend the Chinese

movement to the earnest prayers and warmest sympathy of all who take an interest in the Redeemer's cause.

The information received sufficiently proves that the time is come when the native church in New Zealand may be gradually transferred to self-support, and the funds of the Society withdrawn from that island to be expended upon the unevangelized portions of the world. When this shall have been accomplished, New Zealand will present an encouraging example of a nation being added to the church of Christ through the preaching of the gospel.

#### *Rupert's Land.*

The number of missionaries has been much increased, four European laborers having received ordination in the country. The Church of St. Andrew, Red River, presents, like the mission church of an Indian presidency, a large mixed congregation of European and native converts. Maintober or Fairford at length repays the labor of the missionaries. Cumberland is the centre of a missionary circle of out-stations where every Indian is a member of the Christian church. A new station of York Fort has been occupied during the last year. This will communicate with the Esquimaux from the far north, and will be the limit of missionary operations in that direction. Connected with the Moose Factory station there are nearly one thousand baptized Indians.

#### *Statistics.*

	1853.	1854.	1855.
Stations, . . . . .	116	118	121
Communicants, . . . . .	16,772	17,124	17,899
Clergymen, English, . . . . .	97	103	110
Foreign, . . . . .	53	49	50
" native and E. Indian, . . . . .	22	24	29
European Laymen, . . . . .			39
Native Helpers, . . . . .			1,697

The whole amount received in the United Kingdom, for the General Fund and for Special Funds, was £107,343 2s. 9d.. The sum expended at home and abroad, exclusive of special and local funds, was £110,319 16s. 8d. In addition to this, £5,906 14s. were paid out for disabled missionaries, &c. As the balance on hand at the beginning of the year was £3,292 5s. 9d., the deficit is £5,621 2s. 2d. There were also raised and expended in the missions, £16,917 1s. 5d.

#### LONDON MISSIONARY SOCIETY.

The sixty-first anniversary of this society was held at Exeter Hall, London, May 10, the Earl of Shaftesbury occupying the chair. After the devotional exercises, the noble Chairman made an address, which was loudly cheered. Dr. Tidman then submitted an abstract of the annual report, from which the following statements are derived.

#### *State of the Churches.*

Of the aggregate additions to the several mission churches, the Directors are unable,

from the non-arrival of reports from the islands of the South Pacific and from South Africa, to give any accurate statement. It is a most gratifying fact, that a brahmin and two Mohammedans have received baptism at Calcutta. Since the abolition of slavery in the West Indies, an extensive system of immigration has been legalized. The newly-imported laborers consist of Portuguese from Madeira, Africans captured by cruisers in slave-ships, and idolaters both from India and China; hence they bring with them the superstitions of popery, the darkness of the uncivilized negro, and all the vicious habits of paganism. Rev. James Scott, of Demerara, has admitted to Christian fellowship five captured and liberated Africans, one native of Madeira, a convert from Popery, one native of Madras, a convert from heathenism. But in no quarter of the mission field is the increase of converts more cheering than in China. In Hong-Kong thirteen natives were, during the last year, added to the fellowship of the church; and in the city of Amoy the number of communicants is ninety-two.

In some instances native Christians have exhibited a generous magnanimity rarely equaled. At one of the stations in Southern India, a catechist, sustained for a while by the funds of the Society, resolved to support himself, that by his salary another agent might be employed; and so successful have been his efforts that, without discontinuing his missionary labors, he has contributed for the extension of the gospel in one year £50, the first-fruits of his industry. Benevolent societies are in many cases the strength and ornament of native churches; freely they have received, and freely do they give. The Christians of Raratonga have contributed to the Society £74. A devoted missionary in South Africa, laboring exclusively among Hottentots, Fingoes, and Kafirs, reports donations to the amount of £120.

#### *Madagascar.*

The results of Mr. Ellis's mission to Madagascar have not realized the hopes entertained of the immediate resumption of missionary labor; but his investigations have more than confirmed the gratifying intelligence previously received of the state and prospects of Christianity in the island. The number of native Christians it is impossible with any certainty to calculate, as they are still legally proscribed, and their public assemblies prohibited; and their times and places for divine worship and Christian fellowship it would be perilous to describe; but it will be satisfactory to be reassured that, in defiance of fines and imprisonment, slavery and death, princes, warriors, and multitudes of the people, adore and serve the Lord Jesus as their Savior and King.

#### *Journeys in South Africa.*

Rev. Robert Moffat has been induced to undertake a mission, long contemplated, to one of the most powerful and famous

chiefs of Southern Africa, Moselekatse. The life of the chief has been distinguished by characteristics the most formidable and terrific; but he has heard of Moffat as the friend of his country, and has sent messages of peace to him, and invitations to come and talk with him face to face. Rev. David Livingston, in the month of May last, safely reached St. Paul de Loanda, the Portuguese settlement on the western coast, in south latitude 9 deg., and east longitude 13 deg. This port is more than 11 deg. north of the lake Ngami, the limit of Mr. Livingston's first journey; and almost the entire country, through which he accomplished a circuitous journey of about one thousand miles, was previously untrodden by any European traveler. The Directors are at present unable to give the details of this arduous and successful undertaking, as the vessel which conveyed the journal of their devoted friend was unhappily lost; but from his letters they have learned that the population of this hitherto unknown country is very numerous, and that the native tribes are more advanced in the arts and enjoyments of social life than those located nearer to the Colony. Some of them practiced forms of idolatry quite new to our missionary; but, until he approached the coast, he was everywhere received with kindness and hospitality. Sekeletu, the chief of an extensive region, sent fifty of his people as an escort with his new friend, the white teacher; and these men, having faithfully discharged their service by accompanying Mr. Livingston to Loanda, he conducted them back again to their homes.

Rev. E. Prout then read a financial statement, from which it appeared that the entire income had been £59,665 10 5; the contributions in Great Britain having been £45,319 17, the legacies £1,920 14 9, and the donations from missionary stations, £12,424 18. The expenditures have amounted to £64,678 13 9.

#### *Domestic.*

##### PRESBYTERIAN BOARD.

FROM the annual report of the General Assembly's Board of Foreign Missions, it appears that the income from all sources has been \$184,074 17; and the expenditures, \$175,705 10. In the income, however, are included the balance of the previous year, a considerable sum received for the Omaha Reservation, grants made by other benevolent societies, and certain moneys paid by the United States government for Indian schools. The advance in the receipts, though small, is regarded as an encouraging indication. The subjoined abstract is derived from the publications of the Board.

#### *Missions among the Indian Tribes.*

There are seven missions among the Indian tribes, viz., among the Chippewas and

Ottawas of the State of Michigan, among the Omahas of Nebraska, among the Iowas and Sacs of Kansas Territory, and among the Creeks, Seminoles, Chickasaws and Choctaws of the South-Western Indian Territory. Measures have been adopted for the commencement of a new mission among the Otoes of Kansas.

Connected with these missions, there are eleven stations and out-stations, and nearly as many more preaching places; eight missionaries, sixty-three male and female assistant missionaries, and five native helpers; seven churches, and two hundred and ten church members; eight boarding and two day schools, embracing five hundred and fifty pupils, in various stages of their education.

The number of communicants in connection with these churches, has been more than doubled during the past year. The schools have had a larger number of pupils, and better attendance, than in former years; whilst most of the tribes, but especially those in the State of Michigan and in the South-Western Territory, are making most encouraging progress in every department of civilization.

#### *Missions in Africa.*

There are two missions in Africa; one in Liberia, which operates upon the colored American emigrants and the natives of the country; and the other at the Island of Corisco, twelve or fifteen hundred miles to the south and east of Liberia, and nearly under the equator, which operates exclusively upon the aboriginal population of that island and the neighboring continent. In connection with these missions, there are six stations, six ordained missionaries, three licensed preachers, nine male and female assistant missionaries, of whom eight are white persons, and the remainder colored emigrants from this country; seven schools, one of which is a classical school, with about one hundred and fifty pupils; five churches, and about one hundred and fifty church members, being an increase of about thirty over the number reported last year. One small volume has just been printed in the language spoken by the Corisco people; and most of the missionary brethren there are engaged in the study of the language, and will soon be able to proclaim the unsearchable riches of Christ to thousands of the people around them in their own tongue.

#### *Missions in India.*

In India there are four missions, viz., Lodiāna, Furrukhabad, Agra, and Allahabad; thirteen stations and out-stations; twenty-six ordained missionaries, two of whom are natives of India; twenty-three female assistant missionaries from this country; thirty-four native helpers; eleven churches, with two hundred and ninety-one communicants; four printing presses, from which have been issued over 8,000,000 of pages; thirty-six schools, several of which

are high schools, with upwards of three thousand eight hundred pupils. These statistics show an increase of two churches, thirty native converts, about 950 pupils, and 5,000,000 of printed pages over the returns of the last year. Some of the church members have finished their course, and have been enabled to triumph over the last enemy.

#### *Mission in Siam.*

In Siam there is one mission, connected with which there are two ordained missionaries, one licensed preacher and physician, two assistant female missionaries, and one native helper; one boarding-school, with twenty-six pupils. The missionaries have sustained the usual religious services, and have devoted more time than usual to missionary tours in different parts of the country, and in some regions where the gospel has never before been heard. One of the missionaries is still engaged in the work of translating the Scriptures into Siamese. The report contains brief notices of large unevangelized communities, other than the Siamese, but who are accessible at Bangkok, and to whom the gospel ought to be preached.

#### *Missions to the Chinese.*

There are three missions in China, viz., at Canton, Ningpo, and Shanghai, and a mission to the Chinese in California. Connected with these missions there are fourteen ordained missionaries, two physicians, fifteen female missionary assistants; three native helpers; eight schools, with one hundred and seventy pupils; two printing presses, from which have issued upwards of 4,000,000 of pages. The missionaries have been actively employed in the various duties of preaching, translating, teaching, distributing religious books and tracts; and those of the medical profession in the duties of the dispensaries, in addition to their other labors. China is still suffering from the dreadful evils of civil war. How long this strife is to continue is known only to God. It should be the earnest prayer of the friends of the Redeemer, that it may be overruled for the advancement of his kingdom among this unhappy people.

#### *Mission in South America.*

The only mission that has yet been established in South America is at Buenos Ayres; and this, though of only one year's continuance, has already received very encouraging tokens of the divine favor. Measures have been adopted for the commencement of another mission at Bogota, the capital of the Republic of New Granada; and it is confidently hoped that both of these missions may be reinforced at an early period, and prove a great blessing to the inhabitants of that country.

#### *Missions in Papal Europe.*

There are no missionaries in Europe under the immediate direction of the Board.



Appropriations have been made to Evangelical Societies, which are known to be prosecuting the work of evangelization with zeal, energy and wisdom; and the results of their labors, especially in France and Italy, are most encouraging. The appropriations made by the Committee to these societies, including \$4,827 88 contributed for the endowment of the theological seminary at La Tour during the year, have amounted to \$12,613 98.

#### *Mission to the Jews.*

There are among the Jews in New York, Philadelphia and Baltimore, two ordained

ministers, and one licensed preacher. These missionaries have free access to their brethren in all these places, and in many cases, it is believed, with happy results.

#### *Summary.*

Besides what is done for papal Europe, twenty separate missions are reported; 59 ordained missionaries; 5 licensed preachers; 114 male and female assistant missionaries; 43 native helpers; 24 churches, and about 650 native communicants; 26 schools, and 6,596 pupils; 6 printing presses, from which have been issued more than 12,000,000 of pages during the year.

## American Board of Commissioners for Foreign Missions.

### *Recent Intelligence.*

**CHOCTAWS.**—At the last meeting of the Choctaw presbytery, held in April, reports were received from the different churches, showing that the number admitted thereto by profession during the previous year was 236. The additions to the churches connected with our mission amounted to 143.

**SANDWICH ISLANDS.**—Messrs. Hitchcock and Baldwin, with their wives, arrived safely at the Islands in the Ocean Pearl, on the 31st of March, having sailed from Boston, November 28.

**STRONG'S ISLAND.** A communication has been received from Mr. Snow, written at various times between September 19 and December 18. The small-pox has not been permitted to attack the inhabitants of this island as yet. Death, however, is doing its work. King George expired on the 9th of September. A favorite son preceded him on the 21st of June; a younger brother followed him on the 7th of November. The last was cut down very suddenly, having ruined himself by drinking *kava*. The son was naturally mild and amiable; but he seemed to be inveterately wedded to the old superstitions of the island; and his influence was adverse to the mission. The following extract from Mr. Snow's letter, relating to King George, will be read with special gratification.

Though he was from the first deeply interested in religious truth, he utterly failed to see that he was a lost sinner till just one month before he died. I had never been so sensible of this defect before, and was led to illustrate my views in a variety of ways, such as he could most easily understand. To be told that he was lost, when apparently so near his end, evidently awakened his solicitude; for I suspect that he had regarded

himself as doing very well, having led a life of prayer for some time. At family worship that evening my heart was drawn out to plead for him with unwonted earnestness and importunity. My feelings were, "I cannot let thee go, except thou bless me." The church in my house poured out their souls with weeping for the King. The next morning I called to see him again, but found him sleeping. I called again after school, in a drenching rain, and found him in much pain, and weak. But the interview I had with him, was more satisfactory than any previous one. In my journal for that day I wrote, "The King says he feel no all same as before." He thinks he has given every thing to Christ, and that Christ has accepted him. At evening worship all our little church led in prayer, not from any intention to do so when we bowed, but being led by the Spirit, as I trust. It was a dear little meeting for the disciples. Oh how glorious it would be to see this people turning unto the Lord, and rejoicing in the glory of God! O Lord, hasten it in thy time!

The following Sabbath, the King sent three men to the three most important places on the large island to see that no work was done. This looked like a hopeful beginning of a religious life, though he had done something of that sort before. When I went to hold a religious service with him, I found him in great bodily distress. I prepared some black pepper tea for him, which soon relieved him, so that he was able to sit up. He was quite unwilling to have me leave till I had prayed and talked with him. Before I left, I inquired in respect to his feelings. He replied, "This morning me feel first rate; last night all same." I thought it became me to walk softly, when the Spirit was thus teaching, lest I should quench "the smoking flax." On the 20th of August, he told me that when he had been in very great pain, as soon as he could fix his thoughts on Christ, he was

quite unconscious of his sufferings, for the joy he felt in thinking of Christ. He thought his sickness was not unto death, for he was not an old man yet, but felt himself to be in the prime of life. He seemed much interested in that idea of old Cyprian, I think it was, "Christ is a ladder to climb to God on." On the 27th of August, I spoke to him of baptism and the Lord's Supper. He expressed a strong wish to be baptized, as soon as it should be proper; but he preferred to wait till he could do it in the church, that his people might see the act. He was also desirous to partake of the holy Supper. There was no unfavorable change in his feelings, subsequently, that I am aware of. At one time he seemed delighted with the thought that, by and by, some of his people would be able to go to other islands to tell them of Christ, as we were doing among his people.

From all these things you may wonder why I should have a moment's doubt of the genuineness of the change wrought upon his heart. But from my long and very intimate acquaintance with him, I have felt obliged to look with much suspicion upon all his acts. His passion and his weakness were a desire to please every body, especially those whom he loved. I do not know, however, that he acted this double part in any of this last month's experience. But I greatly desired to see the genuineness of his hope put to the test of a practical life. Yet my confidence was so strong in him, that if I had thought his end was so near, I should have felt it my duty and my privilege to administer baptism and the holy Supper, ere he left us.

I know you will excuse the particularity with which I have detailed the above. Much of deep interest to us has been left unsaid. The morning we learned of his death, and for a day or two before, the moistened eyes about the missionary's house seemed as when a beloved father is leaving for a better home. He was faithful to his promise, "I will be all same father to missionary." His dying charge to his son and the other chiefs was, "Take good care of the missionary."

Mr. and Mrs. Pierson arrived at Honolulu, March 31, on their way to Strong's Island. "Our voyage," he says, "was more than usually pleasant. Captain Sears did every thing in his power to make us comfortable and happy; and no danger was permitted to alarm us."

**ASCENSION ISLAND.**—A letter has been received from Dr. Gulick, dated December 25, in which he uses the following language:

The year 1854 is nearly closed. In the review of it, we have much for which to be thankful. Our own lives have been preserved from disease and from the anger of the natives. We have saved many lives. Our character has been tried, and we have greatly strengthened our influence. By the disease we have been brought into admira-

ble familiarity with the natives for imparting religious truth, such as we could scarcely have had in any other way. We have been triumphantly preserved from the machinations of foreigners. Our prayers have been answered in the non-arrival of a cargo of rum. But we have occasion for grief in the dreadful mortality; in the resistance which we have encountered in endeavoring to save lives; in the death of many scholars, and the total breaking up of our school, which we cannot recommence at present; in the destruction of Mr. Sturges's house by fire; in the coldness of our own hearts; and in the total absence of life among the bones of the spiritual valley which we inhabit. We ask for the prayers of Christian friends.

Another letter has been received from Dr. Gulick, dated February 2. A number of sheets of an earlier date, however, have failed as yet to reach the Missionary House.

**CEYLON.**—A letter from Mr. Smith, dated April 3, contains his report for the six months ending April 1. The missionary work at Panditeripo has been greatly interrupted by sickness and death. But though many have passed away on every side of him, only one church member (Susan S. Hunt) is of the number. "She was enabled to trust in her Savior," Mr. Smith writes, "and found sustaining grace in the hour of trial. She was educated at Oodooville." The schools have been broken up, fifty children that were in them having died. Much of the time, moreover, it has proved impracticable to assemble the people in any considerable numbers for religious worship. The effect of this visitation is not such as our missionary brother wished to see. He thinks, however, that superstition has a feebleness upon the native mind than it had during the general prevalence of the cholera, nine years ago. One man has been received into Christian fellowship. "He has wished to unite with the church for several years."

Mr. Burnell writes, April 5, that the cholera has so far disappeared from Manepy, as to justify the opening of the schools. The Sabbath schools have an attendance of more than one hundred and fifty. Several of the workmen in the printing office profess to be inquiring after the truth. "Mr. Poor is greatly mourned; and in one instance his death has apparently been the means of awakening an excommunicated church member to a new view of himself."

Mr. Sanders has seen the ravages of disease on every hand. Prior to January 1, no one had been taken from the Christian families at Chavagacherry; subsequently, however, and before the date of his letter, April 6, seven were cut down. Among them was Charles A. Goodrich, formerly a native preacher. "He died under a cloud, passing from the discipline of the visible church to the awards of Him who knoweth the heart."

Joseph Tilliampalam soon followed. "He had been a suspended church member for about three years, and did not give satisfactory evidence of repentance." Two persons have joined the church. The attention of one, a trader of industrious habits and increasing influence, was first arrested several years ago, when Mr. Whittlesey was at Chavagacherry; the impressions then received have never passed away." The other, Sarah Taylor, was once in the girls' school at Batticotta.

**AHMEDNUGGUR.**—On the 31st of March, Mr. Ballantine wrote as follows: "On the 18th instant, Hurripunt baptized four adults, three of whom are females. One of these was long a member of Mrs. Ballantine's boarding school. The fourth is a young man, the nephew of the teacher of the Christian boys' school; and he has been a member of that school for more than a year. He has given up father, mother, and all earthly friends, and cast in his lot with the people of God. He promises to become a good teacher or catechist. To-morrow Ramkrishnapunt expects to baptize four persons; one of these also is a young woman who was trained up in the girls' boarding school. She and her husband have for a long time been desirous to come forward and profess Christ before men. I married them about a year ago. Thus God is adding to his churches here."

**ASSYRIA.**—The Assyrian mission held its second annual meeting at Diarbekir in March last. Much of the time of the brethren was spent in examining candidates for admission to the privileges of the church. Twenty-four presented themselves, of whom seven were deemed worthy to belong to the body of Christ. The mission letter has the following statement in regard to the importance of reinforcements.

We believe that the time for occupying Mardin has come. It contains a large Christian population, which would unquestionably soon become accessible to a resident missionary. Messrs. Marsh and Williams spent the Sabbath there, on their way up, and preached for two hours to a congregation of fifteen or twenty, who were attentive, and apparently ready to be disabused of the lies which they have heard concerning us. Two men are needed for Mardin.

Diarbekir needs another man. It cannot be that the Prudential Committee realize the importance and promise of this field. After Aintab and Constantinople, we believe it to be the most important and encouraging post in Western Asia. Here are a church of eighteen members, a regular congregation of two hundred, and a large Protestant community, who, though necessarily left hitherto almost wholly to themselves in consequence of the station's being so feebly manned, have adhered to us in spite of severe oppression. Here is unrestricted

access, on all sides, to the Christian population, as also a wide-spread spirit of inquiry among a people who buy more books than are sold elsewhere in the Turkish empire. The only limit to direct missionary labor is strength. Across the river is Cutterbul, a large Christian village, where are twenty Protestants, with several church members; and whenever a missionary can be spared for them, a congregation may be gathered almost as large as that of Mosul. It is, moreover, one of the most accommodating ones in the world; for the people are ready to be preached to in Turkish, Arabic, or Koordish, though they prefer the Arabic. And Cutterbul is but a sample of what the villages would be on all sides of Diarbekir, if the station were properly manned.

**BROOSA.**—The Protestant church at Broosa is in deep affliction. Last year, as is well known, their house of worship was destroyed by fire; and in their deep poverty they raised some three thousand piastres to pay in part for rebuilding it. The enterprise had proceeded far towards its completion; and our brethren were rejoicing once more in their beloved sanctuary, though "a considerable debt" remained upon it, when a violent earthquake prostrated it to the ground. "Their case," Mr. Dwight says, "calls for deep sympathy from all the children of God. They were a united and happy people, devoted to the service of the Lord, having a pastor whose whole heart was in his work, with a pastor's wife who was a real help-meet to her husband." It will be supposed, of course, that the members of the Protestant community have suffered much in their private interests. Many shops and dwellings were thrown down; and a fire subsequently broke out, which did not a little damage. The loss of life was fearful. To what extent the friends of the mission have been involved in these calamities, does not appear.

**GABOON.**—A letter from Mr. Best, dated January 29, gives the subjoined account of his labors at Olandebënk: "Preaching in the native language has been regularly maintained at the station on the Sabbath, and generally in one or more of the neighboring towns. The attendance has usually been from forty to fifty. Sometimes the number has been greatly increased by strangers in town; and sometimes, owing to various causes, it has been much less. About the middle of the year, there were indications of the special presence of the Holy Spirit. The members of the school seemed deeply impressed by the truth. They met the missionaries daily for conversation and prayer. They prayed among and by themselves; and it was hoped that some of them had been born of the Spirit. But this state of things gradually passed away; and at the close of the year we were left to mourn over the want of sufficient evidence to justify us in receiving a single individual to the fellowship of the church."



From letters of a later date it appears that the Gaboon mission has been called to pass through another severe trial. On the 24th of February, Mrs. Pierce was released from her earthly service. On the following day she was buried from the church at Baraka, Messrs. Walker and Herrick having preached to the natives who were present. Though her decease was sudden and unexpected, she expressed her confidence in the Savior.

### Home Proceedings.

#### MEETINGS IN BEHALF OF THE BOARD.

A MEETING in behalf of the Board was held at the Broadway Tabernacle, New York, on the 11th of May, Hon. Theodore Frelinghuysen being in the chair. After prayer by Dr. Adams, of Brunswick, Maine, and an introductory address by the President, a brief statement was read by one of the Secretaries. Addresses were made by Rev. E. Burgess, of the Satara mission, Rev. C. T. Mills, of the Ceylon mission, Rev. J. S. Lord, of Harlem, and Rev. Joel Parker, D. D., of New York.

A similar meeting was held at the Tremont Temple, Boston, on the 31st of May, Hon. Thomas S. Williams occupying the chair. A few remarks having been submitted by one of the Secretaries, addresses were made by Rev. I. G. Bliss, of the Armenian mission, Rev. C. T. Mills, of the Ceylon mission, and Rev. E. R. Beadle, Hartford, Connecticut.

#### EMBARKATION.

On the 9th of June, Rev. Ira F. Pettibone, of Rockton, Illinois, sailed from Boston for Smyrna in the Sultana, Captain Watson, with the design of joining the Constantinople station. He received his education at Union College and Andover. Three children of Mr. Goodell, and a daughter of Mr. William M. Thomson, sailed in the same vessel. One of the former, Miss Isabella Goodell, is expecting to aid the missionaries in their work. Dr. William Goodell contemplates a permanent residence at Constantinople as a physician.

## DONATIONS,

#### RECEIVED IN MAY.

##### MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Cumberland, Cong. ch.	60 00
Lewiston Falls, do.	113 46
Minot, do.	30 00
Portland, 2d do. m. c. 30,14; 3d do. 53,57; s. s. for Miss Cheney's sch. Syria, 60; wh. cons. E. OSGOOD LIBBY an H. M.	143 71—347 17
Kennebec co. Conf. of chs. B. Nason, Tr.	
Sidney, A lady,	3 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Freeman Clark,	100 00

Winthrop, Mrs. Elizabeth Sewall to cons. Rev. JOTHAM B. SEWALL of Lynn, Ms. an H. M.	50 00—150 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond st. ch. 50; a friend, 20; s. s. miss. cir. for Gaboon m. wh. and prev. dona. cons. MARY S. POND an H. M. 50;	120 00
York co. conf. of chs. Rev. G. W. Cressey, Tr.	
Kennebunkport, South cong. ch.	45 00
South Berwick, J. P.	1 00—46 00
	666 17
E. Machias, A friend, 1; juv. miss. asso. for Micronesian m. 10; s. s. 2,50; Watterford, m. c. 17; a widow, 2;	32 50
	698 67

##### NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.	
Keene, Gent. 65,25; m. c. 15,30;	80 55
Marlboro', Cong. ch. and so.	15 00—95 55
Grafton co. Aux. So. W. W. Russell, Tr.	
Bethlehem, Cong. ch. m. c.	16 00
Littleton, 22,50; m. c. 14,08; s. s. 2,12;	39 00—55 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Meredith Bridge, Cong. ch. and so.	34 00
New Ipswich, 2d do.	18 31—52 31
Merrimack co. Aux. So. G. Hutchins, Tr.	
Boscawen, West cong. so.	43 80
Chichester, Cong. ch.	10 11
Concord, East do.	23 89
Franklin, Cong. ch. and so. 31; HIEL PROCTOR, 25; which and prev. dona. cons. him an H. M.	56 00
Hopkinton, 1st cong. ch. and so. 73,58; m. c. 47,59; wh. cons. STEPHEN FARRINGTON an H. M.	121 17
Loudon, 1st cong. ch.	13 00—267 97
Rockingham co. Conf. of chs. F. Grant, Tr.	
Hampstead, Cong. ch.	28 00
South New Market, do.	13 25—41 25
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Cornish, Gent. 13,01; la. 38;	51 01
Langdon, Cong. ch.	4 00
Meriden, 88,58; m. c. and K. U. Acad. to cons. Rev. C. S. RICHARDS an H. M. 50,84; s. s. 4,48;	143 90—198 91
	710 99
Legacies.—Meriden, Miss Hannah Duncan, 50; int. 9;	59 00
	769 99

##### VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Orwell, Cong. so.	42 66
Chittenden co. Aux. So.	
Burlington, Mrs. R. W. Francis, 100 00	
North Underhill, Cong. ch. and so.	22 00—122 00
Orange co. Aux. So. L. Bacon, Tr.	
Union Village, Young misses class for ed. hea. chil.	4 30
Rutland co. Aux. So. J. Barrett, Tr.	
Poultney, Cong. so.	56 50
Rutland, do. 2,50; m. c. 12,80;	15 30—71 80
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Cong. ch. and so. gent. 74,75; la. 49,40;	124 15
West Brattleboro', Ch. and so.	101 91
Windham, Cong. ch. and so. gent. 35,75; la. 20;	55 75—281 81
Windsor co. Aux. So. J. Steele, Tr.	
Norwich, South cong. ch.	41 00
	563 57

##### MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Falmouth, Rev. Mr. Hooker's so.	231 00
South Dennis, Cong. ch. and so.	87 88—318 88
Berkshire co. Aux. So. H. G. Davis, Tr.	
Curtisville, Cong. ch. and so.	11 00
Pittsfield, Young la. Ins. m. c.	13 00
Washington, Cong. ch. and so.	23 00—47 00
Boston, S. A. Danforth, Agent,	
Mount Vernon ch. and so. gent. and la. 5,361,34; m. c. 170;	5,531 34
Essex st. ch. and so. gent. and la.	4,501 50

Old South ch. and so. gent. 2,950,50; la. 540,37;	3,490 87
Central ch. and so. gent. la. 522; m. c. 85,52;	2,792,48; 3,400 00
Park st. ch. and so. gent. 1,972,05; la. 951,13; (in part.)	2,923 18
Bowdoin st. ch. and so. gent. 1,277,50; la. 377,25; m. c. 347,10; (in part.)	2,001 85
Salem st. ch. and so. 1,777,50; m. c. 45,75;	1,823 25
Shawmut ch. and so. 700; m. c. 22,91;	722 91
Pine st. ch. and so. 536,73; m. c. 36,70;	573 43
Phillips ch. and so. 536,28; m. c. 20;	556 28
Maverick ch. and so.	540 26
Mariner's ch. 44; a lady, 1;	45 00
Edwards ch. m. c.	4 00
United mon. con.	374 43
Mass. Home miss. so. inc. from Mrs. Osborne's legacy for prop. the gospel among the Ind. of N. America, 77; a friend, by J. Tappan, 3,50; do. 1; other dona. particulars of wh. have been published, 833,92;	915 42
Ded. prev. ack.	27,403 72
Brookfield Asso. W. Hyde, Tr.	21,329 93-6.073 79
Oakham, A lady, (of wh. to cons. Rev. JAMES P. KIMBALL an H. M. 50;)	106 00
Southbridge, Miss D.'s s. s. class, 75c.; Mrs. L.'s do. 89c.;	1 64—107 64
Essex co. North, Aux. So. J. Caldwell, Tr.	
Bradford, Young ladies of Brad- ford acad. to cons. Mrs. MARY E. NUTTING of Diarbekir an H. M.	100 00
Georgetown, Cong. ch. and so.	71 00
Haverhill, Centre cong. ch. and so. (of wh. to cons. KENDALL FLINT an H. M. 100;) 183,75; E. par. m. c. 2,93; Mrs. P. 3; Dea. C. 1;	190 68
Linebrook, m. c.	27 00
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Rocky Hill, m. c.	5 90
W. Newbury, A friend, 1; 2d par. 12,10;	13 10—611 68
Essex co. South Aux. So. C. M. Richardson, Tr.	
Essex, Cong. ch. and so.	4 00
Hamilton, do.	103 00
South Danvers, Friends for Gaboon m.	10 00—117 00
Essex co.	
Boxford, 1st par.	60 00
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Topsfield, Cong. ch. and so.	156 73
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Shirley, do.	10 00—226 59
Middlesex co. South.	
Ashland, Miss. so.	25 00
Holliston, Cong. ch. m. c.	44 28—63 28
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.	
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Quincy, Cong. ch. m. c.	33 00
Roxbury, Eliot ch. and so. gent. 430,50; m. c. 18,28; Davis st. s. s. 2,25;	451 03
W. Roxbury, South evan. ch. m. c.	4 34—811 06
Old Colony Aux. So. H. Coggeshall, Tr.	
Middleboro', Central cong. ch. 77,37; m. c. 39,51;	116 88
New Bedford, Trin. cong. ch. and so. 95; cong. ch. Head of the River, 30;	125 00—241 88
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Carver, 1st par.	10 00
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Harwich, 1st cong. so. m. c.	14 00
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Plympton, Cong. ch. and so.	22 00—257 82
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Mansfield, Cong. ch. and so. m. c.	13 00
Rehoboth, do. 30; m. c. 12; wh. and prev. dona. cons. JOHN W. UNDERHILL an H. M.	42 00—55 00
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Ashburnham, 1st cong. ch.	8 85
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Legacies.—Newbury, Belleville, George Pilsbury, by JOSHUA PILSBURY, wh. cons. him and Mrs. SARAH D. PILSBURY H. M. 200; Westboro', Daniel H. Forbes, by E. T. Forbes, Ex'r, 50;	1,465 09
	11,715 09
CONNECTICUT.	
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Plainville, which and prev. dona. cons. JOHN WIARD an H. M.	12 85
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Hartford co. South, H. S. Ward, Tr.	
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New Haven co. West, A. Townsend, Jr. Tr.	
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	1,091 93

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	89 71
Ded. disc.	71—89 00
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	8,018 86



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Two sisters,	1 00
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Montville, do.	11 00
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1,103 75

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## DELAWARE.

Wilmington, Hanover st. pres. ch. for George Jones, Ceylon,	20 00
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## MARYLAND.

Board of Foreign Missions in German Ref. ch. Rev. Elias Heiner, Tr.	50 00
For church edifice, Aintab.	
Baltimore, Two friends, by Rev. Dr. Ham- ner,	50 00
	100 00
Legacies.—Baltimore, Edward Wright, by Rev. J. G. Hamner, D. D., Ex'r, 5,000; ded. State tax, 125; Mrs. Ann Giles, by William F. Giles, Ex'r, 1,373;	6,248 00
	6,348 00

## VIRGINIA.

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Dresden, Pres. ch. 25,55; m. c. 36,33; disc. 2,20;	59 68
Elizabethtown and Berea ch. 60; Rev. B. W. Chidlaw's fam. 5;	65 00
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	285 26
Ded. disc.	75—284 51
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H. 3; Tallmadge, Benev. asso. 69,30; Strongville, Rev. T. W. 1; Tiffin, a friend, 1;	114 30
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398 81

Legacies.—Newark, Mrs. Polly Smith, by G. L. Weed, Tr.	100 00
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498 81

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307 77

## MICHIGAN.

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## WISCONSIN.

Eldorado, W. Leith, 15; disc. 23c.	14 77
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## IOWA.

Bellevue, Ch. 5; Coltonville, do. 3; Keo- sauqua, cong. ch. 3,40; Muscatine, cong. ch. 54; Lucas settlement, 12;	77 40
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## LOUISIANA.

New Orleans, H. J. Rumsfeldt,	7 50
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## TEXAS.

Polk co. R. S. G.	5 00
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## IN FOREIGN LANDS, &amp;c.

Diarbekir, Assyria, Harmdy Pasha, 80; Kennan Pasha, 4;	84 00
Dwight, Cher. na. Mrs. Pettet,	1 50
Pine Ridge, Choc. na. Miss Aiken,	10 00
Satara, India,	124 50
Stockbridge, Choc. na. Miss Mercy Whit- comb, for ed. of a boy in Nestorian m.	50 00
	270 00

Donations received in May,	26,031 11
Legacies,	6,667 00

\$32,698 11

3 TOTAL from August 1st to May 31st,	\$246,371 18
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CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in May,	\$301 63
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## DONATIONS IN CLOTHING, &amp;c.

Auburn, N. Y. A box, fr. Miss S. Oliphant or B. Fosgate, for Rev. L. Smith and others, Sandw. Islands.	
Cambridge, Ms. A quilt, fr. Mrs. M. C. Turner, for Mr. Ladd, Smyrna.	
Fairhaven, Ct. A box, fr. Girls' miss. so. for Mr. Howland, Ceylon.	13 00
Germantown, Pa. A box, fr. la. of 1st pres. ch. for Alleghany m.	
New York city, A keg, fr. la. of Chelsea pres. ch. for Dr. Gulick, Micronesian m.	

# THE MISSIONARY HERALD.

VOL. LI.

AUGUST, 1855.

No. 8.

American Board of Commissioners for Foreign Missions.

## Ascension Island.

### JOURNAL OF DR. GULICK.

SUCH is the uncertainty attending the transmission of letters from Micronesia to this country, that while some of the communications of our brethren fail to reach us altogether, others are many months upon the way. To the latter class belongs the present journal of Dr. Gulick. As some of its statements, however, are of permanent value, the readers of the Herald will doubtless be glad to see them in this publication.

### *Launching of Canoes.*

Dr. Gulick introduces his narrative by an interesting account of certain ceremonies, which take place on Ascension Island in the month of April, the object of the natives being in part to hold communications with the *ani* or spirits.

*April 18, 1854.* During the early months of each year, canoes are made in every part of the island. The number varies, this tribe always having more than any other, though only about fifteen have been constructed here since January, 1854. As the full moon of the month called Abung or April approaches, preparations are made for the religious launching of the canoes; and in addition, various political and politico-religious affairs are transacted, such as certain mummeries for every chief of any importance, and the conferring of new titles.

According to the direction of the priests, different kinds of food are daily

brought to the spot where the ceremonies are to be performed, and, having been presented to the ghosts, are distributed to the attendant chiefs. On certain days, very small cocoanut-leaf baskets are made at the sacred localities; and very small portions of food are presented in them to the spirits, and afterwards given to the assembly. On certain other days, woven belts are presented to the ghosts, and are left hanging on the adjacent trees. On every occasion, roots of "joko" or ava are pounded; and the expressed sap, after being waved before the particular ghost addressed with mumbled prayers, is drunk by the Ishipau and Wajai, the first and second chiefs, and generally, if not always, by one or more of the priests. Whenever it is supposed necessary to have a communication from the spirit, ava is given to a priest; and sometimes he is hidden from view, during the process, by a mat put up around him. Immediately on swallowing the ava, he commences rubbing his legs and body, with many long drawn sighs, and curious contortions of the muscles of the face. Soon he sputters, and begins to utter words, which are supposed to come from the spirit desired. Questions are often asked for the spirit to answer; and these queries are generally so framed as only to require monosyllabic responses.

The reader will scarcely fail to recall analogous incidents which have occurred in other lands. Communications from the "spirits" are not confined to any age or country. But let us

hear Dr. Gulick's description of the canoe-launching.

At last, on the thirteenth day, the canoes are launched from the several stations where they have been made, having never been allowed to touch the water previously. On the fourteenth day, which is the great day of the feast, a large number are lashed together, before one of the sacred localities, so as to form a raft; and a number of songs are sung by a selected choir of young men, dressed in the extreme of heathen fashion, who have been rehearsing for several weeks, and who keep time with small fancifully made paddles, some of which shall in due time be sent to the Missionary House. On the fifteenth day, the Ishipau and Wajai, each in a separate canoe, are towed from the region of "the ruins" to a place near the Sugar Loaf in the Matalanim Bay. Songs are sung by the little fleet, as it passes along; and, accompanied as the voices are by the deep monotonous sounds of conch-shells, they echo sadly over the still waters. This species of music is kept up during the whole of the ensuing night by pleasure-parties enjoying the brilliant full moon.

On the sixteenth day, the Ishipau and Wajai are towed back to the "ruins;" and the entrails of a turtle, which has been kept some time for this purpose, are carried to one of the artificial islands, and given to a sacred eel, in a pond in the centre of the structure. The entrails are taken to the spot by a priest, who walks in backwards, that he may not look on the sacred fish. I have examined this place, and find that there is not a drop of water there, much less an eel; nor has there ever been. No natives, as yet, dare to visit the pond, and examine for themselves.

The seventeenth day—if I am able to count correctly from the native reports—closes these festivities, which are by far the most important and imposing of any I have yet seen in this island. Though there are similar ceremonies in the other tribes, those in this tribe, I believe, are by far the most important. An interesting custom connected with this season of canoe-launching is, that our Ishipau must always send to the Ishipau of Kitti a present of a new canoe, even if the two tribes are engaged in active war. The Kitti Ishipau, I believe, generally makes a return present of a canoe.

The following remark is valuable, for the information which it imparts: "The religious cere-

monies of this month, as well as all public religious observances, are performed in the open air, or in temporary sheds, or in the ordinary feast-houses. Four of the five localities visited during this series of days are among those celebrated ruins, marked as such on my map of Bonabe, on the east shores of Taman Island. This fact I regard as somewhat significant, in respect to the origin and intent of those curious structures."

### *Offices Filled.*

Several chief-titles have been filled, of late; five in particular. Two of these were vacated, about four years since, by the slaughter of those holding them in a grand fight, and have been left unappropriated hitherto, out of respect to the memory of the deceased. Another was vacated some three years since by death; the high-priest's office has become vacant by death since I came to the tribe; and the remaining title was that of a chief, who very recently ran away to the Wanega tribe, through fear of the Wajai's vengeance for a supposed intrusion into his harem. A chief is inaugurated by the highest chief's passing to him a cup of ava, and addressing him with his new title. The election and installation of chiefs goes partly by custom of precedents; but this is often very much controlled by the highest chief or two of the tribe.

Dr. Gulick has found that the religious rites of the people on Ascension Island have no stain of cruelty upon them. Still it would be difficult, he says, to convey a full and accurate impression of the perfect night which reigns on every side of him.

### *The School.*

A few extracts will present the history of Mrs. Gulick's school, during the period embraced in this journal.

28. Our school has now an average daily attendance of about fifteen scholars; and I am inclined to think it will increase as the summer advances, unless the small-pox shall prevent. The children are not very successful in learning to read English. We find it difficult, and even impossible, to give them the meaning of all the words which they attempt to spell and pronounce; and their pronunciation is very defective, and often ludicrous. There may be a few who can be induced to persevere a sufficient time to be able to read with intelligence; but our main object at present is to give them interesting oral knowledge on religious and other topics. Many of them



are beginning to understand us when they are spoken to in simple English; and most of them can write upon their slates, in a very legible hand, simple sentences pointed out to them in their books.

Early in May the small-pox commenced its ravages upon the island, as the readers of the *Herald* already know. Hence the force of the paragraphs which follow.

*May 18.* Our school has thirty-two scholars. I am obliged to render Mrs. Gulick much assistance in teaching; and should I be much called off, we must ourselves reduce the number, even if the disease does not. It is probable, however, that the small-pox alone will break up the school.

*22.* A case of small-pox has appeared on this island, among the greater number of the children attending school. We have thought it best, therefore, to disband our school; but we have offered to take six or eight of the most advanced pupils into our family, so long as they will remain separate from all sources of contagion. We have a faint hope that by keeping them completely under our eye, we may save them from the disease; and we desire to see how far the scheme of a boarding-school may be carried.

Subsequent events prevented a fair trial of this experiment. On the 2d of August the school was opened again; but the attendance was much less than it had been previously.

### *Injurious Reports.*

On the 18th of May, Dr. Gulick went to Löd, at the head of Bonatik harbor, to render medical assistance in such cases of the small-pox as he might find there. Twenty persons were prostrate with the disease, several of whom died afterwards. From this point the contagion spread; and its ravages were most fearful. In addition to the trials incident to this state of things, our missionary brother was called to pass through some that might have been spared him. This will appear in the extracts which follow.

*June 1.* Because several of my small-pox patients at Löd have died, it is reported that I killed them. I am also told by several of the natives, that two or three foreigners are saying that the missionaries brought the disease hither; that their object is to promote its fatality by medicine; and that a man-of-war will arrive to assist us in seizing the island. Most of the resident foreigners are sufficiently malicious to set such a statement afloat.

*7.* To-day I have visited a chief, named Kraunaif, who lives at the head of the Matalanim harbor, and who is recovering from the small-pox. I carried a little food, without any medicine, that I might avoid the remotest occasion for remark. It was, however, both amusing and painful to see with what suspicion he received my delicacies. He examined them carefully, and even smelt of them, calling them "beautiful;" but he could not summon up courage to taste them. This chief carries on a conversation in sailor-English better than almost any native I know in the tribe; and it would be quite pleasant to hear him, but that he interlards every sentence with something profane; which he ignorantly supposes eminently elegant.

*16.* A visit to-day among the sick on this island of Taman has been most painful. I found several at the very gates of death. But at some houses where I know there are sick persons, those who are well have turned from me with scorn, denying that there is any sickness there. All meet me with more or less suspicion, and take great pains to deceive me, if I ask any questions about the sick. None but my nearest neighbors venture to take medicine from me. These are the severest missionary trials I have yet encountered.

At length, however, Dr. Gulick's aims and endeavors appeared to be better understood in his immediate neighborhood. Even a priest of considerable reputation suspended his incantations, and put himself and his large family under the care of our missionary brother. But the influence of his fellows was generally adverse; and the natives at a distance continued for some time to entertain the most unreasonable suspicions.

*August 3.* Our boy has just told us this evening, in a very impudent manner, that the Ishipau and Wajai are intending to come to Shalong and shoot me for bringing the small-pox to Bonabe. There is a long circumstantial story afloat as to the manner in which Mr. Sturges and myself imported the disease in boxes. I assured my informant that I was afraid of God, the great Spirit, but not of Bonabe chiefs.

*4.* On my visit this morning to the Norch, who is doing very well under the influence of inoculation, I took occasion to ask when he and the other high chiefs intended to shoot me. Of course, he denied that any such thing had been threatened, saying, "Bonabe natives are

great liars." I told him that love to Christ and to the Bonabe people had brought me here, and that I came fully prepared to be killed. I told him that in this thing I was not afraid of the Ishipau and Wajai; that I should still go about, and do all the good I could for those who permitted me; and that the chiefs might shoot me for it, if they wished, only I advised them to wait till the disease had done its whole work, when they would be better able to judge how much mischief I had done. I have scarce a doubt that such threats have been made; but I have scarce a suspicion that any one will dare to execute them.

### Inoculation.

Dr. Gulick had no vaccine matter which could be used to arrest the desolations made by the small-pox; and he did not resort to inoculation at first. On the 24th of July, he had inoculated only thirty-five. But from that time forward he was actively and successfully engaged in imparting the benefits of this remedy to the natives; and the number of those who availed themselves of it, was in the end very large. The following extracts will give some idea of the course of events in this regard.

5. At Tulupail, the point of land immediately north of Shalong, on the opposite side of the entrance of the Matalanim harbor, I have inoculated forty-five persons. The scene was new in my Bonabe life. On Thursday I was there, and inoculated seven persons. I then stated that I should return to-day to inoculate as many as might desire it. I found them ready and impatient. As I sat in a little house, they crowded about the two side-doors, waiting their turns with eagerness. They were of every age and sex. Fathers and mothers brought their infants, and held them firmly, while I operated. Some of the children, just old enough to be frightened, shouted lustily; and those of the same age about to be brought in, joined the chorus; which was increased when their friends told them that those inside were being killed. These screechings, with the exceedingly vigorous vociferations of twenty-five or thirty adults, made a terrible din.

12. On Thursday a white man, by the name of Robinson, came to me from the northern part of the tribe, wishing me to inoculate a number of natives about him at Owa. I have visited the place to-day, and inoculated twenty. The chief of the place, Nanawa by name, now the

fourth chief in the tribe, is afraid to be inoculated, lest the spirit which possesses him, should be angry and cause his death.

15. I have again visited Owa; and the Nanawa pressed me hard for inoculation, having become thoroughly alarmed at the ravages of the disease about him. I at first hesitated; for he is a sickly man. But he was so urgent, after I had told him all the risk, that I could not persist in a refusal. His recovery will greatly increase my reputation, and strengthen his friendship for me, which I already have for past services; while his death will sorely wound it, and revive all the threats against me. The responsibility is great; but I cannot think of shunning it.

16. By special request, I have visited the Sugar Loaf, and inoculated Nanabe, the fifth chief of the tribe, and twenty of his people. On Friday I am to revisit him to inoculate a number more.

26. I have this week inoculated one hundred and fifty-six individuals. The Matalanim Nanakin sent twice for me during my absence at Rono Kitti. On Monday I inoculated him; and I have also inoculated one hundred and ten of his people. This is a considerable triumph; for the Nanakin and his sons were a short time since among the most bold in threatening to shoot me. They now pay me every respect, and are greatly alarmed in respect to the disease, which is making great havoc among their people.

Sept. 4. I have visited the Wajai, and inoculated him and his whole train of forty-three attendants. Since about the 10th of June, both he and the Ishipau have, according to my advice, been living on the island of Na, in entire seclusion from the disease. Till within a month, they received supplies from Metip, which was not then infected; but recently they have subsisted on provisions of yams and prepared breadfruit, previously brought from the main land, together with numerous cocoanuts indigenous there. These supplies are now nearly exhausted; and the Wajai, like a sensible man, determines to try inoculation before he has been exposed. But the Ishipau, like an ignorant, superstitious old man, prefers trusting the *ani*.

25. The last three weeks have brought me much business and anxiety. I have been absent from home nearly every day, and often till late in the evening, besides five whole nights. The Nanawa mentioned August 15, died after I sup-

posed him past danger. Two brothers-in-law of the Nanakin also died; and two of the Wajai's seven wives, one of them being the favorite head of his harem. The Wajai himself has been severely ill, but is now recovering. His case is the last about which I shall have the least anxiety. The Ishipau has not applied for inoculation. He is now fully broken out with the small-pox, and does not apply for the least medicine. It is not probable that he will survive this week.

The Ishipau, and his train of about thirty individuals, are the last that remain unscathed in this tribe; and they are about the last on the whole island. They have scoffed at inoculation; but theirs will be the last opposition I shall meet. The difference of fatality between the Wajai's train, who have been inoculated, and that which I anticipate in his, will settle the question.

Four days later, Dr. Gulick made the following entry in his journal: "The Ishipau died last night; though his immediate train are talking, according to native custom, as if he yet lived."

### *The Issue.*

The subjoined extract will be fully appreciated by the friends of the Micronesian mission.

I close my practice amid the ravages of the small-pox with great satisfaction and thankfulness. I rejoice that my individual character has been vindicated from the charges brought against it four months ago, which for a time checked my usefulness, and threw me into great despondency. I am grateful for the influence which I have been enabled to acquire in spite of all opposition, and which cannot now be easily destroyed. In the ordinary course of events, it might have been years before I could gain such a medical character, with its consequent influence.

It is also a rich source of satisfaction and thankfulness, that I have been permitted to save so many lives. Hundreds point to me as their preserver from death. I may consider them specially given me of the Lord that I may yet, with his spiritual blessing, teach them to praise him.

### JOURNAL OF MR. STURGES.

THE May Herald contained a very disheartening account of the state of things at Rono Kiti. It was quite manifest that the Lord had a controversy with the natives; and obstacles, most

unexpected and most trying, hindered and well nigh paralyzed the efforts of our missionary brother. The present journal continues the history of the station to a later date; it will be seen, however, that the clouds are beginning to break away. We may still hope that the Head of the church has a few chosen ones in that distant and smitten island.

### *Heathen Festivals.*

The earliest entries in this communication describe the festivities which followed the ravages of the small-pox in the district occupied by Mr. Sturges. "The deafening shouts of gathering throngs," he says, "the chime of kava stones, the busy scenes about the neighboring feast-house, afford melancholy proofs that heathenism still lives, though more than one half of its votaries are dead, and that its rites are renewed with all the enthusiasm and attempt at show formerly attending them. But how sickly the imitation!" It might have been expected that the events of the last few months would wean this stricken people from their idolatry. "But the heart of the sons of men is fully set in them to do evil." Hence such statements as the following.

*October 17.* The present is a time of very great excitement and interest. One cause of this is "chief-making." So many chiefs have died of late that mere boys are brought near to the throne; and in some tribes they sit upon it. It is difficult to find enough of royal blood to fill the vacancies; hence slaves must be taken. Such is the clamor for office, and such is the dependence of chiefs, that it is hard to find an untitled native. The distribution of land is another very important item of business just now. There probably never was a time when such radical changes were made in the ownership of property. Whenever a title is conferred, a piece of land goes with it. There may be a dozen owners to a patch of ground, one holding it under another, and so on from the highest to the lowest. As new offices must be created to satisfy all the aspirants, so lands must be divided to meet the wants of purchasers. And notwithstanding all this yielding to the demands of low natives, many are dissatisfied, and are going to other tribes, hoping to improve their condition. This often happens; as certain persons are nothing in some tribes, while by shifting to others they become high chiefs. This loss of subjects is quite disgraceful, as well as inconvenient; and the fear of it keeps rulers in perfect bondage.

Mourning for the dead, Mr. Sturges says, is



also an important matter. High chiefs only are entitled to public lamentations; but so many of these have died that there is no lack of such occasions.

It will be understood, of course, that affairs of such high concernment require a large amount of feasting. Drinking kava is the first and most important item in these matters. "A cup of this liquor is presented to one of the head chiefs, who utters a prayer over it, drinks a little, and then passes it to some one else." If a title is conferred, and land given, the cup is sent to the recipient. This is an induction into the new dignity. Eating and drinking enter largely into mourning ceremonies; and food is even set before the spirits of departed friends. The reader will almost anticipate the subjoined remarks.

One of the earliest effects of these public feasts is to remove the people from us. They have no time to attend to our instructions or wants. We sometimes travel for miles through thick settlements, without meeting a native. They are absent at a feast.

Another effect is to exhaust the resources of the people. To prepare for one of these large feasts requires immense labor. Natives will work days and weeks in gathering materials, and making preparation, starving themselves in the mean time to save food for the occasion.

A glance at the object and plan of these entertainments will show how completely they absorb the public attention. The Nanakin and King feast each other alternately, as often as there is material for the purpose, the great struggle of each being to excel the other. These are national entertainments, continuing for days frequently. There are also feasts given to a chief by his own people. These occur nearly every day; and sometimes there are several of them on a single day. Now that the population is so much reduced, it is amazing that the natives are able to make so many entertainments.

A future effect of this overworking must be to break up the system of feasting; for the people cannot always endure it. Even now they show their restiveness by demanding titles and land, leaving for other chiefs and tribes, if their demands are not regarded.

### *Savage Warfare.*

The extracts which follow, exhibit heathenism in another aspect. While it is true that war is often the scourge of civilized communities, among

a barbarous people it has its marked and most revolting characteristics.

December 14. As I write, the natives are removing some large cannons from before our house for the impending war. For weeks the cloud has been gathering. Persons belong to the Matalanim tribe have committed several depredations upon this tribe; and now the tug of war is at hand. Our Nanakin called on me the other morning, just after a council of war. He seemed troubled, and said that he was tired of fighting, &c. I told him that the gospel would soon stop all such evils, if they would allow it to come among them. He wished to know how; also why our people sometimes took great ships, and went to kill all they could!

19. The Nanakin came this morning to tell me that the loud firing of the other night was from the muskets of a party belonging to the other tribe. It appears that a large force came down upon a poor woman, who had ventured too far in a fishing excursion; and, not being a fast runner, she was killed. This is a great battle; and it will most likely be but one of a long series. The Nanakin's object in calling was to prevent my making any further preparations to take my family on a visit to Dr. Gulick's station. He thought we were like all other foreigners, and of course must stay at home till he had subdued the enemy. The passing of a missionary family between these contending tribes cannot fail to have a good effect in settling troubles; and giving up our plans to go will show us much less independent than we wish to be.

24. We are once more in our own home; and we are all safe. I started with my family for Shalong, having a single foreigner to help propel my canoe to within a few miles of the line dividing the tribes. Here he left me. Two wide bays were to be crossed, and a large canoe to be urged forward against a most furious wind. Some said that we could go; and some said that we could not. But we accomplished the feat. As we hoped to find help on reaching the other tribe, we set our course for the nearest station; but to our great surprise the first welcome was a shower of lead. On rising to call a parley, they sent another shower; but on my telling them the consequences of such doings, the chief stepped forward, and invited us to join him. We did so. He was full of apologies, and readily gave me the needed aid; with which I proceeded to

Shalong. There were eight miles more of hard pulling, before the station could be reached; and night was near! Natives could not accompany us, as they must all keep guard on the line; so we pushed on. But as the tide left us a little after dark, we had rather a romantic night upon the beach, with the sea breaking at our feet, and thunder clouds discharging their contents on our heads. About daylight we reached the station, where we met a warm reception, and were glad to unite our voices in praise to our ever watchful Keeper.

25. Last evening the war fleet passed down the river, on its way to battle, consisting of twenty-eight canoes, and one hundred and sixty men. This party is somewhat less than half the fighting force of the tribe, and is to join the rest at head quarters. The Nanakin called on his way, and seemed pleasant; but I had little to say to him respecting my visit to the other tribe. At day-light the roar of guns told us that the battle was raging.

27. The battle was just as we expected. The war party fell upon a poor family, and killed two old women! This tribe is now in a perfect panic, expecting every night an attack in return. The gunsmith is busy night and day, repairing muskets.

### *Reflections—An Obstacle.*

The feelings of Mr. Sturges, in view of the changes which have swept over his field with such unexpected power, are recorded below.

*January 1.* The year 1854 is gone; and what a year it has been! Over the graves of half of our people, we humble ourselves for past neglect, and resolve upon future faithfulness. Over the ashes of a home, with its loved treasures, we renounce the world, and determine that no object shall come between us and our Savior. Over disappointed plans and hopes for these heathen, we set aside all human wisdom and follow the will and mind of Jesus. The past is full of warning; the present solemn with responsibilities; the future big with hope. We enter upon the work of the new year, determined to know nothing but Christ and his cross.

One of the obstacles to missionary success in the Pacific is indicated in the following extract.

31. It is now shipping time; and every thing seems to urge our people forward to some great crisis. As to the final

issue of present struggles between light and darkness, we have no doubt. But we tremble for the ark of God, and sometimes almost look for an arm of flesh to steady it, when we see the roughness of the way! Heathenism is bad enough; but a licentious commerce renders it tenfold harder to be overcome. The little native girl who was taken from us more than a year ago, has never been recovered. Our hearts ache for her. Strong efforts were made to get the brother from us, but he has been spared to us so far; and we now begin to feel much more secure. He is a very promising child, and seems one of the bright hopes of our mission. We hardly know how we could give him up.

The friends of missions may wish to know the issue of the unnatural strife which Mr. Sturges has already described. In concluding his journal he says: "The war between these two tribes still rages, and we see no prospect of peace. Little parties are doing their thievish and murderous deeds almost nightly. I think the contest would soon be stopped, if we had a single chief to say to his men, 'Do thus and so; but alas for our government, when every one does as seems to him best.'"

### *Temporary Relief.*

The last intelligence from Rono Kiti is contained in the following extracts.

*March 17.* The shipping season is nearly past, and we are looking forward with pleasure to the coming months of freedom from the excitements and abominations attending the presence of vessels. Last spring, when this season was over, we girded ourselves afresh for the execution of hopeful plans, fully expecting that our schools and other efforts would gain such a hold upon the natives as to be little affected by the return of ships; but, alas! he who moves in mysterious ways, had other plans. Our community has just been thrown into great excitement by the murder of a foreigner, at the instigation of another foreigner. The man who is supposed to have incited the natives to shoot the deceased, is a native of New England. He has been to my house several times, with a large array of witnesses, to prove his innocence, but all his attempts have served to increase the suspicions against him.

25. We feel that the coming months of freedom from the evils growing out of the presence of sailors are very important. The natives cannot long remain

where they are. We ask for a special interest in your prayers, that the Lord may grant us the presence of his Spirit. The future is full of hope. Satan seems to be determined to keep this island for himself; but his efforts will all be vain. Christ will reign here.

It is pleasant to see this trustful spirit, notwithstanding the severe trials which have been encountered. Our gracious Lord has doubtless vouchsafed his presence and favor.

### Fuh-chau.

LETTER FROM MR. PEET, JANUARY 24, 1855.

THIS letter describes certain changes which are going on at Fuh-chau, and which seem to be operating favorably for the evangelization of China. He who is wonderful in counsel and excellent in working, can make all human schemes and agencies subservient to his will.

### *Increase of Foreign Trade.*

Fuh-chau is fast rising in mercantile importance; and it seems destined soon to become one of the principal marts of foreign trade in the empire. Indeed, it is so now, particularly in respect to the tea trade. During the last twelve months, more than 30,000,000 pounds of this article have been shipped from this port. Some twelve or more of the principal mercantile firms in China have already established agencies here. The small island in the river Min, where we first commenced operations, and the southern shore opposite, extending both above and below for a mile or more, are the localities where the two consulates, American and British, and merchants are now established. This sudden influx of merchants has been in a very quiet way. The claims and the wants of foreign residents have likewise been brought before the authorities in the same manner with very happy effects. Officers and people seem disposed to treat foreigners with a good degree of respect and attention.

The opening of the trade, and the sudden increase of the foreign population, has given a new impetus to the public mind, and has already begun to produce some other changes in the old order of things. Several thousands of females and children were employed last season in picking over tea leaves; while some hundreds of men were employed in preparing it and conveying it

to the ships. Hongs and places for residence have been secured at high prices, and in localities where such things were not even thought of four years ago. This has created quite a stir. It puts money into the pockets of some, deprives others of their homes, and still furnishes profitable employment to large numbers of others, in tearing down and building up anew.

Thus far these circumstances seem to be rather favorable to our work than otherwise; and they have contributed to direct more attention to us as teachers of Christianity. We have more frequent opportunities than ever of explaining to the people our position, the peculiar character of our office, how and by whom we have been sent here. There is likewise an increasing disposition on the part of the people, generally, to inquire as to the practical utility of Christianity over all other religions.

Mr. Peet bears the following testimony to the character and conduct of the gentleman who represents our government at Fuh-chau: "In Caleb Jones, Esq., United States Consul, we find a warm-hearted and sympathizing friend and countryman, and one who has so performed the duties of his station hitherto as to secure for himself the respect and esteem of all classes, both natives and foreigners."

### Canton.

LETTER FROM MR. VROOMAN, APRIL 11, 1855.

MR. VROOMAN mentions some facts in respect to an important city, near Canton, which will be read with interest.

### *Changes at Fuhshan.*

Fuhshan, according to the English chart, is about eight miles in a direct line from Canton; but by the (land or water) traveled route it is from fifteen to twenty miles. The Jesuits, some years ago, estimated its population at one million; the Chinese last year, however, called it about six hundred thousand. It was a place of great wealth, and had a large business. Many of the bankers of Canton resided there. In manufactures it was superior to this city. But the people were hostile to the approach of foreigners.

The Triads held it for several months last year; but a quarrel arose in November, in regard to the payment of taxes, in which the people were probably encour-



aged and supported by emissaries from Canton. The Triad rulers endeavored to enforce their demands; but the people closed the street gates; and then the soldiers fired the city. The conflagration lasted three days, and the scene must have been terrible. Barricade all the streets and alleys of Boston, so that no one can get out of his own street; and then set fire to it in every part, and you will have a repetition, on a reduced scale, of the burning of Fuhshan. The Chinese say that two hundred thousand people were burned to death! About two years ago I formed a plan for gaining an entrance to this city; and I began to execute it by sending books, and by ascertaining the residence of every man whom I happened to know. At length I had made an acquaintance with quite a number of persons, and secured invitations to visit them at their homes. But God can easily frustrate all our plans. Last week I entered this city without "let or hinderance," and walked where I pleased, without any aid or benefit from my previous precautionary advances. The Lord can open and none can shut; and I have little doubt of his having opened this city for the reception of his truth. In his wrath he has remembered mercy, I trust, and for it we should give him our hearty thanks.

#### *Visit to Fuhshan.*

Mr. Vrooman gives a brief account of the visit to Fuhshan, referred to in the foregoing extract. He was accompanied by Dr. Macgowan of Ningpo. After stating that the time spent in reaching the place was three hours and a half, he proceeds as follows:

Upon landing, we entered the office of an extensive establishment, and were invited to sit. Tea and pipes were soon brought in; and though the people seemed not a little surprised, they treated us with the utmost politeness and kindness, and invited us to call again. Our stay, of course, was short, for we had the city to explore, and about three thousand tracts and portions of the Scriptures to distribute.

We at first attempted to dispose of our publications in the streets where the ravages of fire had not reached; but the eagerness for books which we found amongst the rapidly gathering multitude, soon rendered this impossible; and I fled to my boat, where the work could be done much more satisfactorily. The river, about one hundred and fifty feet

wide, forms the great broadway of the city. There are no bridges or long wharves; but houses and streets have steps leading directly down to low water mark. Hence, as we passed along in our boat, we could distribute books at every door and every street landing, unobstructed by a crowd. We went about as fast as a man would walk; so that only a few could get to the street in advance of us, while large numbers would stand gazing behind us, after calling us to return.

Having reached a place where the fire had been most destructive, we landed with our arms full of books, and went back about half a mile, at right angles with the river. We found it one wide scene of desolation, not a house standing; and how much farther the ruins extended, we did not learn, and time did not allow us to examine. We saw enough, however, to make us believe that between one and two square miles of closely built dwellings, stores, &c., had been destroyed. Those innumerable souls, where are they?

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#### *Diarbekir.*

LETTER FROM DR. NUTTING, APRIL 30, 1855.

It is the aim of Dr. Nutting in the present letter to describe the commencement of his labors at Diarbekir. He arrived at this place, in company with his associates, on the 30th of November. "While in our native land," he says, "many were assembling to give thanks to God for his goodness to them during the past year, our hearts were overflowing with gratitude and praise to our heavenly Father for permitting us to arrive in safety and health, at this most interesting station, where, if the Lord will, we hope to live and labor many years." At Birijik and Oorfa he had been cheered by undoubted indications that the Lord had begun his own blessed work. The Protestants of the latter place, he says, seem very anxious to have a missionary come there soon. In Diarbekir also, it will be seen, the prospect is highly encouraging.

#### *Feelings of the Pasha.*

The following extract shows a very remarkable change in the disposition of the Pasha of Diarbekir towards our missionary brethren.

Immediately after our arrival, I was requested to visit the English Consul, who arrived a few weeks before. A day or two after, I was called to see the

Sultan's sub-treasurer, and soon after the Pasha, with others of the more distinguished Turks; and in the mean time I saw a large number of the Protestants, Armenians and Syrians. We had not been here two weeks when the Pasha became very dangerously sick, and I was sent for. As my interpreter (whom Dr. Pratt and my brother fitted for my service) was able to speak English but very imperfectly, and was quite young and diffident, Mr. Walker thought it necessary to go with me. For several days the Pasha was delirious and insensible, being in a very critical condition. His son, his secretary, his treasurer, and all his subordinates, seemed to consider it a case of life and death, and were in great anxiety about him. For two or three weeks we had to go to the palace once, and sometimes twice, every day. As soon as the Pasha began to recover, he seemed to feel very grateful to us for our attendance, and sent us, as a present, two fine horses.\*

While attending him, we had an opportunity to become acquainted with almost all of the officers of the government and influential Mussulmans in the city; and we were uniformly treated with great respect. Since the Pasha recovered, he has sent for us frequently. He calls us his friends, and wishes us to sit very near him; and sometimes he holds us both by the hand, while we are conversing. This is very different from his treatment of the missionaries here last year, when he asked in an angry tone, "What are these Americans here for?" A few days ago he sent us another present, two thousand piastres in money, which I have requested Mr. Gordon to acknowledge in the Herald as a donation to the Board from Harmdy Pasha of Diarbekir, with a donation of one hundred piastres from Kennan Pasha, of Sert; who, escaping from the rebel Koords, when they attacked that city, fled hither, and while here was cured of rheumatism. Our Pasha has given us many tokens of his gratitude; and the last time we called upon him, he asked if there was not some other favor he could grant us before his departure. He is soon to leave and go to the district of Broosa, and another Pasha, who is said to be a very bigoted Mussulman, is to

succeed him. We fear that we shall not gain by the exchange.

In another part of this letter, Dr. Nutting says: "We have reason to be grateful that, instead of being obliged to report 'incessant stonings in the streets, and no redress from the civil authorities,' we are able to say that we can walk or ride through the streets without any fear of being stoned or even hooted at. It being known that our good Consul will immediately bring to punishment any one who shall insult or injure us, and that the Pasha and principal Mussulmans are our friends, scarcely any one will dare to treat us disrespectfully."

### *The Dispensary.*

As soon as my boxes of medicine arrived from Aleppo, and I found a suitable room, I opened a dispensary, and every afternoon prescribed for all who came and had need. Soon the dispensary was so crowded that I found it was taking all my time to prepare medicines and administer them, and also visit those who were unable to come to me. This would not do; and I commenced requiring pay for the medicines, as also an admission fee (one piastre from Protestants and five piastres from all others). This reduced the number somewhat; but still I found I could get little time for studying the Turkish language, and, therefore, I concluded to have the dispensary open only three days in a week. This arrangement I have continued. We have not as yet been able to have any religious exercises in the dispensary, as our ordinary congregations are very large, and call for four discourses a week, being all that brother Walker and Thomas have time and strength to prepare and preach, beside all their other labors for and among this people.

Dr. Nutting thinks, as do the other members of the mission, that another missionary is urgently needed at this station. "Indeed, two more men, and several native assistants, might find as much work as they could do in this great city, and in the many Christian villages and towns within a day's ride."

### *The Prospect.*

The spiritual aspect of the field which our young brother has just entered, will appear more fully from another extract.

The work here, as you have learned by the annual report, is in a much more encouraging state than we could have expected, considering the fact that it has been left every year, during the summer, to the care of one native preacher. I

\*The horses we consider the property of the Board, and when disposed of we shall credit the Treasurer with the amount received for them. If sold in Boston, they would bring each two or three hundred dollars; but here they will bring only thirty or forty dollars.

do not know of a station in Turkey, excepting Aintab, where a work so great and promising is in progress. At the last communion, the first Sabbath in April, six were admitted to the church, and four infants, including Mr. Walker's, were baptized. There were more than four hundred and fifty present on that occasion. There are several others who give evidence that they have been renewed; and we hope that they will be admitted at the next communion. We rejoice much that we have so large a congregation; but far more that the Holy Spirit has been present in our assemblies, and renewed some unto life eternal during the last few months.

Dr. Nutting had heard of the gloomy appearance of Diarbekir, and he was expecting to find everything wearing a sombre aspect. But he was agreeably disappointed. The external scenery, moreover, is "not uninteresting." Across the plain, northward and westward, high mountains rise at the distance of a day's journey; and the valley of the Tigris, half a mile below the city, abounds in beautiful gardens.

### Sivas.

LETTER FROM MR. B. PARSONS, MAY 2, 1855.

MR. PARSONS, though designated for Sivas, is residing temporarily at Tocat. On the 20th of April, he set out with Dr. Jewett for his future station, to gratify the wishes of the little flock which the Lord has gathered there by a brief visit. "If our missionary cannot yet live with us," the feeling has been, "let him at least come and see us."

### *State of Things at Sivas.*

On the second day of this journey, our friends were met by several of the Sivas brethren about an hour's distance from the city. As might have been expected, the reception was cordial and gratifying. The first evening was spent in religious conversation, and closed with reading the Scriptures, singing and prayer. "The room which we occupied," Mr. Parsons says, "was crowded; and so great was the interest of the company that they seemed quite unwilling to leave us, although we were exceedingly fatigued by our journey, and the hour was late."

Messrs. Jewett and Parsons derived much satisfaction and enjoyment from their intercourse with the Sivas brethren. It was matter of special joy that, deprived as the latter had been for several years of missionary labor, the regular preaching of the gospel, and the dispensation of Christian ordinances, they had tenaciously ad-

hered to those principles which they believe to be in accordance with the teachings of the word of God. The following extract is from the letter of Mr. Parsons.

The audience on the Sabbath numbered between thirty and forty. The services of the day consisted of a familiar Bible-class exercise in the morning, and two sermons, one topical, and the other expository. During the week it has been the custom to hold two meetings for prayer and religious conference. The monthly concert is regularly observed, as also a monthly meeting of the members of the church. The native helper, Hagop Agha, and native preacher, Baron Yeghia, have frequent and exceedingly interesting discussions with both Armenians and Mussulmans. The former are at present comparatively indifferent towards Protestantism; and the Pasha, who is a notoriously quick-tempered and fickle man, seems favorably disposed towards missionaries and missionary operations. We called upon him, and were very politely received. He acceded to a request, made by Dr. Jewett, that he would restrain the violence of the Bishop of Tocat, who has made it his daily business for some time past to curse the Protestants.

The city is pleasantly situated on a very extensive plain, and is well supplied with good water. It has a healthful climate; and having a large population, to say nothing of the neighboring villages within sight, it seems admirably adapted to missionary operations. The room now occupied as a school-room and chapel is altogether too small. It is crowded when the males alone are present; so that the want of room, and the established customs of the land, alike deprive the females of the privileges of the sanctuary. Something needs to be done immediately to remedy this evil.

The church at Sivas has eleven members. This number will probably increase, when the station shall be occupied by resident missionaries. The letter of Mr. Parsons concludes as follows: "A large company, some on foot and some on horses, accompanied us a considerable distance out of the city, singing as they went along several of the familiar songs of Zion, and in different ways evincing their heart-felt interest in our work, and their gratitude for our visit. It was truly affecting to witness their grief at being obliged to part from us, and to listen to their many benedictions, and their prayers that missionaries may soon be sent thither to break unto them the bread of life."



### Tocat.

LETTER FROM DR. JEWETT; APRIL 12, 1855.

#### *Opening of the Seminary.*

THE Tocat seminary, for educating young men to become teachers and preachers of the gospel of Jesus Christ, held its first regular session on Monday, April 2. "At eleven o'clock," Dr. Jewett says, "the bell was rung to summon the young men to the commodious and neat school-room. Some of the pupils had been waiting several months for this hour, and it was with manifest pleasure that they came together." The three missionary families were also present, and participated in the inauguration services. After a hymn had been sung, and a few verses of Scripture had been read, the blessing of God was formally invoked upon the infant institution. The regulations of the school were then made known and explained; after which the Christian doxology in the Armenian language was sung to the tune of Old Hundred. "Deep joy," Dr. Jewett writes, "filled our hearts, in being permitted to see such an important enterprise commenced in this city, far in the interior of Asia Minor. A beacon fire has been lighted in the midst of deep and far-reaching darkness. Its brightness cannot be hid. Its rays, we trust, will penetrate to many a dark corner of this benighted land, and, reflecting the glorious light of divine truth, will illumine the pathway of many a soul, as it shall move forward to the celestial paradise."

There are already twelve pupils in the seminary, ten of whom are "boarding scholars." "Of these ten," Dr. Jewett says, "four are members of the Tocat church, and are active, praying young men. Of the remaining six, all appear to be serious; and they are not lacking in attention to the performance of external religious duties. At times we have hoped that some of them were the children of God." The teacher, B. Baronig, received his education at the Bebek seminary; "and he seems to be well fitted, both intellectually and spiritually, for his responsible station." An earnest appeal is made to the churches, that this seminary may be remembered in their supplications.

#### *An aggressive Movement.*

Our brethren at Tocat have obtained two convenient rooms in the business centre of the city, at a year's cost of five dollars, which are to be used as a depository of religious books and medicines. The deacon of the church, "very intelligent, and well qualified for the station," is to act as the salesman, and at the same time converse

with those who visit the place. It is supposed that the medicines will become a special attraction; for "men love their bodies, if they do not care for their souls." Dr. Jewett will attend three days of the week, and prescribe for such as wish to avail themselves of his services. Mr. Van Lennep will also meet any persons who may desire to see him at stated times.

This plan seems to be admirably fitted to diffuse light and truth in Tocat. And so, it would seem, the Armenian bishop supposes; for before this letter of Dr. Jewett was dispatched to the United States, that dignitary had publicly anathematized Deacon Hohannes, the offence of the latter consisting in the fact, that he had been reading and expounding the gospel to many Armenians, whom, being ignorant men, he had willfully deceived by teaching them false doctrines. This event is reported, and justly, as "a token of good."

### Cesarea.

LETTER FROM MR. FARNSWORTH, MAY 11, 1855.

THE present letter will not disappoint the hopes which previous communications may have awakened. "We have enjoyed uninterrupted prosperity," is the language in which the churches are addressed. On the first Sabbath in May, two persons were admitted to the church. Fifteen others are looking forward to the same privilege, two of whom wish to become preachers of the gospel. The following extract will indicate the state of things at this station.

#### *Religious Interest.*

For some weeks we have had increasing evidence that the Spirit of God is here. We have not a revival; but we have cases of conviction, with a degree of activity among our church members that much resembles a revival. We have one young man who has long been a Protestant, but heretofore has seemed entirely thoughtless. When we first knew him, he had much of the appearance of one of the lower order of Turks, whom he imitated in his dress. Now he appears to be entirely changed. We first learned of his awakened interest through our colporter. He was at a Turkish village, engaged in traffic. As the Sabbath approached, he felt anxious to get to some place where he could spend the day properly. He could not come to the city, as that was too far off. In the Turkish village there was no one who could sympathize with him. A

few miles distant was an Armenian village, where reside two of the members of our church. He sought out these brethren; and in the evening our colporter arrived there. The four Protestants had a happy day together. The colporter felt that the young man was not far from the kingdom of heaven. Within a few days, he has declared to me his purpose to make some arrangement by which he may remain in the city, especially that he may profit by the means of grace here enjoyed. "I have been a Protestant these six years," he says; "but what does it profit? I want to be a Christian."

We have before had occasion to remark that the reformation in Cesarea has taken a strong hold of the females. They are now laboring in what we may call a revival spirit. Within a few days we have known of their holding several informal and very interesting prayer meetings. In one case, five Armenian women called upon a Protestant family. Three of our sisters were there. Religious conversation was introduced. They read the New Testament, and prayed together; and when they could remain no longer, the strangers went away with much reluctance, declaring their purpose to return and hear more. In another house, five or six Armenians met three women, members of the church, and held a social prayer meeting. One woman who has never attended our meetings, led in prayer. The next day, one of our brethren met these same women, and spent nearly two hours with them in reading the Scriptures and exhortation. He was much pleased with their appearance, especially with that of the one who led in prayer the day before. He has previously known her as being quite indifferent; but she is now anxious for her salvation. Her mother, also, and her sister-in-law are both represented as being earnest inquirers. Both were present last week at Mrs Farnsworth's prayer meeting. At the same meeting there was a girl some sixteen years old, whom we have known several months to be desirous of embracing the truth. She wept very much during the meeting.

This week we have had the pleasure of seeing Turkish women interested in the gospel of Christ. Mrs. Farnsworth held her prayer meeting in a quarter of the city where several Mohammedan families reside; and some of the women were present during the whole exercise, and were perfectly respectful. Appar-

ently they were most deeply interested. Matthew xxvii. was read, with brief remarks. Probably these women had never before heard of the trial, execution and burial of our Savior; hence it came to their minds with a freshness of which most Christians know nothing. The custom of saying "Amen" to what one heartily approves, especially in prayer, prevails here among all classes. During the closing prayer, the frequency and earnestness with which this exclamation was uttered, reminded Mrs. Farnsworth of a camp-meeting. We do not look for any movement among the Turks at present. Still the way is being prepared. The day of deliverance for the followers of Islam may be nearer than we suppose.

The school at Cesarea retains its popularity. Efforts have been made by the priests to reduce the number of its pupils; but the attendance is full. Mr. Farnsworth says indeed, that the room in which the school is held, is crowded; and new applicants present themselves at the rate of three or four a week. "The people are heartily sick of their own schools, where their children spend five or six years, and are abundantly bastinadoed, but receive almost no valuable instruction."

#### *Movement at Yuzgat.*

Mr. Farnsworth communicates some interesting facts in regard to another place, which needs to be more fully supplied with the means of grace. His language is as follows:

Nearly two months ago, we sent one of our brethren to Yuzgat, to labor there as a colporter. He has written us frequent and very encouraging letters. He represents that nearly or quite one hundred families are ready and anxious to be enrolled as Protestants. We have never been quite pleased with the spirit exhibited by the inquirers at Yuzgat; for there is a political element entering into the movement, which is to be deplored. The people are smarting under the rod of an Armenian tyrant. Any change that would free them from that power, would be acceptable. Hence many are willing to become Protestants, or Catholics, if they may but gain political liberty.

Still there are among the disaffected some who are enlightened; while all are accessible, and open to instruction. The field is, indeed, a very inviting one. That the people are not well instructed, is not strange. They have never had even a colporter to reside with them any considerable time. When they know

better what the New Testament teaches, perhaps some will go back; but many, we hope, will embrace the truth in love. The field must be occupied at the very earliest period practicable. Fortunate are the men whom God shall designate to that field!

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### Marash.

LETTER FROM MR. BEEBEE, APRIL 20, 1855.

MR. BEEBEE, who is still at Aintab, continues to write encouragingly in respect to the station which he is expecting, with Mr. Perkins, to occupy at an early day.

### *The Work advancing.*

Intelligence from Marash, of the most cheering character, continues to reach us. Our latest communication informs us that forty persons, being an increase of twenty since I wrote last, have renounced the errors of the Armenian church, and declared themselves Protestants. They are from twenty-three different families, other members of which, it is confidently believed, will do likewise. The number of those who stand half way between the old church and Protestantism, having renounced the one without embracing the other, has increased. Our native helper is a man of a bold spirit, and probably well adapted to the present state of things. Not long since he created quite a sensation among the Armenians, by showing, in reply to certain inquiries put to him, that all who remain in the old church would surely go to hell! This became known among the Armenians, all over the city, and seemed to stir them up wonderfully. So much so that many, not over-anxious to go to that place, and feeling themselves on board a sinking ship, made haste to abandon it; though it may be questioned whether they are really any better Christians, notwithstanding all their haste. It cannot be denied, however, that they have at least taken the first step towards their disenthralment. There are clubs in various parts of the city of those who have left the church, but have not joined the Protestants, who meet at stated times to read the New Testament, and discuss its teachings. Just how many are thus engaged, I am not able to say; though from the representations made by the brethren, it would seem that the number must be very considerable.

As an additional proof of the progress which spiritual Christianity is making at Marash, Mr. Beebee adduces the facts which are set forth in the subjoined extract.

There are in Marash six Armenian churches, containing representations of the Holy Ghost, with pictures of the Apostles and various saints. It is customary with these churches, as with all the Armenian churches in this country, to veil these pictures at the commencement of their long fast of forty days, which begins about the first of March. This is done, it is said, because the saints represented by them are mourning. Near the close of the fast, they are unveiled in the following manner. On a set day the people assemble at their churches, and begin to offer money to have them exposed to view. One gives so much to have such a picture uncovered; another offers something for the unveiling of his saint; and so on, till all are restored. Those present are taught that the more they give, the better is the saint pleased; and that if nothing is given, the saint is very much grieved.

In one of the six churches, just spoken of, the people declared that the pictures should not be veiled, and that if they were they would give nothing to have them unveiled. They remained firm in their demand; and so the priest was at length compelled to yield, and the pictures were not covered. Not willing, however, that the people should have it all their own way, without paying anything, he proposed that the money which would have been given for this uncovering the pictures, should be collected and expended for the benefit of the poor; which was readily agreed to by the people. Thus we see that there is not merely the beginning, but the actual progress forward of a great work at Marash. The prospect is, indeed, exceedingly encouraging; and our hopes are high.

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### Aintab.

LETTER FROM DR. PRATT, APRIL 28, 1855.

In the month of April last, Dr. Pratt made a missionary tour to Kessab. This letter contains a brief sketch of the journey, with a notice of the facts of chief interest which came to his knowledge.

### *A marked Change in Kessab.*

I arrived in Kessab Saturday, April 7,



and preached on the Sabbath in a crowded house. It was arranged next day that the building should be enlarged. The wall of one side was removed, therefore, so as to afford half as much space in addition to what they had before. Now two hundred and fifty can easily sit in the house.

I soon had proofs of a very pleasant and greatly changed state of feeling in the village. You will remember the sore trials our brethren had one year ago. This state of enmity has now, I rejoice to say, entirely passed away. The members of the three communities, Armenian, Catholic, Protestant, dwell together in the greatest harmony, of which I had the evidence, in receiving the salams of the principal Armenian priest, and one of the chief persecutors, which the Protestants called a miracle.

The Protestants do not, however, relax their efforts in behalf of the truth, and they find such a ready ear and unprejudiced mind as they have not known before. I must allude to one of the means by which this was brought about; for it illustrates the way in which error often over-reaches itself. During the Romish movement in Kessab last fall, a prominent young priest from Aleppo was sent to oppose it. This he did effectually; but, being convinced of the truth of our doctrines, he could not openly oppose us. Hence he advised his friends to read the Bible, and do as it says; but he urged them not to leave their own church. "They could be Christians there; and they had better be friendly to the Protestants." They have taken his advice; they search the Bible; and they are friendly. But they will find that the Bible and the church do not agree; and many of them will not follow his advice in the last particular. Very many who never came to our meetings before, are found occasionally in the place of prayer; and our two laborers find ready access to almost every one.

The week was spent in labor at Kessab very delightfully; especially, as a number presented themselves as candidates for church membership. "We could not but feel," Dr. Pratt says, "that there, away from the world, on the sides of Mount Cassius, they had learned of Christ. Fifteen were admitted to Christian fellowship. Among them was the priest of whom I wrote last year, who seems really earnest to repair by better teaching the evil which he did when teaching in ignorance the doctrines of men."

#### *The Sabbath.*

The following description of the second Sab-

bath which Dr. Pratt spent in Kessab will be read with lively satisfaction.

On the Sabbath before I left, we had a very solemn communion season. The house was crowded, as were the windows, and even a neighboring roof, with attentive listeners. I spoke of the death and agony of Christ, and, after receiving the confession and covenant of the new members, administered the simple rite. It was intensely interesting; and a remark of an Armenian who was present for the first time, disproves the arguments of those who say that shows and pagantry are necessary to impress rude minds. He had seen the mass a score of times; but he said, after witnessing our simple service, that he had never seen "Christ crucified" so plainly before.

I suppose there were more than three hundred auditors, of whom at least fifty were not Protestants. In the afternoon, seven children were baptized, and the house was again crowded. To my sermon on baptism, a plain exposition of its nature and meaning, they listened with a serious stillness that was very gratifying. The day, as a whole, was one of the most interesting that I have ever spent; and it was closed by a few words of advice and encouragement to the brethren who came to my room in the evening. No one could fail to have his heart warmed by such a visit. True, the people are very rude and uncultivated, even as men judge in Turkey; but the gospel has made its way to their hearts; and a church of fifty members attests its power.

#### *Bitias—Antioch—Killis.*

Dr. Pratt returned to Aintab through Bitias, Antioch and Killis. In each of these places he found something to encourage him in his work as a missionary.

I set out the next morning on my way home, accompanied by one of our helpers; and on my way to Bitias I visited the old port of Seleucia, whence Paul went forth on his first missionary tour; and we stopped at the house of a Protestant in Bitias, where we were soon greeted by the few who have more or less fully received the truth. We asked them to propose questions for discussion; which they did, till we found that it was midnight; when with prayer we commended them to God. We found ten men who are enlightened; and we hope that six of them will soon be constituted a separate community. Bitias is a delightful mountain village, with pure

air and water, only four hours from Antioch; and it will be a fine retreat for the brethren who shall be stationed in Antioch in the summer. Within a distance of two hours there are two other villages, with several thousand Armenians.

Leaving Bitias we rode down to Antioch in the rain. Here I was compelled to remain one day; and here I found four men who are convinced of the truth, and have openly left the old church. We rejoiced to find such persons in this city. It has heretofore seemed a dry and barren place; but through the labors of the young man from Bitias, mentioned in the Herald, these four have received the truth; and they desire a teacher. They are very anxious to have the city occupied by our missionaries. We too shall rejoice when we can deliver that most interesting district into the hands of those who can take better oversight of it than we, from our distance and other causes, are able to do. As I hinted above, however, this would render it necessary that one of them learn Turkish.

I spent one day in Killis, where there are at present very encouraging signs. Stated labor by such a pastor as we hope they will eventually have from our seminary, cannot fail to bring forth good fruit. The women have a weekly meeting, which I attended, twenty-two being present. I was very much surprised to be informed that in what is called "infidel mountain," a rebellious and lawless district south of Marash, three men have declared themselves Protestants. We could not have expected this step among such a wild people; but certain Protestants from Killis, who go there on business, preach to them; and they listen, it seems, with decided profit.

### Sandwich Islands.

LETTER FROM MR. PARIS, MARCH 15, 1855.

THE death of Mr. Kinney, who formerly labored in Kau, was mentioned in the Herald for December. Since his decease, the people of that district have had no regular ministry. It was for this reason that Mr. Paris made the excursion which he has described in the present letter.

### Visit to Kau.

I have just returned from a tour through the southern part of Kona and a portion of the district of Kau. Since the death of their beloved pastor, Mr.

Kinney, that people had been beseeching me to visit them. I made an appointment for the second week in January, expecting to go thither with my family, and spend a month or six weeks, and thus be able to visit every part of the field, besides spending several Sabbaths at the station. But during the months of January and February, we had successive storms; so that after making several unsuccessful attempts, and being out one night on a double canoe with my family, exposed to the dangers of the ocean, we were compelled to give it up.

So leaving my family at home, I set out on foot, and made the journey in three days, the distance being eighty or ninety miles, and the road terrible, over vast fields of lava, much of the way. On the morning after my arrival, I had the pleasure of meeting a large number of the deacons and leading members of the church, who had assembled from different parts of the field. Some of them were old and tried men, as Jacob, Noah, Shem, Joseph, Samuel, Boaz, Paul, Timothy. Their faces were all familiar. For years I had always found them at their posts, ready for every good word and work. And now they were bereaved of their pastor; but every one seemed to be at his post.

During my stay in Waiohinu, it rained almost incessantly; so that many from a distance, and especially the aged and infirm, were not able to attend the services. Still our meetings were pretty full for three days; and I was thronged night and day with inquirers and church members, who came for personal conversation. There were quite a number who had backslidden and fallen into sin. Some of them appeared truly penitent, confessing and promising henceforth to walk circumspectly and live to the glory of their Savior.

Our meetings were solemn; and the messages from the word of God seemed to be listened to with deep interest. Many of the members of the church, though much cast down at the loss of their pastor, seem to be living by faith, active, watchful, prayerful Christians. On the Sabbath I administered the Lord's Supper, baptized eighteen children, and propounded twelve individuals for admission to Christian fellowship at some future time.

### Need of a Pastor.

The following extract presents a case, which cannot fail to appeal to our sympathies.

The church and people were very desirous that I should become their pastor, and spend some five or six months in the year with them, and the remainder in South Kona. I told them I would do what I could for them, while they were destitute; but I advised them to try and secure some one who could live with them constantly. The whole church has united in a petition for Mr. C. B. Andrews. If he does not accept, I hope the Prudential Committee will send some good self-denying man to occupy that post. It would be exceedingly difficult to find a native minister who could sustain himself and get along there. I do not undervalue a native ministry. I am now making arrangements to have a

young man settled in the southern part of my field. But native pastors should always, if it is possible, be located so that they can confer occasionally with some missionary. Now Kau is a field by itself, farther from my station or Hilo than Michigan or Missouri from Boston. The population is not large; but it is a good field to labor directly for the salvation of precious souls. The missionary station is a charming spot. I know of no church or people who have been more self-denying, or made greater sacrifices to have comfortable and substantial houses of worship. Their monthly concert contributions for the year amounted to about three hundred dollars.

## Proceedings of other Societies.

### Domestic.

#### BAPTIST MISSIONARY UNION.

THE report of this society, submitted to the recent meeting at Chicago, shows that the receipts for the last year were \$114,907 58, and the expenditures \$145,528 31. Of the receipts, \$5,000 were from the American and Foreign Bible Society; \$2,200 from the American Tract Society, and \$4,000 from the United States Government. A debt of more than \$60,000 was reported. An abstract of the annual report is subjoined.

#### Maulmain Burman Mission.

One station, one out-station; 5 missionaries, one a printer, and 4 female assistants; 4 native assistants.

The principal work of this mission, exclusive of the publication department, has been preaching to Peguans and Burmans. Thirteen have been added to the English church, and eleven by letter. Six converts have been added to the two native churches at Maulmain and Amherst, making the aggregate 138. The Maulmain church continues in charge of a native pastor. There are five day schools, one of them at Amherst, with an aggregate of 226 pupils.

#### Maulmain Karen Mission.

One station, 16 out-stations; 4 preachers, one a printer; 4 female assistants; 16 native assistants.

The theological school has had twenty-two pupils, seventeen of whom have been pursuing the full course, and five a partial course. The normal school has averaged thirty-eight pupils. Primary schools have been sustained by seven of the native churches, at their own charge. The whole number of churches is sixteen, including three in

Martaban district, thirteen Sgau with 705 members, and three Pwo Karen with 120. The baptisms reported are 46, including nine from the normal school.

#### Tavoy Mission.

One station, 24 out-stations; two missionaries and three female assistants; 23 Karen and 2 Burman assistants.

Each of the Karen churches is in charge of a pastor or preacher; and they are generally in a prosperous state. The whole membership is 1,062. The baptisms reported are ninety-three. Four of the Karen pastors have been ordained, and one Burman. The schools connected with the churches were well reported of. The Karen normal school under Mr. Thomas has numbered about forty pupils. In the Burman department, Mr. Allen has commenced effective labor in city and village, aided by a Burman preacher and a Karen assistant. The Tavoy church has twenty-three members, one baptized recently, and is in charge of a native pastor.

#### Arracan Mission.

One station, 2 out-stations; 3 missionaries and 5 female assistants; 8 native assistants.

The Akyab church is steadfast, and the assistants are at their posts. One convert has been baptized. A native preacher, formerly at Akyab, and for several years a faithful assistant to Mr. Ingalls, has been ordained at Rangoon pastor of the Akyab church. The church numbers about fifty members.

#### Bassein Mission.

One station, 50 out-stations; 3 missionaries and 2 female assistants; 60 native assistants.

Fifty of the assistants are pastors or preachers



to about fifty churches, as last reported, with a membership of more than five thousand communicants. The additions, so far as stated, have been 387. Two assistants have been ordained the last year, making eight from the beginning. The preachers have been supported almost wholly by the native churches and the Home Missionary Society. At the last quarterly meeting it was voted to assume their entire support. There have been forty-three village schools, with 834 pupils. Some of these schools have been of an advanced character. A normal school has been maintained at the station part of the year.

#### *Rangoon Burman Mission.*

One station, 4 out-stations; 3 missionaries, one a physician, and 3 female assistants; 8 native assistants.

The state of this mission gives large encouragement. Accessions to the churches are announced by almost every mail. A church has been constituted at Pazoondoung, and measures are in progress to establish a fourth at Kemmendine. Two preachers have been ordained. More than fifty baptisms have been reported within the year; the present number being 132. There are two day schools with about 25 pupils.

#### *Rangoon Karen Department.*

One station, 28 out-stations; 2 missionaries and 3 female assistants; 23 native assistants.

The work of God among the Karens appears to have been advancing on every side. "Converts are multiplied, and new churches constituted, in districts widely remote from one another." The Maubee Association, extending northerly toward Donabew, was formed in February, 1854, of thirteen churches with 777 members, including 253 baptized the year preceding. The Pegu Association, at its annual meeting in January, 1855, reported thirteen churches. Six have been constituted since that time, including three in Ling district, and three in Engapoo and Dallah, making nineteen churches, to which have been added by baptism 323 converts. The present number is 1,106. The churches have mostly supported their own pastors and preachers. The normal school, so far as sustained by the funds of the Union, continued throughout the rainy season with 50 pupils. Forty additional pupils were supported by their friends. Twenty-six have been baptized at Donabew; and several churches are being gathered in that vicinity.

#### *Henthada Mission.*

One station, two out-stations; 2 missionaries and 2 female assistants; 6 native assistants.

The missionaries arrived at the station in October, and were welcomed by the Karens, many visiting them from all parts of the district, apparently prepared to accept the gospel. The missionaries express great satisfaction with their

location. Lands for dwellings have been given by the civil authorities.

#### *Shwaggyeen Mission.*

One station, 5 out-stations; one missionary and 3 ordained native assistants.

The year has been devoted to direct evangelization; and a "wide and effectual door" has been set open. Within the first six months, fifty-one professed faith in Christ in baptism. The number baptized before the close of the year was 577, who were constituted into six churches. More than 500 of the whole number were baptized by the native preacher Sau Doomoo, an assistant formerly of Tavoy, and "a man of prayer." With one exception, the churches support their own preachers.

#### *Toungoo Mission.*

One station, 5 out-stations; one missionary and one female assistant; 4 native assistants.

Chapels have been built in several villages. Sau Quala says, "God has poured out his Spirit on the land of Toungoo. The Mannoepphas love the word of God exceedingly. They rose up and built a chapel immediately, and would not let me go." Sau Quala is "slow in baptizing;" but the number received since the founding of the mission is 749. The native laborers receive their support from the Karens. "But the Burmese in the city (of Toungoo) have none to preach to them God's word."

#### *Prome Mission.*

One station, 3 out-stations; 2 missionaries and 2 female assistants; 2 native assistants.

Three converts, the first fruits of the mission, were baptized February 22. The whole number baptized within a year, in ten or twelve localities, is eighty. About sixty of these are members of the Prome church, in charge of a native pastor. Four churches have been constituted, of which two are Karen; and a fifth is about to be organized. Two of the baptized were from Ava, who had come for the purpose of learning the new religion. Some of the converts had worshiped God for years. Several give promise of usefulness in the ministry.

#### *Ava.*

Messrs. Kincaid and Dawson were designing to set out for Ava on a tour of exploration in March. Assurances have been given of their safety and welcome from high native authorities. The church at Ava still lives, and Christians are to be found in several of the intermediate cities.

#### *Mission to Siam.*

One station, 4 out-stations; 4 missionaries and 5 female assistants; 3 Chinese assistants.

In the Siamese department, religious services have been held as usual. Two days every week have been devoted to visiting and distributing

tracts. Three extensive tours have been made, and many have heard the gospel. Books are eagerly received. Instruction has been given at the palace most of the year with much encouragement. Most of the studies are biblical. Several princesses have read the entire New Testament, and profess to believe in the truth of Christianity. Eleven profess to be believers, of whom four have asked for baptism.

In the Chinese department, the assistants have been chiefly at the out-stations. The church numbers forty; six have been baptized during the year, and there are some promising inquirers. A letter which appeared in a Singapore paper in September last, reflecting on the government, has aroused the King's displeasure, and changed his spirit towards the missionaries. They have been forbidden to go beyond the city. Some of the converts have been arrested, imprisoned and fined.

#### *Hongkong Mission.*

One station, 4 out-stations; 2 missionaries; 4 native assistants.

Preaching has been maintained on the Sabbath, and an expository exercise twice daily. The congregation on the Sabbath varies from fifty to one hundred. The gospel is also preached daily by the wayside and from house to house. The church numbers thirty. During the year, seven have been baptized. Six day-schools have been in operation. They are maintained as centres for preaching the gospel.

#### *Ningpo Mission.*

One station; 3 missionaries, one a physician; 4 female assistants; 4 native assistants.

The Sabbath services at both chapels have been continued as usual; also a daily service at one of them and at the dispensary. The West Gate chapel is kept open daily for religious conversation with all who call. Apart from conversations, there are thirty-five addresses and eighteen meetings weekly, with an average attendance of about 1,200. Two have been baptized, and there are several inquirers. The native church members have supported one of their number, who has been engaged in preaching excursions in the adjacent villages.

#### *Assam Mission.*

Three stations; 6 missionaries and 7 female assistants; 3 native assistants.

The three churches are favorably reported. Ten have been baptized at Sibsaigor, and six pupils of the institution at Nowgong. There are three boarding schools for girls, under the supervision of female assistants, and five day schools. One, at Jorhat, has at some periods numbered two hundred scholars. A school of forty pupils has been established among the Miris. The people have nearly completed a school-house at their

own expense, and promise to build a house for the teacher.

#### *Mission to the Telogoos.*

One station; 3 missionaries and 3 female assistants; one native assistant.

Preaching has been maintained at the mission as usual. There is a Sabbath school, also a boarding and day school, the latter numbering forty-five pupils, of whom thirteen are boarders. Daily worship is held for the school, and about twenty of the children devote the best hours of the day to the study of the Bible. The Pilgrim's Progress is used as a reading book. The monthly concert is observed with increasing interest; also the Friday evening meeting, and the female prayer meeting. Street preaching, *zayat* preaching, and labors from house to house, have all been employed. One has been baptized. The church numbers six.

#### *Mission to the Bassas.*

Two stations; 2 missionaries and 2 female assistants; 4 native assistants.

The mission is again without a head. Of the assistants, two are preachers, but not ordained. The others are engaged in teaching. There is preaching at Bexley on the Sabbath and on Wednesday afternoons. The school numbers thirty-one pupils. At Little Bassa there is also Sabbath preaching.

#### *Mission to France.*

Eight stations and nine out-stations; one missionary and one female assistant; seven ordained preachers, and nine other French assistants.

The mission has enjoyed, in the north, marked prosperity. A new church has been organized, and thirty-two have been baptized. The meetings in Paris are now fully attended. In the south-eastern department, eight have been baptized. There are thirty-eight candidates for the ordinance. The whole number of members is 358. The latest advices encourage the hope that liberty of worship will eventually be secured.

#### *Mission to Germany.*

45 stations, 406 out-stations; 5 native missionaries, and 31 other native preachers and assistants.

Mr. Oncken returned to Hamburg August 26, after an absence of fifteen months. During his visit to America he collected about \$14,000 for chapels, beside subscriptions to a large amount. Several of the chapels have been completed, and others commenced. New churches have been formed in various directions, and others already existing have been strengthened and enlarged. The number of members in forty-five churches is about 5000. Of these, the churches in Prussia contain 2017, of whom 218 have been added by baptism. A favorable opening for the gospel among the Lithuanians has been presented in Memel. Many miners in the Hartz mountain

have been awakened. In parts of Switzerland there is an important movement, and in villages near Copenhagen. In Sweden there is a wide-spreading interest. A convert has been baptized at Hamburg and ordained, and has returned to administer the ordinance to hundreds of his countrymen, who have seceded from the national church. Persecutions continue in many places.

#### *Mission to Greece.*

2 stations, 2 missionaries, and 3 female assistants; one native assistant.

Public worship has been regularly maintained at Athens, but the average attendance has been small. Of late, there has been more encouragement; and two converts, one a Greek, have been baptized.

#### *Indian Missions.*

3 missions; 10 stations; 11 out-stations; 6 missionaries, and 9 female assistants; 9 native assistants.

At the Ojibwa mission, four have been baptized since the last report, making the present number of the church twenty-three. The Sabbath school is still maintained. The day school numbers 66 pupils, and the daily attendance has exceeded 50. Three of the Shawanoes have been baptized within the year, and the interests of the station have prospered as much as was to be expected in the unsettled state of the people. The school among the Delawares has been sustained throughout the year, with twenty-seven pupils. Proposals have been received for its enlargement, but no definitive arrangements have yet been made. The Ottawas have been bereaved of their faithful missionary. The present number of the church is thirty-eight, one of whom was baptized the past year. The number of additions to the churches among the Cherokees is 105, and nearly every station and out-station has shared in the blessing.

#### *Foreign.*

##### LONDON MISSIONARY SOCIETY.

##### MOFFAT'S VISIT TO MOSELEKATSE.

THE London Christian Times of June 8 contains a very interesting letter from the well known missionary, Rev. Robert Moffat, to one of the Secretaries of the London Missionary Society, Rev. Dr. Tidman, describing a visit made a few months ago to Moselekatse, one of the most powerful chiefs of Southern Africa. Of the first part of his tour, Mr. Moffat says nothing in this communication. He represents the character of Sekhomi, a Bamangwato chief, as "made up of cunning, treachery, cruelty, falsehood, and folly." Though he had abundant assurances that guides should be provided for the continuance of his journey, when he came to the point

where they were needed, none were to be found. "On the contrary," Mr. Moffat says, "Sekhomi had sent individuals in advance of us, to warn the children of the desert to get out of the way." "Providentially for us, the country before us, though woody and intricate, was tolerably well watered; and, though we were seldom able to see two hundred yards before us, by the assistance of my compass and occasionally a game path, we proceeded through what appeared an extended plain, covered with wood, and now and then a small granite hill rising above the trees. The foundation of the whole country is granite; and the rivers we crossed were wide, with the entire bed covered with deep granitic sand." "After crossing the Shasho, and other rivers," he continues, "we entered a perfect labyrinth of hills and mountains, without seeing the footstep of a human being. We at last found traces of cultivation, and soon after some individuals of the Bamangwato tribe, but who were subjects of Moselekatse."

#### *Reception.*

Mr. Moffat describes his first interview with this formidable chief as follows:

When we at last reached Matlokoitloco, we found him sick, and with difficulty brought to the porch leading to his residence. I saw his condition, and, while with one hand he eagerly grasped mine, he appeared deeply affected, and drew his mantle over his face with the other; I suppose unwilling that his vassals, who sat in silence at a distance, should see the hero of a hundred battles weep, even though it were for joy. After becoming composed, he gave full expression to the joy he felt on seeing me once more. Pointing to his feet, he said, "I am very sick, but your God has sent you to heal me." Though we had passed several of his towns, and had been two weeks conversant with his people, no one dared to whisper, 'Moselekatse is sick.' The fact was too sacred to be pronounced by vulgar lips. Though he had not been out of his house for some time before, he sat the live-long day (for it was yet early when we arrived) looking at us, getting every thing ready for the Sabbath. And a sojourn was, indeed, most acceptable, after a most harassing month's journey from the Bamangwato, during which we were very often obliged to use our axes from the time of inyoking till halting for the night, cutting our way through thickets. As Moselekatse very naturally felt anxious to be restored to health, I engaged to prepare for him suitable medicine, provided he would, like myself, drink no beer, and eat only the kind of food I prescribed. To this he most willingly assented. The means used were, by God's blessing, successful; and in a couple of weeks he was on his feet again, to his great joy and that of his people. There I remained for more than four weeks, having daily intercourse



with the great chief, whose kindness was unbounded. But he would not listen to my plan of going to Sekeletue's country in search of Livingston. He started objections, and raised every bugbear he could think of. Though he had been at war with Sebetoane, the father of Sekeletue, he had no idea that they would do me harm; but the deadly miasma of the country beyond he thought a sufficient reason for my not attempting the journey, though I assured him that nothing of that kind should deter me from undertaking it.

#### *Effect of a previous Visit.*

During the time already elapsed, although I was not idle, I could not prevail on Moselekatse to allow me to proclaim to him and his people the truths of the gospel. As he could refuse me nothing that I thought proper to ask, he would give evasive answers, and endeavored to assure me that he believed the word of God was good for him; but at the same time hinting that his nobles and warriors might not like it, from the principles of peace it inculcated. But I was aware that they were really desirous of hearing those doctrines, which they knew had had a salutary influence on the mind of their master ever since my last visit, more than twenty years ago. Though at that time I was only able to reach his understanding, my strong remonstrances with him to modify the severity of his government had produced so thorough a change in his views, that the cruel and revolting forms of execution were nearly obsolete, while a sense of the value of human life, and the guilt of shedding human blood, characterized his measures to an extent his subjects had never before witnessed. They knew nothing about the nature or requirements of the divine word; for, to harbor the idea that there was a God greater than Moselekatse, would be viewed as the veriest madness, and expose any one to the danger of being hung. His people, though nearly all youth and children when I last visited him, knew that their yoke had been made lighter in consequence of some influence or charm which I had diffused into the heart of their monarch; and hence the general joy my visit imparted to all ranks.

It was difficult to account for his reluctance to allow me to preach to his people, except it was from the impression that the exhibition of the character of the divine being, life, death, and immortality, would repress the martial spirit of his warriors, whose highest happiness is to fight for, or die for, Moselekatse, the son of Machobane. His hand, like that of Ishmael, is against every man, and every man's hand against him; and to his soldiers (and every man of the Matabele is a soldier, ready to grasp his weapon at a moment's notice) he looks for the defence and security of his kingdom.

#### *Permission to Preach.*

It was natural for me to feel melancholy, situated as I was, surrounded with multi-

tudes of savages who loved me, and yet I could not instruct them. I tried at times to look morose, while he would try in vain to make me smile. I used to say pleasantly that if he would not hear of my Lord and Master, he should not have me; neither should I receive the shadow of a present from him; but that I should, one of these mornings, shoulder my gun and march off to Sekeletue's country. I cannot now describe the process by which I at last overcame his objections; the incident was unexpected and interesting. He gave full permission for me to preach to him and his warriors the gospel of salvation. Daily, at a minute's warning, they were assembled before me, much nearer him, who sat at my left hand, than they dared to approach on any other occasion. Never in my life did I witness such riveted attention and astonished countenances, whilst I, amid the stillness of the grave, published to them the great doctrines of the word of God. These were things which never before had entered their ears; but the character of God, his works and providence, redemption through his Son, death, judgment, and eternity, were listened to with unflagging attention during the remainder of my sojourn. Though the people of Moselekatse are composed of Matabele or Zulus, the original stock, and of every tribe, from the Bakone tribes to the south, the Mashona to the north, and Batonga, they are transformed by the nature of the government under which they live, and exhibit characteristics of intelligence and prompt attention, compared to which the tribes from which they have been taken, possess but a shadow.

Numbers were arriving daily at headquarters, and returning to the different towns of his vast dominions, to bring news, and convey orders and instructions; so that what was preached in the presence of Moselekatse, was conveyed to the extreme ends of his territories. Some who heard it at second hand, published to others at a distance the strange news that Moshete had brought to the ears of the Matabele. The above services were to me, beyond all description, interesting. I felt that my prayers had been answered, and that I had obtained my heart's desire. After concluding the first day's service, I turned to Moselekatse, and laying my hand on his shoulder said: 'You have now made me happy. I want nothing else that you can give; I shall sigh no more.' 'How,' he asked, 'can you sigh, when I and my kingdom are at your disposal? You must preach daily, and receive my present also.' But I have omitted to state that the permission to preach was only granted on my return journey from the north-west.

#### *Journey to the North-west.*

Moselekatse, finding it impossible to prevent my proceeding to Sekeletue's country, at last ordered a large escort, and sent officers in advance to prepare my way, and to see that I lacked nothing to make my way

prosperous. On the morning on which I started, leaving my fellow-traveler, Mr. Edwards, to pursue his object, Moselekatse looked rather downcast, and got into my wagon, as I and others thought, to accompany me a short distance. He was followed by the principal men in the town. We went on, passing one town after another. We at last halted under a splendid ficus sycamorus. Here, he said, he could not part with me, and sent instantly back for his waggon. We then made a fair start towards the north-west. Strings of females, bearing on their heads large calabashes of beer and other supplies, were soon seen following in a train, with a drove of fat cattle, four or five of which were slaughtered every day for the use of the camp.

Wherever we halted, booths were raised, as if by magic, in which to sleep; for perhaps two-thirds of the men had no mantle or caross to shield them from the east trade wind, which in that country blows the year round, and is sometimes damp and cold, though rains are unknown during the winter months. As we proceeded, the number of warriors increased till it amounted to nearly three hundred. After about ten days' traveling in a zig-zag course, in order to avoid dense thickets, we were brought to a halt, the *tsétse* to our right, and a parched and dry country to the west. It being a dry season of the year, not a drop of water was to be had at any reasonable distance; and to have proceeded northwards towards the Zambeze, would have been attended with the destruction, in three days, of all our oxen by the *tsétse*. This did not disturb Moselekatse. We felt strongly inclined to proceed; and the loss of oxen would have pleased him, as he would then have been able to urge a reason, tangible enough, for my prolonging my stay in his country. I offered, if he would give me a number of men to carry Livingston's goods, to proceed on foot for nearly eight days through the fly country. To this he would on no account consent. 'If you go and perish on the road, what will Mamary (Mrs. Moffat) say?' I shall go with you.'

Finding advance towards the west with oxen impossible at that season of the year, I divided Mr. Livingston's supplies into seventeen packages; and he ordered twenty men, under an officer, to carry them to Linyante, the residence of Sekeletue. They shouldered their charges, and marched off, at a moment's warning, to carry the goods of a missionary into the midst of their enemies. When I hinted at the danger to which they might be exposed, Moselekatse would not hear of it, adding, 'They are your servants, and on your business; and, therefore, no one will ever think of injuring them.'

We returned by nearly the same way we went. The country through which we passed was sickly, especially during the summer months.

#### *Face of the Country.*

The physical description of the country I

shall leave for the present. My journal will contain much information on that subject. I may just add that nearly all the country under the Matabelian sway is beautiful and woody (though the timber is not fine) and well watered. From Matlokoitloko to the Zambeze, to the north, is ten days' journey. The cattle outpost extends only four days in that direction, beyond which the *tsétse* is in overwhelming numbers, forming a broad belt and a barrier wholly impassable by oxen, horses, or dogs. The inhabitants of that country possess sheep and goats only. Moselekatse's dominion extends northward to the Zambeze, and the community on the southern bank, with their numberless canoes, are under his control. The Mashona tribe, in which country I found him, have their stronghold in the mountains, four days directly east from Matlokoitloko. They are a fine looking people, industrious, and, not being of a warlike disposition, are no match for Moselekatse's trained legions. They speak the language of the Makalaka, a dialect of the Sechuana. The southern portion of Moselekatse's kingdom is one scene of hills, mountains, valleys, and glens, streams and fountains, with few exceptions granitic, and more to the north the substratum is basaltic. By the time we returned to Matlokoitloko, an officer and ten men whom Moselekatse had sent a month before to inquire respecting the whereabouts of Livingston, returned, and reported that he was still absent on his journey to the coast, but would return when the summer rains commenced. On their arrival at the Chobe River, men from Linyante came in canoes, but were afraid to approach the Matabele; and it was with difficulty that the latter could get them within reach of holding converse, till they were assured they were on my business.

"It was with a desperate effort," Mr. Moffat says, "that I could get away from my friend Moselekatse." And when the hour of departure came, an escort was ready to take him far beyond the utmost bounds of this chief's dominions, and to see that every want was supplied. Having reached his station in safety, he mentions with gratitude the fact that he had been permitted to preach the gospel to thousands, who had never before heard of the name of a Savior.

#### UNITED PRESBYTERIAN MISSIONS.

THE United Presbyterian Synod of Scotland held its annual missionary meeting at Edinburgh, May 9, the Moderator being in the chair. From the Treasurer's report it appeared that the expenditures for foreign missions had been £12,809. 19s. 7d., while the receipts were £14,230. 4s. 8d., besides £1,751. 7s. collected for printing and distributing Chinese Testaments. The Secretary, Rev. Andrew Somerville, read a report, of which the following abstract is given.

*Canada.*

The synod in Canada now consists of fifty ordained ministers, divided into eight presbyteries. Several of the ministers have to supply two or more congregations. The synod has eight preachers and twenty-six reported vacancies. Canada, especially the western province, presents a wide and an important field for missionary labor; and the demands for the supply of sermons are numerous.

*Jamaica.*

This mission consists of twenty-four congregations, divided into four presbyteries, which form the United Presbyterian Synod of Jamaica. There are four thousand members, with an average attendance on public worship of upwards of eight thousand persons; 179 have been admitted for the first time, and there are 496 candidates for membership. There are one hundred and twenty-one prayer meetings, with an attendance of 1,662; on the Sabbath there are ninety-five adult classes, with 1,905 in attendance, and one hundred and seventy-nine classes for children and young persons, with 2,301 scholars, taught by 259 teachers. The ministers have thirty-four week-day classes, attended by 1,078. It appears also that the congregations have raised for all purposes the sum of £2,761, which is an average for each member of 13s. 9d. There is one congregation, to which it is proper to allude by name, the congregation formed in the Grand Cayman, an island one hundred and sixty miles west of Jamaica. That island, which contains a population of about two thousand, was entirely destitute of the gospel, or any means of religious instruction, when the Rev. James Elmslie went to it in 1846. "A great reformation in the character and habits of the people has taken place. All the magistrates in the island, with two exceptions, are members, and four of them are elders in the churches. The total membership of the churches is 274, all of whom have been admitted by Mr. Elmslie, and most of whom have been brought to the knowledge of the truth as it is in Jesus, during the period of his ministry.

There are forty-seven day schools in connection with the mission, with 3,305 scholars on the roll, and an average attendance of 2,005. The sum of £473 8s. 11d. has been raised for school fees. The academy at Montego Bay was, during the first session ending in June, attended by sixty-three public scholars, and by fifteen missionary students; and during the second session, ending in December, it was attended by seventy-two public scholars, and fourteen missionary students.

*Trinidad.*

There are two congregations in Trinidad, Port-of-Spain and Arouca, both of which are yet small. The former, which has eighty-four members, had four admissions

during the year; and the latter, which has twenty-nine members, had twelve admissions.

*Old Calabar.*

This mission in the Bight of Biafra has four ordained European missionaries, several white teachers, and a number of colored assistants. Fifteen native converts, thirteen young men and two young women, have during the year been admitted into the church. There are now twenty native converts, sixteen males and four females. Several of these are persons of standing and influence; two in Creek Town are the sons of King Eyo; and of those in Duke Town, one is the son of Antika Cobham, a second is the grandson of the late Duke Ephraim, and the third a son of the late King Eyamba. It is highly probable that, if these young men are preserved in the path of duty, and are enabled to carry out their profession, they will exercise a beneficial influence upon the respective towns. It is stated by Mr. Waddell that there are fifteen young persons on the list of candidates at Creek Town, and by Mr. Anderson that there are eight at Duke Town, or altogether twenty-three seeking admission to the church.

But there is evidently a degree of local opposition to the work of the Lord. The elder chiefs are not pleased that the young should seem to act on their own judgment, and join the church. There is much need of grace on the part of these converts. They are exposed to many trials and dangers. Let fervent prayer be offered in their behalf.

It appears that a considerable number of persons, natives of Calabar, have lately returned from Sierra Leone. These persons were sold from the country in the time of the foreign slave trade, captured by British cruisers, and taken to Sierra Leone, where they have been instructed in the truths of Christianity. Now that the slave trade has been suppressed, and that they have heard that a mission has been set up in their country, they are finding their way back to the land of their birth.

Several hundreds, both in Creek Town and in Duke Town, have the gospel preached to them every Sabbath, as well as from house to house during the week. Upwards of one hundred and fifty young persons, of both sexes, are attending the day-schools. Various portions of the Scriptures, in the native language, are in circulation, which many educated in the schools can read. Mr. Anderson has translated into Efik, during the year, the Shorter Catechism and the Acts of the Apostles.

*Caffraria.*

Rev. J. F. Cumming has been usefully employed in preaching to the people in the vicinity of Glenthorn, Cape Colony, where there is said to be 'a very large native population.' The Committee have granted authority to Mr. Cumming for beginning a



mission in the tribe of Tyopo, in Tembuland, should circumstances still seem to be favorable for doing so. Various considerations sustain this measure. The tribe numbers six thousand, and they are without a missionary. They ask a teacher. Mr. Cumming was with them before, and it would need urgent reasons to warrant a refusal.

#### *Australia.*

During the winter we have sent out to Melbourne, Port Philip, the Revs. A. D. Kininmont, James Ballantyne, and Hugh Darling; and to Adelaide, South Australia, the Rev. Peter Mercer.

#### *Continental Churches.*

We have given £500 to the Union of Evangelical Churches in France; £250 to the Evangelical Society of Geneva for the Saintonge mission in Western France; and £150 to the Belgian Missionary Church.

#### FREE CHURCH OF SCOTLAND'S MISSIONS.

THE Free Church of Scotland has a "scheme" for the conversion of the Jews, and also one for the conversion of the heathen. The committees upon these schemes are accustomed to present their annual reports to the General Assembly. During the recent meeting of this body at Edinburgh, the Jewish Committee submitted a report on the 25th of May, and the foreign Committee presented theirs on the 1st of June.

#### *Jewish Missions.*

The finances of this scheme, in one respect, are in a favorable position, there being a balance of £1,600 in the hands of the Committee. Still there has been no actual increase of the receipts within the year, though the payments have exceeded the income by more than £500; and in the first years after the "disruption," the amount collected was £1,000 greater than it now is.

In speaking of the missions, the Committee say that the school at Pesth is a "marvel," by reason of the number of its pupils and the difficulties over which it triumphs. Though the missionaries have been expelled by the Austrian government, this little nursery continues to prosper. "One cannot help feeling with Dr. Craig of Hamburg, who visited it last winter, that the fiery chariots and horses which the prophet saw around his master, are still hovering around the work."

The labors of our Scotch brethren in Constantinople have received a temporary check from the war, a large number of the Jews having turned aside from their usual occupations, that they may secure more lucrative employments. The German school at Galata, however, appears to be more prosperous than ever; while the

Italian female school in the same place is in "its wonted high state of efficiency."

The mission at Amsterdam is among a Jewish population of twenty-six thousand; but "they are nearly all shut up in old rabbinical Judaism," and great efforts are made to prevent a renunciation of the faith of their fathers. There is preaching in the Dutch language, which is largely attended; and the experiment is most hopeful.

#### Foreign Missions.

The Committee on this scheme began the year with a balance of £1,831 for the General Fund, and £5,347 for mission buildings. The contributions to the General Fund have since amounted to £12,390; and £11,563 have been received for mission buildings. Including dividends and interest, the income of the scheme for the year is reported as being £31,233.

Passing to the missions, the Committee say that the prospects of the brethren in Caffraria are "brightening." At Lovedale forty-four adults were baptized during 1854; and there were many candidates for this ordinance January 1, 1855. The number of communicants was 184. In the schools there were 320 pupils. At Pine, six adults have been baptized, the whole number of church members being thirty. There are also a few candidates for Christian fellowship. The schools have sixty-five pupils. The attendance upon public worship at Macfarlan has varied from 50 to 125; but the school has been quite small. Two persons have received baptism. Burnhill has been restored to the missionaries; and the Governor, Sir George Grey, contemplates introducing a system of education into that neighborhood.

The operations of this scheme at Bombay have been conducted "with much energy," and "not a little success." At the last examination, the number of pupils was 1,302. "The appliances of preaching, tract distributing, and other agencies, have been largely and zealously employed." Twelve native adults have been baptized, also five children of different ages. About one hundred native Christians, of all ages, are under the care of the mission. At Puna "the work of preaching has been carried on with much earnestness; private lectures and classes have also been held; schools have been in active operation; and influences of a varied order brought to bear upon the heathen mind." Four adults have received baptism, and the number of church members of all ages is 53, and the whole number of scholars is 766. No special results are reported from Satara and Surat. The work has been pressed forward at Nagpore with zeal. At the last examination, five hundred pupils were present.

The average attendance at the Calcutta Institution is between 1,100 and 1,200. "All the appliances for which this central institution is famous,

have been in full operation; and the success has been marked." In 1854 there were nine baptisms in Calcutta; and there have been six baptisms at Chinsurah, where is also a school having some 800 pupils. At Culna there are 226 pupils, at Bansberia 392.

Madras has four "branch stations." The whole number of pupils, in all the seminaries, is 2,400; and their progress is represented as gratifying. Native preachers are proclaiming the gospel in their own tongue with success, as they are at Bombay and Calcutta. "Altogether the Committee regard this mission, both as to its centre and its branches, as in a most healthful and energetic state."

#### CHURCH OF SCOTLAND MISSIONS.

THE Church of Scotland has also its two schemes, one for the Jews, and the other for the heathen, the reports of the conveners being submitted to the General Assembly from year to year. At the late meeting of this body at Edinburgh, a report was read by Dr. J. Macfarlane on the foreign missions, of which an abstract will now be given.

##### Foreign Missions.

One native convert has received baptism at Calcutta; and others have professed to be earnest inquirers after the right way of the Lord. The Committee had hoped to report large accessions to the church of Christ; but they do not doubt that the mission is "feavening an extensive body of the native youth with the soundest scriptural knowledge, using every appliance, whether through the chapel or school, to enlighten the darkened understanding, and to impress the hardened heart." At Madras, eight natives have been admitted to Christian fellowship. This event is mentioned with special thankfulness. Only one missionary is laboring for the Church of Scotland at Bombay; but this brother is said to have conducted the operations of this scheme "efficiently and prosperously." The number of persons receiving education is increasing, the names enrolled having reached nearly five hundred already. The Committee propose to establish a mission at Lahore at an early day, as they have a fund of £1,500 for evangelizing the Seiks, the avails of a generous donation from General and Mrs. Campbell, of Lochnell.

##### Jewish Missions.

The report of the Committee on the Jewish scheme has not been received. The operations of the Church of Scotland in this regard are continued, however, as in past years. Reports from Cochin are of a more cheering character. There is some encouragement also in Germany.

#### PARIS SOCIETY OF EVANGELICAL MISSIONS.

THIS society held its thirty-first anniversary at Paris on the 19th of April, 1855, the President, Count Jules Delaborde, occupying the chair. After an address from the President, in which he announced the intention of the Committee to re-open the seminary for the education of missionaries, Dr. Grandpierre read the annual report.

##### Abstract of the Report.

This document dwells, first of all, upon the great importance of the action which the Committee have taken in regard to the seminary. It then passes to the state of the mission in South Africa, and presents an encouraging view of the work in that field. "The political agitations," it says, "with which the country of the Bassontos has been so long afflicted, are beginning to subside; and the favorable effects of this change are already seen at several stations which have been most severely tried heretofore, particularly Thaba-Bossiou, Morija, and Hebron. At all the others also we may report some progress. Bethesda has had three baptisms; Carmel, seven; Wellington, nine;" "and Beersheba has not less than twenty-four catechumens preparing for baptism."

Facts are mentioned which show "the excellent moral influence exerted by the gospel upon the natives." M. Pfrimmer, at present doing missionary work in Algeria, has recently received ten dollars, the value of an ox which escaped from his herd at the time of his departure from Fridau. Some Korannas, having found the animal, have sent him the price, though ten years have elapsed, and though he was at the distance of thirty-five hundred leagues.

The chief Moshesh, a man so remarkable in some respects, is still without the pale of the church; but he continues to manifest Christian sentiments, and he also favors the missionary work. The death of Madame Casalis afforded him an opportunity of testifying his profound affection for the laborers employed among his people. "Another chief, who has since died gloriously in the Crimea, General Cathcart, formerly Governor of the Colony of Good Hope, also paid a beautiful tribute to the character of the French missionaries before his departure from Africa."

Dr. Grandpierre, in closing, glanced briefly at some of the results of missions, in the hope of quickening the courage and zeal of all those who love this enterprise. He cited the islands of Polynesia, New Zealand, Western Africa, India, China, and then made some reference to the efforts of the great English and American societies, and concluded by maintaining, that, without aspiring to do as much as these powerful associa-

tions are accomplishing, the duty of the Paris Society of Evangelical Missions is to imitate them *in doing all that it can*:

#### State of the Treasury.

The Treasurer, M. Pressensé père, presented the state of the finances. The balance on hand at the beginning of the year was 85,959 fr. The receipts have amounted to 88,242 fr., and the expenditures have been 101,873 fr. There were in

the treasury, therefore, 72,328 fr. on the 15th of April. "This condition of the treasury," it is said, "is gratifying; but the duty of fully sustaining the work of the society is as urgent as ever."

#### Addresses.

The reports having been read, several pastors addressed the assembly, among them M. Guiral, of St. Quentin, M. Couderc, of Mas-d'Azil, M. Hocart, of Paris.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**CHOCTAWS.**—From a letter of Mr. Kingsbury, dated June 11, the following extract is taken.

You will be pleased to learn that the influences of the Spirit, which were enjoyed by the pupils of this school, and which have been so refreshing the past year, have continued through the present term. On the first Sabbath in May, seven of the older members of the school, with one Choctaw woman, made a public profession of their faith in Christ, and were received as members of the Pine Ridge church. For a considerable time they have appeared well; but we rejoice with trembling. They are inexperienced, and have but little knowledge. Still they know that they are sinners; that Jesus Christ came to save sinners; that he is willing to save all who come to him; and they have taken him as their Savior. The influence has been most happy on the whole school. A quiet, subdued, teachable spirit has been generally manifested. We have had no trouble in any department of our labors.

**SANDWICH ISLANDS.**—A letter from Mr. Clark, dated Honolulu, April 2, announces the death of Mrs. Conde, wife of Rev. Daniel T. Conde, at Wailuku.

**ASCENSION ISLAND.**—Mr and Mrs. Doane arrived at their destination on the 6th of February, accompanied by Kamakahiki and his wife. "It was no doubt a sad disappointment to them," Dr. Gulick writes, "to find our population so reduced, the natives so distant and unfriendly, and our circumstances so straitened from the burning of Mr. Sturges's house; but I hope their spirits are recovering from the first depression." Their final location is undetermined; for the present they will remain at Rono Kittu.

**CANTON.**—A letter of Mr. Williams, dated

April 13, contains the following announcement: "We have lost Liáng Afah, who died last evening. He has done a good service for his Master among his countrymen for thirty years past, and has now gone down to his grave with the consciousness that the faith which he professed under Dr. Milne's instruction, was the true one, and worth all the trouble and suffering he has had. For the last few years he has been unmolested, and has increased in unction and urgency in his preaching, although his facilities for becoming well acquainted with all parts of the sacred Scriptures, in his own language, have been very few."

Another extract will be given from the same letter: "The city and immediate vicinity of Canton have been quiet during the past month; but there are other parts of this prefecture where the horrors of piracy and civil war are still exhibited. The troubles in the country have driven thousands to this city; and no small solicitude is felt as to how they are all to be fed, till the rice harvest shall be gathered; for a starving people will soon become turbulent. The imports of bread-stuffs will go but a little way to feed even this city, as its inhabitants daily consume more than eight hundred tons of rice. But the high price of grain will induce greater efforts and ventures to bring it from more distant cities and regions; and the sojourners will be obliged to leave. Rice now costs more than four cents a pound; though usually it can be had for two cents or less."

**CEYLON.**—Mr. Howland was obliged to leave his station for a time last year on account of ill health. After resuming his labors, he wrote from Batticotta, March 31, as follows:

The pestilence has raged most fearfully, and multitudes have fallen before the cholera and small-pox. But the members of our church have been most wonderfully



preserved. Of one hundred and ten communicants, only five have died of the prevailing disease. One was a father, and two were mothers, all leaving bereaved children. The remaining three were young men. One of the latter, C. Mead, an assistant in Dr. Green's medical department, gave his testimony for Christ in his dying moments, in such a way as to prove his undoubted sincerity to the heathen; and his words seem to have made an impression even upon those at a distance. One of those who died, was the wife of the catechist at Poon-gertive. She fell at her post, and was buried among the heathen on the seashore. Her happiness in view of death awakened interest and reflection among the heathen around. Her husband seems to be supported and comforted under his great affliction.

**ZULUS.**—Mr. Stone wrote from Ifafa, February 8, stating that the attendance upon the preaching of the Word at his station was not by any means of an encouraging character. "It would seem," he says, "as though the men of influence have agreed to stay away. I doubt not that this subject has been often discussed in their gatherings, and that they have come to such an understanding." "But we hope that God will soon open a way of access to this people, and subdue their opposition to his truth."

**SYRIA.**—The twentieth annual meeting of the Syria mission was held at Beirût on the 3d of April. Mr. Smith presented such portions of his translation of the Scriptures as he had then completed. The New Testament is finished; and in addition to those parts of the Old Testament which he had previously reported, he states that Jonah, Joel and Amos are ready for the press.

Bhamdûn is constituted an independent station; and Mr. Benton is to continue in charge of the operations of the mission at that point. Mr. Lyons will be connected with the Beirût station for the current year. Three missionaries are called for, in addition to those who have been designated to that field, but are still in the United States. The death of Mrs. Foot is appropriately noticed. "The fragrance of her humble Christian example," says the annual letter, "will long linger among us; and her memory is blest."

The conclusion of the letter which the brethren have sent to the Missionary House, exhibits the spirit in which their annual convocation has been held. It is as follows:

Half an hour preceding each day's session was occupied in devotional exercises. Meetings were held for prayer and social Christian converse, which were attended by members of the mission families and others who are accustomed to worship with us. A meeting was also held at the house of one of the native brethren, at which most of the missionaries, and several of the

members of the native church, were present. The sacrament of the Lord's Supper was administered on the Sabbath, April 8. The services were peculiarly solemn and impressive. The annual sermon was preached on the evening of the same day by Mr. Eddy, from Zechariah iv. 6. A large number were in attendance.

At the closing session of our meeting, it was recommended that the daily concert of prayer, for the several stations of this mission, be continued as in years past, and that in view of the state of our mission in this land, and of the great need of the outpouring of God's Spirit upon ourselves and upon those whose salvation we seek, the first Monday of June next be observed as a day of fasting and prayer at all our stations. The two things that we most need, are more laborers to sow the seed of divine truth in the hearts of those who are waiting to receive it, and the blessing of God upon the seed that has already been sown. From many places and from many hearts the cry comes to us for aid; but our number is small; and weakened as our mission is by the absence of some, and the indisposition of others, we cannot do what we would. To the churches of America we look for an increase of numerical strength. Shall we look in vain? With the God of the harvest alone do we plead for a blessing upon our labors; and we would go to him with a strong and loving faith, knowing that in due time we shall reap if we faint not, and that his word is sure, and his promise yea and amen forever.

**MARASH.**—A letter of Mr. Beebe, written at Aintab on the 8th of May, describes an instance of persecution at Marash, which may well enlist our sympathies. But such things cannot retard the work which God has commenced in that city.

An Armenian priest boasted to his people, one Sabbath, that none from among them had become Protestants. But not many days afterward, one of the most intelligent of his flock openly declared himself a Protestant, and left the church. This the Armenians felt to be a great reproach to them. As the expression is in this country, "their glory had departed, and passed over to the Protestants." Something, therefore, must be done to retrieve their lost honor. Accordingly two or three Armenians lay in wait for their late brother one Sabbath, against his return from meeting; and just as he was entering his own yard, they set upon him. He escaped from them, however, and locked himself up in his own store-room. His wife besought him "with tears" to renounce his Protestantism, and say he was mistaken, as they would else certainly kill him. But he maintained his integrity. The assailants forced open two doors of his house, though they failed to find him. In the mean time many, hearing the uproar, hastened to the spot, among

whom were some Protestants. But they, perceiving that their number was too small to render any effectual service to their beleaguered brother, wisely withdrew. All made good their retreat except one, whom the Armenians caught, and beat, and kicked, and stoned; and perhaps they would have killed him on the spot, had not some Musulmans, coming up at the moment, rescued him out of their hands. Presently the police were on the ground, and dispersed the mob. The man, thus pursued, dared not remain in his own house that night; and so he fled to one of his neighbors. A Protestant who was going to shelter him in his house, was compelled by the Armenians to shut his doors against him. They beat his son, and threatened farther violence, in case he sheltered our persecuted friend. The man's father is exceedingly exasperated at him for becoming a Protestant. He has given out to the people, "He is my son, and I give any one who will full liberty to kill him." The son, however, declares that he will die rather than renounce his Protestantism. Some of the leading Protestants went directly to the Governor's, and lodged a complaint against the offenders, stating that as that was their Sabbath, they would call the next day, and state their grievance. Accordingly, the next day they called on the Governor again, and began to state wherein they had been aggrieved; but he interrupted them, saying, "This is that Protestant matter, is it?" On being told that it was, he became exceedingly enraged, swore at the brethren, and drove them from his presence,\* even throwing their shoes after them. Doubtless, one reason for the Governor's acting as he did, is the fact that the head man of the Armenian community is a member of the Mejlis. Besides, he is, as it is expressed in this country, very fond of "eating;" which means that he likes bribes. It is easy to see, therefore, the influence brought to bear on the Governor's mind by the Armenian member of his council, who is a wealthy man. I am happy, however, to add that this man has run his course at Marash. His place is probably already occupied by a more worthy successor.

SMYRNA.—A letter of Mr. J. W. Parsons, dated June 12, mentions certain recent occurrences at Smyrna. These things are not wholly unexpected; but they are nevertheless much to be deplored.

Near the close of the winter term of the Jewish school, the eldest lad, who had from the first manifested a serious disposition, began to show a good deal of concern for the salvation of his soul. During the vacation, being immediately under the control of his parents, he was compelled to bear what seemed to him a burden more grievous than ever, that of the Jewish family and syna-

gogue worship. It was a sweet relief to him to steal away in the morning and evening, and join us in our family devotions. His relatives and friends, observing that he slighted his old companions, that he neglected to put on the feast-day dress, and that it was with a growing reluctance that he participated in the rites of the Jewish worship, became alarmed, and forbade his coming to us. Often did his mother hide his shoes, to prevent his visiting our house.

When the vacation closed, an effort was made to hinder his return to us. But he came, and set out anew. The New Testament was more and more his bosom companion. He rejected the phylacteries, and refused to go to the synagogue. Hearing of this, his father came one morning, just after the hour of prayer, and examined his arm. Finding no marks of the phylacteries, he fell upon him, beat him most cruelly, then dragged him like a dog to the synagogue, and compelled him to go through the form of worship. To declare to himself that he did not in heart participate in the worship, he wound the phylacteries eight times (instead of seven) about his arm, and prayed in his heart, holding the book only in his hand. From that time he refused to go home, and sought shelter in the school under our protection. This case caused great excitement, and led to renewed attacks from the Rabbies. We lost, in consequence, another boarding scholar, with several from the day school.

The time had come for me to go to Constantinople as the delegate from this station to the annual meeting of the mission. In my absence, two other boarders were taken stealthily away, and concealed. The teacher, upon a false accusation, was thrown into prison. Terrible anathemas were hurled at the school, and all who should enter it, at the teacher, and all who should speak with him or deal with him. The lad above mentioned was drawn into the power of the father and the Rabbies. This occurred the day we returned. During the first evening and night he was treated with great kindness; but in the morning, when he refused to go to the synagogue or assume the phylacteries, he was put into irons previously procured from the mad-house; and he was most cruelly treated during that day and the night following. So inhumanly was he treated, that we feared his father was putting into execution his threat of beating his new faith or his life out of him.

Had the father been a subject of the Grand Seigneur, we could have rescued him immediately. But the father of the father had been a protégé of the French Consul; hence the present father claimed French protection; and that claim, well backed up with money, as we suppose, was recognized. The lad was taken from his chains and from us, and put into the College of the Propaganda, with the threat of some of the consular officials, that if he should show any of his Protestant propensities there, he would be carried in chains to France.

\* It is customary in this country, when entering a house, to leave one's shoes at the door.

## Home Proceedings.

### DEATH OF REV. NATHAN DOLE.

THIS excellent man has been released from his labors to extend and deepen the missionary spirit in our churches. As he had edited the *Journal of Missions and Youth's Dayspring* with fidelity and ability for a period of four years, the Prudential Committee, at their meeting on the 19th of June, adopted the following minute :

"Information having been received of the death of the Rev. Nathan Dole, on the 16th instant, the Committee desire to record their high appreciation of the character and services of their departed brother. In looking back upon their four years' intercourse with him, they recall nothing that was inconsistent with his professed allegiance to the Lord Jesus Christ. On the contrary, they dwell with pleasure upon the uniform gentleness and urbanity of his conduct; and they shall always rejoice that they have numbered among their fellow-laborers one whose love for the missionary work was so ardent and so pure, and whose efforts in connection therewith have been so earnest and so useful.

"The Committee would also tender their affectionate sympathy to the bereaved partner of their deceased brother; and it is their prayer that the God of the widow and the fatherless may ever be the portion of herself and her children."

## DONATIONS,

### RECEIVED IN JUNE.

#### MAINE.

Franklin co. Conf. of chs. Rev. I. Rogers, Tr.	
Weld, Cong. ch.	3 07
Kennebec co. Conf. of chs. B. Nason, Tr.	
Winslow, m. c.	11 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brewer, 1st cong. ch. and so. wh. and dona. from Rev. Nathan Dole cons. Mrs. ELIZABETH DOLE of Bloomfield, an H. M.	30 88
Dedham, Cong. ch. and so.	33 00—63 88
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Union, Rev. D. F. Potter,	10 00
Union Conf. of chs.	
Sweden, Friends,	5 00
Waterford, A. Gage,	5 00—10 00
York co. conf. of chs. Rev. G. W. Cressey, Tr.	
Brown's Corner,	4 00
Buxton, South cong. ch.	4 00
Elliot, Cong. ch. m. c.	4 00
Kennebunk, E. H.	2 00
York, 2d par.	11 00—25 00
	123 95
Andover, Cong. ch. s. s. 9,25; Castine, gent. 104,50; la. 51,95; m. c. 14; (of	

wh. to cons. Mrs. SAMUEL ADAMS an H. M. 100;) East Machias, m. c. 15; South Paris, cong. so. 12;	206 70
	329 65

#### NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Haverhill, 1st cong. ch. and so. to cons. PHINEAS SPALDING an H. M.	100 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Francestown, Gent. wh. and prev. dona. cons. SEVILLE STARRETT an H. M. 72,60; la. 24,40;	97 00
Goffstown, E. H. Richardson,	15 00
Hollis, Cong. ch.	51 00
Masonville, do.	10 00
Temple, Gent. 15; la. 17; m. c. 8; 40 00—213 00	
Strafford Conf. of chs. E. J. Lane, Tr.	
Sanbornton, Cong. ch. and so. 37; s. s. 20; 57 00	
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Charlestown, Cong. ch. 23; G. H. Abbott, dec'd, 10;	33 00
Meriden, A friend,	2 00—35 00
	405 00

#### VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, 2d cong. ch. and so. m. c. 61,60; friends, (of wh. to cons. SAMUEL G. BRACKETT an H. M. 100;) 150,	211 60
Waterford, Cong. ch.	25 00—236 60
Chittenden co. Aux. So.	
Burlington, m. c.	20 00
Essex, Cong. ch. m. c.	4 45—24 45
Franklin co. Aux. So. C. F. Safford, Tr.	
Georgia, A friend,	1 00
Orange co. Aux. So. L. Bacon, Tr.	
Newbury, Cong. ch. 25; m. c. 42; to cons. Rev. ARTEMAS DEAN, Jr. an H. M.	67 00
Orleans co. Aux. So.	
Morgan, Cong. ch.	6 00
Washington co. Aux. So. G. W. Scott, Tr.	
Montpelier, m. c. 5,40; J. W. 5;	10 40
Windham co. Aux. So. F. Tyler, Tr.	
Westminster, A friend,	2 00
Windsor co. Aux. So. C. B. Drake, Tr.	
Royalton, Cong. so. la.	12 00
	359 45
Legacies.—Essex, Nathan Lathrop, by A. J. Watkins, Ex'r, (prev. rec'd 163,66;)	40 60
	400 05

#### MASSACHUSETTS

Barnstable co. Aux. So. W. Crocker, Tr.	
Orleans, Cong. ch. and so.	55 00
Berkshire co. Aux. So. H. G. Davis and G. L. Granger, Trs.	
Lanesboro', Cong. so. wh. and prev. dona. cons. DANIEL DAY an H. M. 50; s. s. 5;	55 00
North Adams, Cong. ch. and so.	45 00
Pittsfield, Young la. Institute m. c. 10 00	
West Stockbridge, Mr. and Mrs. Benjamin Cone,	1,000 00—1,110 00
Boston, S. A. Danforth, Agent, (Of wh. fr. Mrs. H. Sweetser, 25;)	909 63
Brookfield Asso. W. Hyde, Tr.	
Ware, O. Sage,	300 00
Essex co. North, Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, Cong. so. fem. miss. so.	15 00
Belleville, Mr. Fiske's so. gent. 81; la. 153,53; wh. cons. JAMES MORSE and Mrs. CHARLOTTE BURRILL H. M.,	234 53
Newburyport, La. Jews' so. for sup. of Mr. Parsons, Smyrna, 32; little girls, 1; H. self-denial money, 6;	39 00
W. Amesbury, Cong. so. 91,30; m. c. 34; wh. cons. SAMUEL H. DORSET an H. M.	125 30—413 83



Essex co. South Aux. So. C. M. Richardson, Tr.	
Manchester, Fem. miss. so.	10 00
Salem, South ch. and so.	342,49;
m. c. 67,97;	409 56—419 56
Essex co.	
Danvers, 1st cong. ch. gent.	97; la.
101,87; s. s. 10;	208 87
Franklin co. Aux. So. L. Merriam, Tr.	
Ashfield, Gent.	17,61; la. 17,29;
m. c. 17,87;	52 77
East Hawley, Cong. ch. and so.	14 10
Heath, do.	11 28
Montague, m. c. 8,87; mater. assoc.	
42c.; chil. 1,89;	11 18
South Deerfield, Monument ch.	
and so.	10 00
Wendell, Mrs. N. Green,	20 00—119 33
Hampden co. Aux. So. C. O. Chapin, Tr.	
Monson, Cong. ch. 103,75; m. c. 24,21;	
R. H. 10; Mrs. A. Ferry, avails of	
gold beads, 3,50;	141 46
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Greenwich, Miss. so.	57 00
Plainfield, Cong. ch. and so.	12 00—69 00
Harmony Conf. of chs. W. C. Capron, Tr.	
Uxbridge, A widow's off'g for Jews,	1 00
Middlesex South Conf. of chs.	
Hopkinton, La. miss. so. for Mrs.	
Schneider's sch. Aintab,	15 00
South Natiek, A widow, by Rev.	
Mr. Nason,	5 00—20 00
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Dorchester, 2d cong. ch. gent.	
316,25; la. 345,66; m. c. 45;	706 90
Franklin, An indiv.	12 00
Medway, Village ch. and so. wh.	
and prev. dona. cons. LE BARON	
MUNROE an H. M. 73,89; 2d	
cong. ch. 53; W. par. A. L. A.	
3c.; C. B. 3c.; E. par. (of wh.	
to cons. JAMES MITCHELL an H.	
M. 100; J. C. Hurd to cons.	
Rev. BRADFORD K. PIERCE an	
H. M. 50;) 151,71; m. c. 25,18;	303 84
Roxbury, Eliot ch. and so. gent.	
44: m. c. 11,65;	55 65
West Roxbury, South evan. so. m.	
c.	9 82
Wrentham, 1st cong. ch. and so,	46 11-1,134 32
Old Colony Aux. So. H. Coggeshall, Tr.	
Fairhaven, Cong. ch. and so.	185 21
Mattapoisett, do.	37 00
Middleboro', 1st do. gent.	50,22;
la. 56,78; m. c. 23,50;	130 50—352 71
Palestine Miss. So. E. Alden, Tr.	
Abington, 1st par. gent.	47,88; m.
c. 22,01; coll. 17,58; E. par.	
79,25; s. s. class, 90c.;	167 62
Braintree, South par. m. c.	16 00
Braintree and Weymouth, United	
so. 24,29; m. c. 44,45;	68 74
Bridgewater, Trin. so. 12; m. c.	
67,28;	79 28
E. and W. Bridgewater, Union ch.	
and so. m. c.	4 31
North Bridgewater, 1st cong. ch.	
54,69; South par. 86; Porter so.	
93,65; m. c. 88,52;	322 86
Randolph, 1st par. gent.	112,18;
la. 48; m. c. 58,84; s. s. 5; juv.	
so. 3,37; E. par. gent.	57,21; la.
38,86; young la. 16,90; m. c.	
29,02;	369 38
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	1,040 19
Ded. exps. for printing,	26 62-1,013 57
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Raynham, B. King,	2 00
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Tr.	134 57
	6,412 85

A friend, 10; do. 10; Andover, an indiv.  
17; Old South ch. 240; West par. 36,75;

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m. c. 41,18; Cambridge, J. A. Whipple,	
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H. M. m. c. 23,33;	2,456 24

8,869 09

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	729 59

Donations received in June,	21,211 40
Legacies,	557 95
	\$21,769 35

★ TOTAL from August 1st to	
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# THE MISSIONARY HERALD.

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VOL. LI.

SEPTEMBER, 1855.

No. 9.

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American Board of Commissioners for Foreign Missions.

LETTER FROM DR. ANDERSON.—No. 3.

BATTICOTTA, CEYLON, MAY 26, 1855.

Secretaries of the American Board of Commissioners for Foreign Missions :

*Dear Brethren* :—I believe I have not been remiss in writing to you on the peculiar subjects of our mission ; but the pressure of business has left me little ability to write for publication. I have regretted this ; for there are many things which I should have been glad to communicate for the information of our brethren and friends in Christ Jesus, scattered over our happy land. But it was impossible to do that, and not leave something else undone which, at the time, seemed of paramount importance. This is as true of Mr. Thompson as of myself. A pressure of duty has been upon us since landing in India, such as we never experienced for any long time before.

At the close of our conference with the Madura mission, we assisted in the ordination of Winfrid, the first native pastor in that field, as you have already been informed ; and then, on the first of March, we took palankeen for Negapatam, on our way to Ceylon. The distance from Madura to that port is one hundred and seventy-five miles ; and all the way there is an excellent road, the result of British enterprise. Our route was through Trichinopoly ; and from the top of its famous rock we had a view of a cultivated plain extending on all sides to the horizon. At the foot of it we worshiped, on the Sabbath, in one of Schwartz's churches, where Mr. Thompson's ear detected German strains lingering in the music. The missionary is now an Englishman, of the Propagation Society, whom we have occasion to remember with respect. Tanjore, a name familiar to me as household words, lay also on our way, and we spent two days there. Mr. Pope, brother to the missionary at Trichinopoly, has charge of this station, under the Propagation Society, and gave us much valuable information. Schwartz's monument, erected by his pupil, the Rajah, is in the Company's church within the Fort, not now in use ; but his mortal remains were buried in the mission church, a mile or more distant. Of

course there are interesting associations connected with the grave of such a man. He was a missionary of the highest order. But his missionary plans have not proved successful; and it is doubtless for our instruction that the causes of their failure have at length become apparent. This Christian village, where natives had liberty to build on mission lands, now containing some eight hundred souls, does not encourage the repetition of such experiments. But Schwartz's great error (perhaps a necessary one in those days) was the allowance of *caste* among the Christians. It was a great evil; and the resolute endeavors of Mr. Pope to root it out from among his people, for the past four years, have almost deprived him for a time of native helpers. He has found it, he told us, almost like commencing his mission anew.

This journey completed nine hundred miles of palankeen traveling in India. Such traveling is done chiefly in the night; and we have generally slept enough on the road to be able to spend the day in writing. Our palankeens were transferred at Negapatam to the small quarter-deck of a native brig bound to Colombo, and, having been lashed to the deck on either side, were our cabins from Friday evening till Monday noon, April 2, when we had the pleasure of landing on the coast of Jaffna, within a couple of miles of Tillipally. Our attendant plucked a dry ola leaf, scratched upon it the fact of our arrival, and sent it off by a messenger. It was the first Monday in the month, and we knew that Mr. Meigs must be attending the missionary prayer meeting at Batticotta. But the means of conveyance soon came, and we were driving over a perfect road, through palmyra groves and paddy fields, to the venerable mission house. In the early evening, Mr. Meigs returned, and gave us a most cordial welcome; and soon afterward the brethren Spaulding, Lord and Burnell came, the last bringing the much desired letters which were awaiting us from kindred and friends. How much there is sometimes crowded into moments of existence! Our home for the night was at Oodooville, where we had the pleasure of greeting the revered Mrs. Spaulding, with Miss Agnew, the valued teacher in the boarding school. The next day we saw most of the brethren, and fully arranged our plan for visiting all the stations.

This laborious but agreeable service occupied somewhat more than a fortnight; and, the preliminaries being at length all arranged, the special meeting of the mission began on Wednesday, April 25, and was not brought to a close till May 22. The meeting of the Mahratta missions occupied sixteen days; so did that of the Madura mission; the Ceylon meeting was held twenty days. Two other days, meanwhile, were devoted to meetings with native Christians, chiefly for conference on the subject of caste; and one was given to a united prayer meeting of missionaries laboring in this province, which proved to be a very interesting occasion; Episcopalians, Wesleyans, Presbyterians, and Congregationalists uniting with one heart to pray for the world's conversion.

At the meeting with the native brethren, above referred to, they put forth a declaration, which is their own, with some necessary help; and since the meeting, I understand, ninety-eight males, church members, have subscribed their names to it, including all the leading minds in the native churches. It is as follows: "We, the undersigned, do solemnly pledge ourselves and affirm, that we will wholly renounce in ourselves, and discountenance in others, all caste and other distinctions and usages in society, which tend to foster pride, impair the affections, and hinder the kindly offices of Christian love; and that we will not object to eating any kind of food on account of the caste of the person or persons by whom it is cooked, or offered to us."

We were ready to think that our cup of blessedness could not be more full than it was at the close of each of the two protracted meetings on the continent. But here it is running over. We came to Ceylon, as you know, with expectations of missionary problems hard of solution, and practical views among our brethren not easily harmonized. In both respects we have been most happily disappointed. Our visit was evidently at the right time, and we cannot doubt that we were sent of the Lord, to aid our brethren at a critical juncture in their mission, when past successes and all their experience required a re-adjustment of their working system. At the opening of their meeting we stated, with all possible frankness, what seemed to us to be the actual position of their work in its more important relations, and what modifications appeared to be desirable. We were pleased to see, as the meeting advanced, that most of the changes suggested by us were but an expression of the views of the mission. The tendency of mind in our brethren, under the pressure of experience, was all in the same direction with our own; and after the facts had been so arranged as to bring out their actual relations to each other,—a thing easily done,—no protracted or earnest argumentation was needful. So far as I know, the results that have been embodied in some twenty reports, are sustained by the unanimous voice of the mission. The English language, which has acquired an alarming ascendancy in the native mind as a means of acquiring wealth, is to be thrown entirely out of our station schools, out of our female boarding school, and out of our Batticotta seminary; even should it be expedient, for this and other reasons, to suspend the seminary for a year or two. The length of residence and the number of scholars in the two seminaries are to be reduced. The village school system, besides becoming wholly vernacular, is to be composed in part of Christian schools; and the whole is to be raised in character, and to aim more than ever at self-support and self-propagation. What is perhaps more important than all else, a beginning is to be made, *and has been made*, in organizing village churches, and ordaining native village pastors. The printing establishment, somewhat reduced, is to be sold to native Christians; or, if that plan should fail, it is to be placed under their superintendence, with a view to its taking root in the native Christian soil; and our printer is expected to remove to the Madura mission, with the intention of occupying one of their six new and desirable station districts.

It is among the great mercies in our visit to this part of the world, that we have been permitted by our gracious Lord to assist in ordaining the first in the series of native pastors in each of our three principal India fields, the Mahratta, Madura, and Ceylon. I wrote you concerning the first, and Mr. Thompson wrote concerning the second. I will now briefly speak of the third.

This ordination was on Thursday, the 24th of May, at Karadive, an island five miles from Batticotta, and within the district assigned to Mr. Howland. Eight men and women, residing there, were dismissed the Sabbath previous by the Batticotta church, to form this new church. Some of them were once proud Vellalas; and two were from the degraded, outcast Pariahs; but all now one in Christ Jesus. The mission had delegated the organizing of this church and the ordaining of its pastor to a committee of five, with the understanding that the Deputation should assist. It was matter of joy to us all, that on this committee was Mr. Meigs, a member of the first company of missionaries which arrived in 1816, and Mr. Spaulding, who came with the first reinforcement in the year 1820. I did not wonder that one of these respected fathers of the mission gave utterance in his prayer to the exclamation of old Simeon, "Lord, now lettest thou thy servant depart in peace." It was a day of historical interest, long to be remembered. The pastor elect bears the cherished



name of Cornelius. Though not born in the province, and but little conversant with the English language, and though there were native preachers of much longer standing, he has labored there acceptably for some time, and is of good report among the people for piety and zeal. His call of God, to lead the way in this new form of our work among this people, was undoubted. One of the two deacons elected was Paul, of pariah origin, but, with his wife, among the most excellent of the company. The heathen are said to be much incensed at seeing her presume to dress with Christian modesty, and seat herself on the same mat with her fellow-Christians. I was pained to see that Cornelius and Mr. Howland both had some difficulty in bringing them forward to occupy their appropriate places among their brethren and sisters in Christ. This was partly in consequence of their diffidence, partly from fear of the heathen. The sermon was preached by Mr. Meigs; the ordaining prayer was by Mr. Spaulding; the charge by myself; the right hand of fellowship by Mr. Thompson; and the address to the people by Mr. Howland. This last was very touching. "My children," he said, "can you leave me? These are *my* children. Why do you leave me? Who leads you away?" More he said in the same strain. Paul wept, and all were moved. It was the voice of their old shepherd; but, notwithstanding this, he was most hearty in the arrangement; and that they all knew. It belongs to this movement for village churches and village pastors, that the people shall do what they can, though it be very little, towards the support of their pastors. A promise to this effect entered into the written call to Winfrid, at Mallangkinerû, in the Madura District. Mr. Howland dwelt strongly on this duty; and it was pleasing to hear afterwards that this view gave increased interest to the movement in the minds of the native Christians, convened from other parts of the province of Jaffna.

The day following was a fitting termination of our official intercourse with the respected and beloved brethren of this mission. Early in their special meeting, they unanimously voted to dissolve their ecclesiastical body, as unnecessarily complicating their system, and to do all their missionary work hereafter by means of their simple missionary organization. This would leave the native churches to develop themselves wholly distinct, and give the mission great advantages as an originating and presiding agency. But, inasmuch as the missionary body was to stand thus separated from the native churches, the desire was awakened that a church might be formed of the missionaries and their families. Such a church was actually formed thirty-nine years ago by the first company; of which but a single member now remains on the ground. It was resolved to organize the new church on the same Confession and Covenant with the old. On Friday last it devolved on me, in view of my long connection with the mission as Secretary, to propose the Confession and Covenant for adoption to the eighteen members of the mission, and to preach a sermon; after which Mr. Thompson and myself administered the Lord's Supper to this truly missionary church. A more heavenly season I certainly never enjoyed, and scarcely expect to enjoy, this side of the "better land." As I looked around on the devoted band, it was with a strong confidence that their names were all written in the Lamb's book of life.

I am, Dear Brethren, as ever, most truly yours,

R. ANDERSON.

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## INTELLIGENCE FROM THE MISSIONS.

## Strong's Island.

## LETTER FROM MR. PIERSON.

It will be remembered that Mr. and Mrs. Pierson sailed in November last for the Sandwich Islands, in the expectation of proceeding thence to Strong's Island by the first opportunity. It was not till May 24, however, that they were able to obtain a passage. Then, by the kind interposition of their heavenly Father, they went forward to their destination.

*An unexpected Intervention.*

The circumstances in relation to their securing a passage are mentioned by Mr. Pierson, under date of May 22. After speaking of the detention at Honolulu, which might have been protracted indefinitely, he says :

In conversation with a man a few days since, I happened to ask him if he knew of any opportunity by which we could reach Strong's Island during the summer. He replied that there was a vessel in port, engaged in sperm-whaling and procuring cocoa-nut oil; and as the Kingsmill Group is the region for the oil, possibly he would cruise beyond for whales, and so touch at Strong's Island. Upon this suggestion, I went to see the captain, and asked him where he intended to cruise. He replied, "Among the Kingsmill Islands." I inquired if he would visit the Caroline Islands. He said, "No." I told him that I wished to find a vessel that would go to Strong's Island. He said that he was not going into that region. He said that the best he could do would be to take me to the Kingsmill Islands and leave me there; and probably in a few months I should find a passage to Strong's Island.

He then turned, and looked at me very closely, and asked, "In what capacity do you go?" I replied, "As a missionary." He looked at me very seriously for a minute or more, without saying a word; after which he said, "I have a mind to take you to Strong's Island; for I love the missionary work. I want missionaries to be placed on every island in the ocean; and I am willing to do what I can for the cause. Whalers have been a curse to these islands long enough; and I am determined to do what I can for their good, so as to have

righteousness and justice established upon them." After talking with him some time, he said that if we were disposed to take a passage with him, and cruise along through the Kingsmill and Radick groups, stopping at some ten or twelve or more of these islands, he would take us to Strong's Island; but it would be three or four months before we should arrive at the end of our journey.

Captain Handy has been visiting these islands regularly for about seventeen years for cocoa-nut oil, has become well acquainted with many of the natives, and understands the languages to a certain extent. Indeed, he had lived upon one of the islands for several months. He is very desirous to have missionaries settle upon both these groups of islands, especially upon Radick's and Ralick's chain. There are no foreigners residing upon them; and we might preoccupy the ground, and so avoid many difficulties that come from wicked foreigners who have gained influence before the arrival of missionaries. These chains of islands are both under one king; and all speak one language. The Radick and Ralick chains compose Marshall's group of islands. They lie near together, and contain at least fifty thousand inhabitants. He says this is one of the most interesting places in the world for a mission.

After conferring with the Directors of the Hawaiian Missionary Society, Mr. Pierson was advised to engage a passage with Captain Handy. Continuing his narrative, he writes as follows :

Mr. Damon and myself called upon the captain immediately, but he said that he could not do anything without first consulting his officers. He took us on board, and summoned the mates and steward to the cabin, and told them that there was "a great talk on shore, and some people wanted to put missionaries on board for the islands." The first mate said, "I for one am glad of it. We need a missionary among us; and I am willing to take them." Another said, "Whalers have done so much evil to the people on those islands, that I will do anything I can for their good. I like the plan; and I want the mission-

aries to go with us." The other said that he was very much pleased with the proposition. And the steward said that nothing should be wanting on his part to make us comfortable. Arrangements were then made for our passage. The captain said that he would give me his state-room ; and the first mate said that he would give his to the native helper, who is to go with us.

### *Hope for the Pacific.*

The missionary brethren were so much interested in Captain Handy's views, in regard to a mission on Kingsmill and Radick's Islands, that they invited him to meet them, and give them more definite information. To this he cheerfully assented, and brought his chart along, and gave them a very full description of that part of the seas, the state of society, the manners and customs of the people on the different islands. All were very much interested in his account, and felt convinced that the time had come when these islands ought to be occupied by missionaries. We are filled with joy that our blessed Lord and Savior has provided such a favorable opportunity for us to explore lands, that have never hitherto been visited by a missionary.

Our brethren at the Sandwich Islands already call for reinforcements, that the Micronesian mission may be enlarged, as the emergency may demand.

## Choctaws.

### ANNUAL REPORT.

REPORTS have been received from five of the stations among the Choctaws, the substance of which will be found below: It will be seen that the Lord has been pleased, as in past years, to bestow his favor upon this people. To his name be all the praise !

#### Stockbridge.

Mr. Byington is permitted to report an accession of twenty to the membership of his church, during the year under review. This is the most important fact which he has to record. Contributions have been made to different objects by the people under his care ; only sixty-one dollars, however, are known to have taken this direction.

The boarding school has enjoyed a year of prosperity. The whole number of persons who have received instruction, is thirty-seven. Nine

of these, however, are day pupils. It is believed that all the children have been carefully taught and kindly cared for ; and the Choctaws are supposed to be satisfied with the management of the institution.

#### Yazoo Creek.

This station has been vacant since the departure of Mr. Boing, who had leave from the committee to return to the north. The people of his charge have forwarded a request that another may be sent, who shall become their missionary. They make their appeal in the following language : " Well. We sit together with a purpose to write and present words not many. The thing we have considered, is from men not many seated together. Notwithstanding this, we believe that they who humbly think toward the Father above, and seek any thing from him, though there be only one or two, there are things which are surely proper for them to seek. This being so, there are here a few of us belonging to the church, who have a desire to obey the Father above, and thus stand and go on till we die. Now in this place, to the extent of ten miles from it all around, there is no minister of the gospel." " Our minds are united. We have determined to write and lay our situation before our brethren. And then if one should have mercy on us, and come to reside among us, we the red people who never reside in any thing of a good house, will be willing, as soon as he shall come, to make and set up a house like one of our own, in which he may reside, and teach the people the gospel. Yet we believe, if it shall be so that our Father above shall not think that these our thoughts shall be accomplished, then nothing will be done. So we set our names to that which we have considered." The signers of this petition are Atihi, a captain, Onahochabi, a ruling elder, and a number of church members, male and female. This " call " has been placed in the hands of Mr. C. C. Torrey, and he has accepted the same. It is expected that he will be ordained in September ; and he will probably proceed to the Choctaw nation in October.

#### Wheelock.

For the first part of the year, the labors of Mr. Edwards were similar to those of the previous year. A few months since, however, the health of his wife made it necessary for him to visit the north. Six different preaching places are embraced in his field ; but he receives valuable assistance in dispensing the word from his native brethren. The number admitted to the church for the first time is thirty-one. Contributions to the amount of sixty-six dollars have been reported to the Missionary House.

The Wheelock boarding school has been continued. The whole number of pupils in attendance was thirty-four ; and the average attendance



was thirty-two. It is supposed that this useful institution is as prosperous and efficient as it has ever been. Five Saturday and Sabbath schools are in operation.

Mount Zion, an out-station under the care of Rev. Pliny Fisk, is still blessed by the God of missions. This Choctaw brother reports an addition of thirty-two, within the past year, to the church of which he is an overseer. It is pleasant to record facts of such a character.

#### Pine Ridge.

The labors of Mr. Kingsbury are divided between Doaksville and Wilmington, the former being quite near to Pine Ridge, and the latter thirty-five miles distant therefrom. It is at this last named place that the Mayhew people assemble for public worship. The number who have professed their faith in the Lord Jesus Christ, at both points, is nine. The following contributions are reported from Pine Ridge :—for domestic missions, §38 ; for foreign missions, §200 ; for congregational purposes, §217 ; for miscellaneous purposes, §108 ; besides §33 for other objects.

The average attendance in the boarding school has been thirty, the largest number reported being thirty-two. "We think that the progress and deportment of the pupils," Mr. Kingsbury writes, "has been unusually good." The chief of the district, and a number of others, were present at the close of the school for the long vacation, on the 12th of July. They appeared to be well satisfied with the condition of this interesting seminary. The friends of the Board will have learned already that the Lord has blessed some of the pupils with the quickening influences of his Holy Spirit.

#### Lenox.

The report from this station is highly gratifying. Twenty-nine have been admitted to Christian fellowship during the year ; and there are others who are looking forward to the enjoyment of the same privilege. Dr. Hobbs has eight preaching places, besides the station, the average distance of which from his house is eighteen miles. He is assisted in his work by pious Choctaws. One of his native brethren, a young man of large promise, has died within the year ; but he left a pleasing testimony to the power of divine grace.

The Choctaws in this part of the nation give unmistakable proofs that they are advancing in civilization. They have erected three houses of worship recently ; temperance meetings are well attended, the number of persons pledged to total abstinence being two hundred and twelve ; there has been no lawsuit in Dr. Hobbs's field since he went to Lenox ; nor has he seen a single case of intoxication. For such a people, surely, there is hope. And the friends of the red man

will be glad to learn that the births decidedly outnumber the deaths.

The school has enjoyed remarkable prosperity. The number of pupils reported is forty-seven ; and the average attendance has been forty. The general deportment and progress of the children has surpassed the highest expectations of Mrs. Hobbs, who has of late sustained the entire burden of instruction. She greatly needs an assistant.

The brother at Lenox is frequently cheered by tokens of the divine blessing. "The general good attendance at the several preaching places," he says, "and the earnest heed given to the Word, with the constant accessions to the church, give us a pleasing assurance that our labor is not wholly in vain in the Lord." He had just received, at the date of this report, "good news" from Salem, one of his out-posts. "One of the principal men, a trustee of the school, and a light-horseman, says in a letter dated June 18, 'I have this day begun to pray ; and I mean to continue as long as I live. I have thought about it a long time. I am now made your brother. I am glad to tell you.'" He is a firm, efficient man, in whom the people have confidence. It is hoped that this is but the beginning of a good work at Salem.

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### Cherokees.

#### ANNUAL REPORT.

FROM only two of the stations under the care of this mission have reports been received. It is known, however, that no important event has occurred at Dwight or Fairfield.

#### Park Hill.

Mr. Worcester reports an average attendance of eighty persons on the Sabbath ; the number present at a funeral, however, was more than three hundred. There has been an accession of four to the church, three of them being pupils in the female seminary. It is hoped that others from this institution will hereafter profess their faith in the Lord Jesus Christ. The monthly concert contributions for the year have amounted to §93.37.

The school continued to be popular and prosperous, as long as Miss Hall was able to retain her place as its teacher. But as she was obliged to return to her friends, on account of the state of her health, it was thought best to give the use of the school-house to Miss Foreman, a daughter of Rev. S. Foreman, and a member of the Park Hill church, with a view to her teaching a subscription school. She has more than twenty scholars, and is believed to be successful in her endeavors.

The cause of temperance in the part of the nation in which Park Hill is situated, Mr. Worcester says, wears "a somewhat brightening aspect." "At the annual meeting of the Tablequah District Temperance Society, held in our meeting-house in April, which proved to be quite interesting, fifty-seven names were affixed to the pledge. And at an adjourned meeting, held about fifteen miles from here on the 13th of June, many people attended, several effective addresses were made, particularly by Cherokees in their own language, and one hundred and three names were added."

More than a million of pages have issued from the press at Park Hill. Most of the printing has been in Cherokee; a part, however, has been in the Creek; and the Cherokee Almanac, as usual, was in Cherokee and English.

#### Lee's Creek.

The church at this station consists of twelve members, two of whom have made a profession of their faith in Christ since July 1, 1854. There are also three candidates for a place among the people of God. No contributions to benevolent objects are reported. There has been very great difficulty in obtaining food for the body, owing to the long continued drought; and the Cherokees have generally felt that they had but little money to expend in other ways. "Parents, when asked why they did not send their children to school, have replied, 'We have nothing to give them to eat.'" It is gratifying to know, however, that this state of things is passing away.

Mrs. Ranney has taught the school sixteen weeks. "There has been good order, and for the most part very rapid progress in learning. Those who attended regularly, have shown as much capacity for learning, to say the least, as children ordinarily do in New England." The whole number of pupils reported is thirty-three; but the average has scarcely equaled sixteen.

There are some discouragements connected with the missionary work at Lee's Creek, as in other places. But there are encouragements also, Mr. Ranney thinks. "The influence of the station and the church," he says, "is increasing constantly, if we can judge correctly from what we see and hear. Facts are coming to our knowledge, which it would be unwise to report, that go to prove this."

1854. Lac-qui-parle has been abandoned. Mr. Riggs resides at New Hope, a station which he has commenced three miles from Yellow Medicine.

#### Incidents of the Year.

It was not till late in the autumn that Mr. Riggs began to preach regularly in Dakota at the new station. Since that time, however, the attendance has been as large as it could well be, with his limited accommodations. A small chapel is to be erected soon; and it is gratifying to know that a few Indian young men have subscribed with great liberality for this object. A week-day prayer meeting is well attended.

Dr. Williamson reports favorably in regard to his Dakota service. The station at New Hope is nearer than Yellow Medicine to a portion of his people; and hence some may be expected to go there in future. Still he has thirty or forty to listen to him on the Sabbath; and the number is increasing. Other meetings, however, are in a languishing state.

The whole number of church members, at present connected with this mission, is forty-two. Within the past year two adults have received baptism, and one person has been relieved from a sentence of suspension. Nothing is said specifically in regard to the consistency and devotedness of these professed followers of Christ. They have many temptations to encounter; but some, it is believed, are advancing in the divine life.

Schools have been taught at both stations. The whole number of Indian children who have received instruction at Yellow Medicine, is fifty-five; but the average attendance has been only thirteen. This fact shows that the subject of education is not duly appreciated. At New Hope a small boarding school is to be opened, when the necessary buildings shall have been completed. It is hoped that this will quicken the zeal of parents for the improvement of their offspring.

In regard to industry and habits of life, there is some progress. The following extract from Mr. Williamson's report, however, will show what difficulties these Indians have to contend with: "The men evince much more willingness to engage in agricultural labor; but they are much impeded by the want of proper implements to work with, though these have been promised by our government, but are not yet furnished. Since you were here, five log cabins have been built near their field; and more would have been built, if the Indians could have got the logs hauled. Scarcity of seed, as well as of tools to work with, and a long continued drought, have all had an influence to prevent them from planting as much as they otherwise would. Still they have planted much more than ever before in this neighborhood. Their large field on the high

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#### Dakotas.

#### ANNUAL REPORT.

THE labors of this mission have been carried forward, during the year, in accordance with the plan indicated in the Herald for September,

prairie, ever since it was plowed this spring, has been so dry, and still is, that it is very doubtful whether anything planted in it will grow; and consequently a considerable part of it is not planted. Even in the low grounds, near the river, they have to dig deep to find sufficient moisture to bring up the corn. Some of them carry water from the river to water it. In consequence of suffering much from hunger, some of them begin to feel discouraged at the long drought, as this not only retards the growth of whatever is planted, but in consequence of it the birds and worms destroy much of what comes up. I still hope we may have rain shortly; and if we do, I think we may still have good crops of corn, potatoes, and turnips, which are our main dependence." Mr. Riggs mentions similar obstacles to the improvement of the Indians near his station.

### Ojibwas.

#### ANNUAL REPORT.

THE Crow Wing Station was relinquished last autumn. Mr. Hall removed to Sauk Rapids, Minnesota Territory, where he is laboring as a home missionary; and Mr. Pulsifer joined Mr. Wheeler at Bad River. Only one station, therefore, is noticed in the present report.

#### Bad River.

Our brethren write with unusual cheerfulness; for they feel that they are witnesses of a very decided improvement among the people for whom they labor. "A greater number of Indians remained near us during the past winter than usual," Mr. Wheeler says; "and more have planted this spring than ever before. The mass of the people feel an increased interest in the cultivation of the soil, and are becoming more industrious, enterprising, provident, and settled in their habits." Nor is this all. "We are happy to add," the same brother writes, "that we have noticed a marked change for the better in regard to temperance. We have not seen an Indian drunk here for more than two years. That many of the people love 'fire water,' I have no doubt; and we know that some drink it, off from the reservation; but it is evident that they are greatly restrained in the use of this the greatest foe of the red man. We hope the reform will be permanent; but time will show. It is perhaps too much to expect that there will be no drawback. When we consider the facilities for obtaining ardent spirits, with the pernicious influence and example of many white men in the country, we rejoice with trembling; and yet hope that there are many who are fully determined to put away the intoxicating cup."

A school has been kept at La Pointe during

eight weeks, with an average attendance of thirty-one. The school at Bad River has had an average of twenty-two pupils. There is altogether too little interest taken in the subject of education by the Ojibwas. None but the "Christian party" wish to have their children instructed; and some even of these utterly neglect their duty in this regard. But a favorable change is looked for in coming years.

Passing to another topic of special importance, Mr. Wheeler says: "Our meetings upon the Sabbath, and during the week, have generally been well attended. The number uniformly present has been much larger during the past year than at any former period. We think that on the part of many there has been progress in Christian knowledge; on the part of a few there has been an honest desire to know and obey the truth; and some have been led to embrace it. One woman was received to the church by profession last March; and her two children were baptized. Another woman is expected to join us at our next communion season. One of the three chiefs, of whom I wrote to you as having come over to the 'Christian party,' I think gives increasing evidence of being a sincere inquirer after the truth. He meets with a good deal of opposition from his heathen relatives; but he remains firm. He is now sick; but instead of calling for the conjurors, he sends to us for medicine; and he wishes us to read to him the word of God and pray with him. Quite a number have also come off from the ranks of heathenism, and have joined the 'Christian party.' They attend our meetings somewhat regularly; but for the most part they are the mere hearers of the Word. We consider them a hopeful class, however, because they consider themselves committed to our cause. They are pleased to see us when we visit them; and they listen with interest to our instructions."

It is with some reason, therefore, that this same missionary brother says: "All things considered, we think this mission never had more encouragement to labor for the spread of the gospel among this people than it has at the present time."

### Senecas.

#### ANNUAL REPORT.

THE missionaries of the Board among the Senecas still confine their labors to two reservations, Cattaraugus and Alleghany. Though there are four stations upon these reservations, there are but two churches.

#### Cattaraugus Reservation.

Some changes of a painful character have occurred in the Cattaraugus church. Eighteen of



its members have left their brethren and sisters, six of whom are understood to have connected themselves with the Methodists, while twelve have joined the Baptists. It will be inferred, perhaps, that the process by which this result has been brought about, may have proved a severe trial to our missionary brethren. This is doubtless true. The Board has great reason for thankfulness, however, in the fact that its efforts to make known the gospel of Christ have seldom been affected unfavorably by the spirit of proselytism. Five church members have finished their probationary course within the past year. One of these was a white man, who had been taken prisoner when a child in one of Brandt's expeditions into Pennsylvania. Another was Deacon Henry Two-guns, respecting whom Mr. Wright says : "The friends of missions may well feel that the fruit of their labor, in the single instance of this man, would be a glorious reward for all their sacrifices to furnish the Senecas with the gospel, had nothing else been accomplished." Only one person has been received into Christian fellowship. The contributions to different objects have amounted to about one hundred and fifty dollars.

The schools, it is believed, are conducted with efficiency and success. The teachers have given themselves to their work with laudable zeal ; and their labors are in some measure appreciated by the Senecas. At the Lower Station the statistics are supposed to be nearly the same as they were last year. In the three schools connected with the Upper Station, the average attendance has been seventy-five, while the teacher's books show that twice this number have been enrolled. A school was taught by Daniel Webster Pierce in a pagan neighborhood, from October to April, "quite successfully."

The report in regard to general improvement is favorable. The following statement is hopeful and suggestive : "We are permitted to record, as in past years, a constant advance in industry ; and to us it seems peculiarly encouraging, that a much larger than the ordinary proportion of it is devoted to agricultural pursuits. This is partly attributable to the high prices of grain and provisions, leading all to realize the importance of raising their own supplies, and partly to juster views of the ultimate bearing of this sort of labor upon national and individual prosperity. As illustrative of the spirit of progress, it may be stated that our farmers seek to avail themselves of the modern improvements in agricultural tools. I have before noticed the introduction of cultivators, sowing-machines, horse rakes, &c. This year some of our young men have procured one of Ketchum's Mowing and Reaping Machines, which is a step in advance of the whites in this immediate vicinity. More attention is paid to gardening and to the cultivation of flowers and

shrubbery. The number of acres under cultivation is supposed to be very much greater than it ever was before ; and the care and attention bestowed upon the growing crops, on the average, probably equal those of the middling class of farmers among the whites, and in some instances the advantage is greatly in favor of the Senecas."

Another extract from Mr. Wright's communication will be read with interest. It is as follows : "A few days ago, an Indian came to me with the inquiry, whether it would not be a good thing to have a lightning-rod erected upon his house. On being answered in the affirmative, in case every thing should be properly arranged, he said, 'Well, I have hired a man to come and put up one this afternoon ; and perhaps you would like to get your buildings protected also ?' I procured the conductors ; and it seems worthy of note, as a providential interposition, that the next day after the connection was completed, by carrying the rod into the water in the stratum of gravel beneath our buildings, a violent thunder storm came upon us, that was so low as to strike in many places in the vicinity ; and a stream of lightning was seen by our neighbors across the way to descend each of our conductors, at the same time that a pine stump near the house was badly shivered. It is not improbable, therefore, that God made use of the spirit of progress among our people to preserve us from the foreseen thunderbolt ; for, although I had always regarded our situation as more than ordinarily exposed, I had given up the expectation of finding suitable conductors in this vicinity ; and I had not thought of it for a long time, when the Indian spoke to me on the subject."

The passage of a prohibitory law by the State legislature has diminished the supply of intoxicating drinks. Previous to this, intemperance had very much abated ; and now it is very seldom that an Indian is seen drunk. There is also, apparently, much less gambling than formerly. As industry increases, these vices diminish ; though nothing short of the thorough prevalence of Christianity can be expected to root them out entirely.

#### Alleghany Reservation.

The past year has proved a season of trial and perplexity to the missionary laborers upon this reservation. There seemed to be at one time a good deal of religious interest ; and a few have made a profession of their faith in Christ ; but there is reason to fear that the result, on the whole, is not just such as was to be desired.

It may be well, in this place, to publish two paragraphs from a letter of Mr. Bliss, dated May 4. As introductory to the most important statements in his communication, he says : "At Old Town a majority of the heads of families are members of the church ; and their children have been baptized in infancy, and taught regu-

larly, in the day school and Sabbath school, by those who have taken unwearied pains to infuse a knowledge of the word of God and correct moral principles into their minds. They have been trained to a constant attendance on the public worship of God. The influence of Christian missions, which has borne steadily upon them for a quarter of a century, is now yielding the peaceable fruits of righteousness. In some respects, indeed, the state of society in Old Town is unlike that of any other settlement of Senecas. Remote from the places of pagan worship, and separate from the contamination of a daily intercourse with its adherents, the young probably know but little more of heathen superstitions than the white people in the surrounding settlements. Taught to reverence God, his word, his day, his servants, and institutions, they regard Christianity as the only true religion; and they consider a connection with the church as an honor and a duty."

Having presented this general view of the lower part of the reservation, Mr. Bliss proceeds as follows: "With so much respect for Christianity, and an increased spiritual interest during the previous summer, the people were ready, old and young, to come together at the announcement of a protracted effort in the month of September last. At that time the missionaries from Cattaraugus, with their wives, and several members of the church there, came and spent nearly a week. Finding our little sanctuary full of attentive hearers, the Word was spoken with animation from day to day, and apparently with a divine influence. Besides the discourses of the missionaries, several animating and effective addresses were made by the native brethren. One address in particular from N. T. Strong, Esq., a member of the Cattaraugus church, in which he lamented the misdirection of his talents in years past, was heard with thrilling interest. The Sabbath, 'the last great day of the feast,' was no ordinary occasion. A discriminating and impressive sermon was delivered in the morning by Mr. Wright from the text, 'If any man love not our Lord Jesus Christ, let him be anathema, maranatha.' While Mr. Hall gave his farewell address in the afternoon, I presume there were few eyes in the crowded audience that did not shed a sympathizing tear. The licensure of Mr. James Pierce as a native preacher, with an appropriate address from Mr. Hall, added to the interest of the occasion. The Lord's Supper was administered by Messrs. Gleason and Potter, addresses of a highly animating character having been previously made. The meeting was harmonious and refreshing."

The whole number admitted to the Alleghany church by profession, within the past year, is nineteen; but fears are expressed that a portion of these have not in reality experienced the re-

newing and transforming grace of God. On the other hand, some of the older members have failed to adorn the doctrine of God their Savior.

But the most painful feature in the communications from this reservation has been a historical notice, from time to time, of certain unbrotherly and hurtful movements, whereby thirty-three members of the church under the care of our missionaries have been drawn away to another denomination. Such persistent and aggressive proselytism, it is believed, the Board has never before encountered.

There are two schools connected with Lower Alleghany. One of these is a boarding school, the number of Indian children in which has been twenty-eight, the average attendance reported being twenty. The statistics of the Old Town school are the same as the foregoing. Mr. Potter has three schools under his care, the whole number of pupils in which has been about sixty, while the average number has been thirty-six. He represents these schools as being "as prosperous as heretofore."

## Tuscaroras.

### ANNUAL REPORT.

THE communications from this mission have no marked characteristics. The Indians among whom our friends are laboring, appear to be gradually advancing in knowledge and civilization. In many respects, they will sustain a favorable comparison with the population around them.

#### Tuscarora.

The routine of missionary service at this station has not changed materially during the year under review. The preaching of the Word has not been altogether in vain. Four have made a public profession of their faith in Christ; and the present number of Indian communicants is eighty-five. Death has made severe inroads upon the church; and an aged man, John Mount Pleasant, is mentioned among its deceased members. "In his last sickness, his mind was calm and spiritual. His message to sinners was, 'Repent;' to Christians it was, 'Love the brethren.'"

A small day-school has been sustained during the entire year. The number of pupils reported is only twenty-one; but these, it is probable, have attended with more than usual regularity. The friends of missions will be glad to know that this school has been sustained without any appropriation from the Board. Mr. Rockwood has also received nearly one hundred dollars towards his own support. The monthly concert contributions have amounted to sixteen dollars.

To illustrate the progress of this people in civilization, it is stated that they have obtained a law from the legislature of New York, which requires the Tuscaroras, when duly notified, to work on their roads. There is also said to be a decided improvement in the houses and barns recently erected. One family has fitted up two rooms with good carpets and suitable furniture. Two-horse carriages are beginning to make their appearance on the Reservation. "These are samples," Mr. Rockwood says, "of what might be adduced to show that the Indians are advancing."

#### Mount Hope.

The boarding school has been kept in operation throughout the year. The present number of pupils is fourteen. These are acquiring the English language "with a good degree of facility," besides attending to various studies that will prepare them, with the divine blessing, for happiness and usefulness. They commit portions of the Bible and hymns to memory; and the "good seed," it is hoped, will hereafter spring up and bear much fruit to the praise of redeeming grace. A number of day scholars also receive instruction at the same place. Indeed, the whole number who have been enrolled as pupils during the year, is fifty-four; the average attendance, however, was only twenty-four. In respect to capacity for acquiring knowledge, the Indian children are found to be equal to those of white families. Though their progress is slow, the fact is easily accounted for.

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### Armenians.

#### STATION REPORTS.

At the meeting of the Armenian mission, held in May last, reports were submitted from the different stations, in order that a general idea might be formed of the work which the Lord was doing in that vast field. These documents have been sent to the Missionary House, and an abstract of them will be given in this place. Those who desire the establishment of Christ's kingdom in all the earth, can hardly fail to be interested in this review.

#### Constantinople.

The report from this station was written by one "whose praise is in the gospel throughout all the churches;" and the reader will have but little difficulty in detecting its parentage. It contains a historical survey of the work of missions in one of the great centres of evangelical activity and influence. May the Lord add his blessing more and more!

#### *Trials and Joys.*

After a brief but appropriate reference to the

afflictions which have come upon the families at Constantinople, the following language is used:

Of the departed we cherish the tenderest recollections. Their very names are precious, and their memory is most fragrant. And we bear them record, that according to their power, "yea and beyond their power," they labored with us in the good work, and "loved not their lives unto the death." Nor do we feel that we are far separated from them, even now; but are still one mission, one family, one church.

"They sing the Lamb in hymns above,  
And we in hymns below."

The Lord's eye is, indeed, in a very special manner upon this whole country, and "the pillars of heaven tremble, and are astonished at his reproof." "He looketh upon the earth, and it trembleth; he toucheth the hills, and they smoke." The last vial of his wrath has been poured into the air; and tempests and earthquakes, "fire and vapor, stormy winds," are all "fulfilling his word." His eye is upon the allied powers, and upon their proud and haughty foes; and his eye is most evidently upon ourselves and upon our work. In all the great movements and changes now taking place, it seems to be a part of his wise plan to humble the pride of man, and to bring down his high and lofty looks, in order that in this terrible conflict of the nations he alone may be exalted, and that all the praise and glory may be his.

And as to ourselves, who are, in a much higher sense than human policy can comprehend, the cause of all this fearful strife, and who are specially concerned in its results; we, no less than the embattled hosts on the heights of Sevastapol, have been "minished and brought low." And it was not a chance that happened to us; but it is our own Father's hand that has done it all. He hath weakened our strength in the way, and shortened our days, in order that in our weakness, as we would hope, his own power and grace may be the more seen and felt and acknowledged by the churches and by ourselves.

But whatever else God has taken from us, his Holy Spirit he has not taken. And although men abroad may not have regarded his mighty voice, as he has spoken to them "in the fire," or "in the earthquake," or in the terribly "great and strong wind," or in the almost unparalleled sufferings and melting away of mighty armies by the breath of the Almighty; yet in smaller circles and nearer



home he has been heard in the whispers of his love, and in the still small voice of patient Christian instruction. In our own hearts, in our schools and congregations, we have had manifest tokens of his presence and power. Of the children of our own families, three have joined the mission church; and a fourth would have been of their number, had she not gone, as we trust, to join "the church of the first-born, which are written in heaven." To the native Protestant church at Pera, nine have been added; to the church at Hass-keuy, eight; and to the church in Constantinople, nineteen; making thirty-nine in all. Six of these were from the female boarding school, including one who had recently left; and six also were from the Bebek seminary, including one who had recently left.

### *Labors in the City.*

This report next presents a sketch of the missionary work, as it is carried on in the capital. Upon the death of Mrs. Everett, it appears, the instruction and government of the female boarding school devolved, in a great measure, upon Miss West. The number of pupils, however, was at once reduced to twenty-five by dismissing ten of the youngest, some of whom may be received again. In July, 1854, seven of the more advanced pupils left the school, nearly all of whom had completed the regular course of study, and given evidence of a change of heart. Since the commencement of the present year, there has been much seriousness in this institution; some who have never before manifested an interest in spiritual things, have been led to see their lost condition; and several are indulging a trembling hope that they are now the friends of Christ. In other respects, the state of the school seems to be very satisfactory.

Mr. Hamlin gives a full and gratifying account of the male seminary. Five young men, he says, have been licensed to preach the gospel, and sent forth to Adrianople, Kessab, Cesarea, Sivas, and Diarbekir. A sixth has gone to Tocat, that he may teach in the seminary recently established there to train young men for the ministry; and it is expected that he also will receive licensure at an early day. Two others are engaged as teachers in Hass-keuy and Demirdesh, making eight in all who have entered the missionary work. Fewer have left the institution to engage in secular pursuits than might have been anticipated, from the high wages offered in almost every department of labor. No one, indeed, has gone away for such a purpose, unless he had finished his course, or there were other circumstances which justified the step. Many of the graduates of the institution are now interpreters

in connection with the British army; and they have done much to improve the physical condition of the Protestant community in Constantinople by finding employment for them. Every individual, willing and able to work, has now the means of a sure and comfortable subsistence. The present number of Armenian students is forty. A theological class of six should be formed this autumn; but for it there is at present no teacher. The death of Mr. Benjamin made the removal of Mr. Riggs from the seminary necessary; and this change has closed the Greek department, and for the present put an end to the theological instruction. Four of the Greeks, the most promising of the number, have gone to Athens to pursue their theological studies with Mr. King. It is hoped that they will become faithful and able ministers of the Word. They will be sustained by the Turkish Missions Aid Society. Another of the Greeks is a teacher in Demirdesh, and may hereafter join his classmates at Athens. Of the others, one is going to America to study medicine; and the rest have become interpreters. The labors of the pupils, in making known the way of salvation, cannot be described at length.

Pera, formerly the head-quarters of our operations in Constantinople, and where for some years, indeed, the missionary families were obliged to reside, is now, for the first time since the commencement of the mission, without any of our American brethren. They are permitted to reside in other places, where they can be more among the people. Pastor Simon, however, still resides and preaches in Pera. The Greek service at this point is still continued; but no increase of numbers or of interest in the congregation can be reported. Mr. Constantinides, who alternated with Mr. Benjamin in conducting this service, has only occasional help from Mr. Riggs.

At Scutari, a large suburb of the city, and containing nearly two thousand Armenian houses, it has not been practicable to hold a single meeting during the year, much less to make any arrangements for a permanent service. But several of our native brethren live there, some of them with their families; and now, amidst the changes effected by the presence of so many of the English, with their English habits, hospitals, and funerals, now emphatically is the time to go up and possess the land. Nearly ten thousand English soldiers lie under the sods of Scutari. Psamatia, a distant but important section of the city, which the missionaries attempted to occupy for several years, they have relinquished entirely, "being altogether too feeble to think of holding it longer." A service on the Sabbath was kept up for some time by young men from Bebek; but, even before they had finished their studies, they responded to the loud calls that came from

our brethren in the interior, and hastened to their relief.

The issues of the press have been scattered abroad with greater activity and efficiency than at any former period. More than twenty thousand volumes and tracts have been sent into the interior; and this is the more remarkable and encouraging, from the fact that they have all been ordered. And those who profess the dominant religion of the country, have purchased more Bibles and religious books from the depository during the past year, than during all the previous years of its existence. "The stagnant waters begin to be stirred up; and it would not be strange if living waters should soon begin to flow among this people. Indeed, we are expecting this; and we do not anticipate any very serious commotion from it at the capital."

### *Progress in other Places.*

Nicomedia has been deprived of its pastor since the last annual meeting. On account of difficulties of too long standing to be easily healed, he was dismissed in February; and the church is now left "as sheep having no shepherd." Pastor Harootun has for the present gone to Smyrna to assist Mr. Ladd; and he has it in contemplation to go to Adana, being earnestly called thither by the Aintab station. The little congregation of believers at Baghchejûk still lives and thrives, although it has never had a pastor, and although the mission have been able to supply the pulpit only two Sabbaths during the year. No church has yet been organized there, because of inability to attend to it. Pastor Hohannes continues his labors at Adabazar without interruption; and the church is in a prosperous state. The labors of Pastor Sdepan in Broosa have been interrupted by terrible earthquakes. Most of the Protestants, and many others, have fled from the place. It will be recollected that their house of worship was burnt last year. Having been nearly rebuilt of brick, it was much injured by the earthquake in February, and completely destroyed by the one in April! Six pious women, once members of the female boarding school, have married and live in that city; and the church is intelligent, united, happy and prosperous. "But Broosa, reckoned the third or fourth city of the kingdom,—Broosa, the former glory and the ancient capital of the Ottoman Empire,—Broosa, with all its mosques and mausoleums, its famous baths and khans, is now in ruins. God hath arisen 'to shake terribly the earth'; and 'for fear of the Lord, and for the glory of his majesty,' the mightiest are afraid, and all that can flee, hasten away."

Pastor Mûgûrdich is much blessed at Rodosto. A place of worship has been purchased and paid

for, without expense to the Board. The congregation has increased; and the enemy is alarmed. "In fact, there has arisen 'no small stir about that way,' the effect of which has been to spread the work.

No church has yet been organized at Adrianople; nor has any missionary been able to visit that important city; but the native brother there, one of the six young men who left Bebek at the call of duty, is much encouraged in his labors. At Kutahya, which was full of opposition to the truth, considerable interest has recently been awakened in its favor; and a member of the Broosa church has spent a few months in that place.

### *Other Operations in the Capital.*

The following extract from this report will be read with peculiar satisfaction.

It would be ungrateful in us not to allude to the increase of evangelical truth at Constantinople, through various agencies with which we are only incidentally connected. Benjamin Barker, Esq., for more than thirty years the agent of the British and Foreign Bible Society, now makes this city his head-quarters, so important has it become as the grand theatre of his operations. Rev. Mr. Righter, agent of the American Bible Society, is also here, and finds full employment in doing much which we should otherwise be obliged to do, and much also which would otherwise be left undone. A Bible depository and a reading room have been opened in the principal street of Pera, which give promise of great usefulness, and for the establishment of which liberal contributions were made by foreign residents.

At the Dutch chapel, on Sabbath mornings, a French service has been commenced of a truly evangelical character, and under auspices the most favorable. There is also an evangelical service in Italian every Sabbath morning.

Our intercourse with the chaplain of the English embassy, with the chaplain of the Prussian embassy, and with the missionaries of the Free Scotch Church and the London Jews Society, is of the most fraternal kind; and we feel that their labors, no less than our own, are all tending to the same desired consummation. The clerical meetings, composed of chaplains, ministers, missionaries of all denominations, are still interesting, and have an important bearing on our work. At the occasional union prayer meetings, whether for the descent of the Holy Spirit, or in behalf of the perishing at Sevastapol, our chapel is

always full; and these seasons are not only precious to our own souls, but they increase greatly the power of Christian unity and Christian doctrine in the place.

The recent formation at Constantinople of a branch of the Evangelical Alliance is worthy of notice; for, though we were already so evangelically united as hardly to need the form of an organization for ourselves, this external bond, in such a place and at such a time, cannot but have an influence for good. There is in union a power not easily resisted. And many things, which the missionary could not well report even to his own society, the Evangelical Alliance can fearlessly report to the whole world.

#### Smyrna.

The church of Smyrna has been scattered most of the year, as before; but the family at Magnesia, which contains three of its members, has recently returned to the city. One Armenian family has also been added to the Protestant community during the year. The average English congregation has been about thirty; the native congregation is smaller. In October, Mr. Ladd organized a church at Thyatira, consisting of five Greeks; but as this interesting event is already known, it will suffice to refer to it here. "We deeply regret," this brother says, "that the only spiritual teacher whom we have been able to send to aid the brethren there, is an Armenian native helper, who went thither in August. A native preacher is much needed; but we could not procure one. A Protestant school has also been greatly needed for a long time; but we have no suitable teacher. So urgent has the case become, and so desirous are the Armenians that a school should be opened, that we have concluded to have our present helper commence one, though unaccustomed to teaching, and continue it until a better arrangement can be made."

#### Aintab.

As a number of out-stations are dependent upon Aintab, the report from this place consists of two parts, operations at home, and operations elsewhere. These will be described briefly in their order.

#### Home Operations.

The material parts of this document which relate to the station, will be found below.

We reported our plan for a theological school last year; and we now rejoice to say that we have been in a measure able to realize it. In September, 1854, the course of instruction was commenced; and it has since been continued regularly by the members of the station.

The first class consists of five men; but one of them has been much detained from study by his office as the civil head of the Protestants. The rest will probably finish their course by the end of this year, and be ready to go forth as pastors of our native churches. The second class has four members; but we have not been able to keep them all here at the same time, the exigences of the out-stations demanding their presence. We have not been able to form a third class; we have some promising young men in our schools, however, who will probably be accepted in future. These two classes have been instructed in English, geography, introduction to the New Testament, exegesis, theology, and sermonizing. It is found to be a most delightful labor to teach these active and inquiring minds.

In reviewing the state of our work for the year, we regret that we cannot report a copious outpouring of the Holy Spirit; but there has been no decided work of grace in our church. We have not seen numbers asking what they must do to be saved; nor has it been a year of unusual disturbance and care. Still we have reason to think that a few have been born again; and certain members of the church, we believe, have grown in grace, some of our theological pupils, indeed, to a very cheering degree. The number added to the church by profession is thirty-four, making our entire membership one hundred and forty-one.

The congregation has increased; so that on one Sabbath nine hundred persons were counted, and on another, of no special interest, we had thirteen hundred, great and small. But this is not a fair index of an average audience, which we do not place above six hundred for the year. One peculiarity, in comparison with the previous year, is the frequent appearance of new faces in our assembly. In August quite a movement was made toward us, which resulted in the addition of fifty or more to our number. Since the church was opened, we have found some men of standing ready to join us; and the Armenians have lately become zealous to reclaim Protestants, and have begun persecution anew; either of which we regard as hopeful signs. The Sabbath school is well attended, the average number present having been one hundred and twenty-one; and it is believed to be as orderly and well behaved as most schools in America. We have three day schools supported in whole or in part by our-



selves ; and there is one private school. They contain in all three hundred and ten scholars. The number of readers among the women is steadily increasing.

The contributions for mission purposes have not been as great as in former years, no effort having been made in that direction in consequence of the call for aid in building the church. To this latter object our people have paid this year \$328, having previously given more than \$100 ; and about \$200 more are pledged. There have been also given for foreign missions, \$15.14 ; by the women for benevolence, \$23.52 ; by the men for wheat, \$40 ; by the church for the poor, \$16 ; by the church for schools, \$36. No less than eighteen different persons have been employed as colporters or helpers in Killis, Kessab, Marash, Oorfa, Adana, Birijik, Diarbekir, and Bytias.

#### *Out-stations.*

The operations of our Aintab brethren at other points are next reviewed.

One year ago, the Protestants of Kessab had just been visited with a severe persecution ; but after a long proceeding before the new mejlis in Aleppo, by the testimony of the Governor of Kessab, they were perfectly successful ; and they have received the indemnification for their losses which the Governor assessed. This triumph had an effect not only upon Kessab, but also upon many in Aleppo who became cognizant of the circumstances. The Roman Catholics of the last named city engaged in an enterprise at Kessab last summer. Some of the Armenians of the latter place went to Aleppo, and, receiving great promises from the Romanists, joined their church. A priest was sent to Kessab ; and some thirty houses were persuaded to become his followers. In three months, however, about fifteen went back to the old church ; and now we learn that a spirit of blindness has seized the priest, and he has denied the authority of the Bible. The number belonging to the Protestant community, great and small, is estimated at three hundred and twenty. There are two schools at Kessab, one for boys and one for girls, supported almost entirely by the people, and containing together fifty scholars, an increase of twenty within the year.

Less than one hour from Kessab is the village of Ekiz Olook, containing some eighty souls. All the houses but two have become Protestant during the year.

This has been accomplished in part by the labors of a poor but pious woman of Kessab, who has spent a part of the year there ; though she has been aided, of course, by visits from our helper. There is a school of fifteen scholars in this village. Nearer Antioch is a village, called Bytias, which we have been providentially induced to occupy the present year. A young man from that place heard Mr. Schneider in Kessab, and afterwards, coming to Aintab, interested us so much in himself and his village that a colporter was sent thither. He has a school of ten children ; and six men have become open Protestants. At Antioch, also, from which Bytias is only four hours distant, there are four open Protestants. A helper from Aintab has just been sent thither to labor for the spread of the gospel in this ancient city, in which "the disciples were called Christians first."

Early in the year an unfortunate difference arose between our helper and one of the church members at Killis ; but the difficulty was finally settled ; and the community has since been in a united state. Eight individuals have been added to the community ; and three members have been received into the church. The audience has considerably increased, averaging fifty at least, while seventy or eighty are not unfrequently present. The school has a very efficient teacher, and numbers forty-five scholars. We have much hope for this place, if a good pastor can be settled over the "little flock."

Oorfa has been subject to sad reverses. Early in the year a troublesome persecution broke out, from which seventeen persons fled to Aintab, where they still remain. The audience in this way was much diminished ; but it has since increased to more than its former number, and there are not a few signs of a good work there ; but the place needs the presence of a missionary. We feel very strongly the necessity of this ; and we trust that our hopes, which have seemed so near to being realized, are not to be disappointed. If a missionary could reside there, a church of at least four male members would be immediately organized from those of whose piety we are well satisfied ; and a congregation of forty would at once attend upon his preaching. It is a most encouraging field.

Birijik does not present a very large field ; but it has been cultivated with some degree of success, and the truth is making some progress. There were sev-

eral cases of family persecution for the truth's sake, during the winter, one father disinheriting his son because he became a Protestant, and a wife endeavoring to kill herself because her husband persisted in attending a Protestant meeting. But the father afterwards became himself convinced of the truth, and the wife has consented to live with her husband.

Adana has had the benefit of native agency for about two years and a half; and the truth has made encouraging progress. There are twenty or more open male Protestants; and several times that number have heard the gospel, and become intellectually convinced of its truth. There is a school of twenty-two children, taught by a very interesting young man, who gives good evidence of piety, and desires to be trained at Aintab for the ministry. On the 1st of May, 1855, a church of five male members, one of whom was formerly a Jew of Constantinople and had been there baptized, was organized. Adana is situated upon a plain, one hundred and twenty miles in length and forty in breadth, very fertile and very populous. Sis, which is the residence of the Armenian Catholics, is only two days distant in one direction; and Tarsus, the birth-place of Paul, is only six hours in another. The river upon which Adana is built, about the size of the Connecticut, is navigated as far as Adana by sailing vessels from the sea; and one could easily go by a sailing vessel from Adana to the sea, and thence to a port two hours from Kessab, in from twenty-four to forty-eight hours. Thus a missionary residing in Adana during the cool weather, might readily, if necessary, escape to the mountain air of Kessab during the summer months, where he would have a delightfully interesting and encouraging field of labor, while enjoying a pleasant, invigorating summer retreat. We think Adana should be made at once a station.

Marash has been reckoned heretofore among the out-posts of Aintab; but it has now become a regular station. A communication from one of the brethren there will be found on a subsequent page.

#### Cesarea.

This station was formally occupied on the 16th of June, 1854. Messrs. Farnsworth and Ball, in presenting their first annual report, feel that they have much occasion for gratitude to Him who has watched over them and blessed them to the present hour. In speaking of the attention which has

been given to the Word, they say: "Owing to various causes, our congregation was very small during September. Since that time we have had a steady and permanent growth. One of our church members is a brother-in-law of the high priest; and most of the additions have been from among his relatives, including a servant of that dignity. On the first of January, our chapel was filled to overflowing. At that time two members were received into the church, one by letter, and one by profession. At the beginning of Lent we opened another room; and on the second Sabbath this was filled, there being one hundred present. On that day six were added to the church. Our Sabbath services are preaching at eleven o'clock, Bible classes immediately after, and preaching again at three. In the evening we have one or two meetings at the houses of some of the brethren, at which a few are usually present, who do not attend during the day. The weekly lecture on Wednesday afternoon is well attended. After this meeting the brethren spend a short time in consultation about the work, when they select some one as a special subject of prayer. Our Sabbath congregation for the first three months of the year averaged sixty-eight; and the attendance on our weekly lecture averaged thirty-six. Our community numbers about forty."

Other facts are presented in the following statement: "Baron Hagop took charge of our school in November; since which time it has increased. Through the influence of the priests some of the pupils left for a season; but most have since returned. At present there are fifty scholars, but some of them are quite irregular. In November we opened a book-stall; but very few have the courage to visit it. Though it has not equalled our expectations, we consider it a valuable auxiliary. The book most sought after is the New Testament; but we have had no copies of it for months. We have had but one colporter laboring for four months. Recently we have employed three more; and we hope soon to double the number."

A brief reference is made to the wants of other places. At Yuzgat the prospect is thought to be better for a spiritual movement than it was at Cesarea one year ago. A colporter who has been to Evkere lately, "reports favorably." A few of the inhabitants of Moondjoosoon are "inquiring;" and one is "rejoicing in hope." There is some encouragement at Everek, especially among the Mohammedans. The people of Nigdeh are very desirous to have an evangelical brother reside among them. Most of the Christians in that village are Greeks.

#### Sivas.

The August Herald contained a letter from Mr. Parsons, in respect to this station; and his report

adds but little to the information already in the possession of the friends of missions. In reference to the Protestant community at Sivas, he makes the following statement : " It was formally organized about two years ago. Hitherto efforts have been made from time to time, and in different ways, to molest our friends ; but at present they have a ' good report ' among both Armenians and Mussulmans. The integrity and uprightness of their general conduct prove that the truth is on their side, their ' enemies themselves being judges.' It is, surely, not too much to hope that through the blessing of God on the faithful preaching of the gospel, many will become members, not of the Protestant community merely, but ' of the household of faith,' children of God and heirs of heaven.' "

#### Tocat.

The report from this station is decidedly cheering in its character. A tolerably correct idea of the work which is going forward at Tocat will be obtained from the perusal of the following narrative.

We have most of the time been overrun with company. Turks, Jews, Armenians, Greeks, have all been attracted by the novelty of our modes of life, &c. ; and it is presumed that the greater part of the population of Tocat, men, women, and children, have visited our premises. The women chiefly came by groups ; and we have counted as many as one hundred and twenty individuals in one day. All the women belonging to the Armeno-Catholic community, we were told, called in different companies in a single day. It is true, they were brought to us by curiosity ; but we felt that, as long as we were necessarily disturbed in our home by the hammer and the saw of our workmen, we had nothing better to do than to wait upon these people. And many opportunities were improved for explaining our principles, as well as for showing the liberality of our spirit.

Owing to the pressure of business at home, we have been able to visit but little among the people. Many have expressed their regrets ; which encourages us to believe that there is much preparation for the reception of the truth. There is quite a general impression that our doctrines are true ; which leads most of our opponents to avoid all discussion. It has, indeed, come to this, that when any preacher attempts to deliver a sermon in the old style, the thinness of the audience, with various broad hints, induces him to relinquish the task. No one is listened to with interest but Emanuel Vartabed ; and all the people crowd to

hear him. This man was a student in a convent near the city, at the time of Mr. Van Lennep's former visit, ten years ago. They had several interviews. The young man showed a sincere and thoroughly awakened mind, and was even then free from superstition, and appeared to feel the power of eternal things. He was subsequently cast into prison for his religious opinions. But he held out so tenaciously that the clergy and chief men of the Armenians thought he could be kept in their church only by giving him an office. They made him a Vartabed ; and while he preaches in the church, he sets forth with clearness, as we are told, the evangelical doctrines. But he fears secession, as he has not the faith to trust himself to God, and is loth to relinquish the respect of the people by adopting the opprobrious epithet of Protestant ; though many even now apply it to him.

We have had some interesting cases of religious interest, which we have not time to relate. One of them, however, we will state briefly. It is that of a young man, related to many of the most influential Armenians in the place. His mother is a widow ; and his uncle, quite wealthy, is the image manufacturer of the place. He formerly followed so earnestly the practices of the Armenian church, and had his head so full of the legends of the saints, that he ran away from home, and started on foot to go to Van to enter a monastery of great reputed sanctity ; but he was overtaken at Sivas, and brought back to his parents. He subsequently became enlightened ; but the idea of abandoning his mother, grand-mother, and little brother, was extremely painful, and prevented his joining the Protestants, though it could not stop his avowal of his sentiments, which procured him many a flogging from the ghostly authorities of the church. But after a time his mother began to sympathize with him. They often prayed and read the New Testament together, and she consented to their separation. His little brother also began to call himself one of the hated sect. Every effort was made to deter him from joining us. His uncle, who is childless, was to make him his sole heir, and teach him his lucrative trade ; and he was to receive a monthly stipend from the Ishkhans of the city, to defray his expenses as a student, wherever he chose to go. In order to separate himself from his people, he must leave his house, which opened upon the court of the church. So he sat up one night, watching the lights in the priest's lodg-



ings until midnight, when they were all extinguished; and then, taking his effects upon his back, he issued forth, and went to the door of a Protestant, who had promised to receive him. He knocked long and in vain, and returned home with a heavy heart. But his mother succeeded in unfastening an old door opening from the stable upon a back street; and thence he made his exit, as he said, "from the pit into the light and liberty of truth." He has since become a pupil of our school, and shows respectable talents, as well as acquirements.

Our congregation, which was composed of twenty-five or thirty hearers when we came, now ranges between fifty and seventy-five. They are the most earnestly attentive people we have ever preached to. Our Protestant community numbers forty-five souls. We sometimes have Greeks present; for nearly every Greek in Tocat understands the Armenian language, as do also many of the Turks. Some of the latter, however, complain that we do not preach in Turkish, as they desire to attend; and, indeed, some of them have already attended. There is here, as in many places in the empire, a very favorable impression among the Mussulmans respecting our doctrines. Many of them, such as the Cadi, and others of influence and wealth, openly declare that the truth is with us, and that all the Armenians will shortly become Protestants. They say that our chapel was made too small; but they add that we shall shortly be able to lay claim to the largest of the Armenian churches. We are also on a good footing with many of the Jews, who show us great friendliness, in spite of our occasional discussions with them. They are not numerous, however, numbering but forty houses.

The formation of a church at Tocat has been already announced in the Herald. Ten were admitted to it in November by profession; and two others have been received since that time in the same way. The whole number of communicants is fifteen.

#### Marsovan.

The reverses at this station were fully set forth in a letter of Mr. Powers, published in the June Herald. Since his return to Trebizond in November, Marsovan has been occupied by Baron Zenope, a native helper from Constantinople, who has labored zealously and faithfully, in the midst of very untoward circumstances, for the spiritual good of the church and people; and it is believed that he has not labored wholly in vain.

#### Trebizond.

The most important parts of the report from this station are contained in the following extract.

With slight exceptions, peace and harmony have been enjoyed; and the ordinary means of grace have been attended with regularity and seriousness. The doctrines and duties of religion are better understood and practiced than heretofore. Still it must be acknowledged that throughout the year, among the members of the church, there has been a want of spirituality, fervor of devotion, and lively interest in divine things. To this result, the excitement growing out of the war, the increased expense of living, together with the suspension of all meetings for religious purposes in the evening, because of occasional disturbances in the city, may have contributed. We have greatly felt the need of the special influences of the Spirit, not only for the conversion of sinners, but for the religious prosperity of the church. Some mercy drops have fallen upon us, however, for which we would be unfeignedly grateful.

During the past winter, the usual missionary labors have been performed, and not without some tokens of the divine blessing on the formal and informal preaching of the Word. The females especially, for whose benefit two weekly religious meetings have been held by Mrs. Powers, have exhibited more than usual interest. The death of a lad about fifteen years old, in February, was by the divine blessing made a means of increased seriousness on the part of some. The older scholars in the school, of which the lad was one, seemed particularly impressed with the importance of making preparation for death; and it is hoped that these impressions will not entirely wear off. The mother of this boy, who for a year or more had been thought near the kingdom of heaven, a sister and two other girls, now give evidence of a change of heart. These four, together with the wife of the school teacher who came recently from Nicodemia, were admitted to the privileges of the church on the first Sabbath of May, 1855, making the whole number of persons received from the first twenty-eight, all of whom came in by profession, except one. Of the male members, however, three have died, and are now receiving the end of their faith, we doubt not, even the salvation of their souls; three have been dismissed to other churches; three have been excommunicated, one of whom, however, on

giving satisfactory evidence of repentance, was afterwards admitted to another church; and three others, as also one woman, are temporarily absent from the city, leaving but fifteen as the present resident number, and nineteen as the whole number connected with the church.

There is increased facility of intercourse between our people and the Armenians proper. Free discussions with the priests and people, on religious subjects, are of constant occurrence; but it must be acknowledged that these discussions do not seem to result in much present good. Worldly mindedness and a careless indifference on the subject of personal piety, greatly impede the progress of the gospel.

Our school has suffered for two years from the ill health of the teacher, and the difficulty of finding a suitable person to take his place. We have at length secured the services of a former pupil of the Bebek seminary, for some years a teacher at Nicomedia, who promises well. The school has already assumed a character for order, regularity, and attention to study, which are very encouraging; and we regard it as an important instrumentality. Three of the older girls have become pious; and all are imbibing a knowledge of those truths and principles which will lead them, we trust, to repentance and faith in the Lord Jesus Christ.

#### Erzroom.

The report from this distant and exposed station is much more favorable than was anticipated. There is "some progress" in that region, "which is, indeed, wonderful, in the existing state of the country." The light is continually increasing; and the number who are intellectually convinced of the truth of Protestantism, is all the while becoming larger. Even the "apostates," heretofore mentioned, confess that they have acted foolishly, as well as wickedly, in forsaking the missionaries; and some of them manifest a disposition to return. "But no very decided progressive movement," the brethren say, "can be hoped for, so long as the Russians are expected to take this region. It is confidently believed that they will soon attempt to come here; and it is thought that the probability of their succeeding is much greater than it was last year, as the present and prospective centre of operations of the allies is now understood; and it is well known that their available forces are needed in the Crimea."

There is an earnest plea, however, for more laborers. "Moosh, with its twenty-five thousand Armenians, among whom the good work has

already commenced, there being between twenty and thirty persuaded of the truth of Protestantism, needs two missionaries. It is true that during the past year there has been a severe persecution there; and the leading Protestant has been obliged to flee to Khanoos; but this, we may expect, would soon pass away, were it supplied with American missionaries." Bitlis and Van are also mentioned, with their strong claims upon the church of Christ. Even Kars and Baiazid are included in the list, though the former may be already in the possession of the Russians, as the latter has been for some time. Who can doubt, says the report, that the hinderances to the spread of the gospel will soon be removed, and that there will be new facilities for its advancement?

In respect to one of the out-stations, the following statement is made: "Within the past year, a great and most favorable change has taken place at Khanoos. Not that a very large number have joined the Protestants, though there have been some additions; but hostility and prejudice against our friends have ceased, to a great extent, throughout the province. Two years have not yet elapsed since they were most bitterly persecuted. Every effort was made to banish them from the district; and there was the finest prospect of success, as all classes of men, Turks, Koords, Catholics, Armenians, the Governor, priests, Vartabeds, Bishops, and Russians, united to effect this object. But all at the present time, except the ecclesiastics and Russians, who then were there, but now are not, regard them favorably, treat their pastor with great respect, are anxious he should remain, wish Protestantism to prosper; and it really seems as if large numbers of the Armenians would openly embrace our doctrines, were it not for the terror inspired by the prospects of a Russian invasion." It was hoped that a church would be organized at Khanoos in the month of June.

#### Arabkir.

Mr. Clark is the only missionary in this important city, his associate having recently commenced a station at Kharpoot. This change was not made, however, because of any lack of opportunity to labor for Christ and his kingdom at Arabkir. This report, indeed, is introduced by the statement, that the work which the mission have undertaken in that region, surpasses all the anticipations which the brother in charge of it had previously formed. "In the minds of the people," Mr. Clark says, "there is a perceptible letting go of their old religion, an increasing conviction of its worthlessness, with an expectation, as well as desire, that a new and evangelical religion will take its place. In every city and village we have found enlightened friends of the truth, and many even whose hearts the Lord had opened to receive the truth. Appeals have come

from all parts of our field for teachers and preachers. There is a thirst for the word of life." "The old iron net-work of superstition with which Satan has held this people down so many centuries, is giving way; and though it is still strong, the volcanic elements of spiritual life, the fires of an evangelical reformation, cannot be much longer repressed." "A beginning only has been made; and yet we have a hundred male members enrolled as Protestants, six schools, and five places where there are regular services on the Sabbath. Two churches have been organized, comprising at present sixteen members."

It is a fact of special significance, moreover, that God has already called into his service a number of very useful assistants. During a part of the year, twelve of these brethren in Christ have labored under the direction of the station; and though others still are needed for this extensive field, our thanksgivings should abound for so great a favor. "Our native helpers are all intelligent men," Mr. Clark says, "acquainted with the errors and superstitions of the old church, and with the fundamental doctrines of the gospel, and able to preach Christ and him crucified to the common people. Some of them are men of remarkable Christian experience, and have for years stood forth boldly, and proclaimed the only way of salvation for lost men. True, they are not accomplished scholars; but the love of Christ constrains them. They have felt the power of this love in their hearts; and they declare it to others with effect."

### *Incidents at the Station.*

In speaking of the progress made by the gospel at Arabkir, Mr. Clark makes some very important statements in regard to the obstacles which are there encountered. His language is as follows:

The Armenians of the city are very extensively engaged in manufacturing striped cotton goods from English yarn. This business affords employment to five or six hundred families. It is entirely controlled, however, by eight or ten rich merchants. Consequently, one third or more of the population in matters of religion and politics, so far as there is anything that can be called "politics" in this country, are altogether moulded and governed by these few individuals. The poor people being simply weavers, and having no other trade or art, are entirely at the mercy of their employers; for there is no other labor for them. If they do not work at the price which the merchants are pleased to give, they and their families are without bread.

But among these weavers the truth

has made great progress. A very large number are enlightened, and have the gospel in their families, reading it daily. One year ago there was a very general movement in this class towards the truth. They flocked to the house of the missionary, and filled up our place of worship. Everything seemed to promise the most cheering results; and, at the time of presenting our last year's report, we were confidently expecting large accessions from them. But the enemy became alarmed. The Vartabed called together the rich merchants, excited their fears, and entreated their aid; and at length orders went forth that no one who visited the missionary, or went to the Protestant chapel, should be supplied with work. There was sadness in many a heart and in many a family. Some sought interviews in private, and some ventured for a time to come to our place of worship. But work was withheld; their families were suffering; and starvation stared them in the face. Assuring us of their friendship and love, with sad and aching hearts they left our worship, one by one, and came to visit us no more. We felt a sorrow that we could not express; but we had no power to save them from the hands of the enemy.

The same policy, Mr. Clark says, has been pursued in respect to "the workers of copper," who number two or three hundred families.

The fact that the masses of the people are in the power of a few merchant princes, presents a most formidable obstacle. True, these rich men are enlightened, and have no confidence in their corrupt Christianity, or in their priests and vartabeds; but they find it convenient, like the pagan rulers of former times, to use their various superstitions and their hierarchy as instruments of honor and influence. Should the common people become enlightened, and receive the gospel, they fear that their own authority would be weakened. They are men of the world, hospitable, courteous, and apparently friendly; but their hearts have never felt the power of spiritual religion. Some, indeed, sincerely desire to show themselves our friends, and wish to break away from this aristocratic league; but as yet they have not moral courage sufficient. We believe, however, that the time is not far distant when these bands will be broken, and the people will be free to embrace the truth.

Another hinderance is mentioned in the follow-



ing language : "The different classes in this city are strangely leagued together by a common ancestry and by affinity. Arabkir seems to be peculiar in this respect. A man's relatives comprise nearly all the population of the city; and in no sphere of activity is more enterprise or interest manifested, than in tracing out the lines of connection to the remotest point. This operates as an obstacle."

Some inconvenience has been experienced from frequent changes among "the powers that be," Arabkir having had three Pashas and five Governors in one year! But the following statement is gratifying : "With respect to the Turkish authorities, though there have been a very few exceptions, the majority are deserving of unqualified praise for their defence of religious liberty in behalf of the Protestants. Generally speaking, in our field, the Turks are our firm and decided friends; and not unfrequently they are our co-adjutors in the work of evangelization. Were it expedient, we might present numerous facts relating to this Turkish class of the population, which would excite surprise, and show that many are not far from the kingdom of God."

The schools are reported as "flourishing," notwithstanding "the incessant intrigues of the priests." A desire to possess the ability of reading has become "very general," "a new and most encouraging feature of the work." There are many of the principal Armenians, moreover, who wish to give their sons a good education; but they have no institution of any value. The want of a female school is felt more and more.

We have had no cause to complain that the houses of the Armenians are closed against us; though a prominent part of our labor, the past year, has been going from house to house. There is not an Armenian in the city, possessing any considerable influence, that we have not visited; and every where we have been cordially received. The people have also visited us in return, and expressed a wish that an interchange of calls might be often repeated. We have gone to the poor also, and have found much to encourage us. Last winter our native helpers went forth, two and two, into all parts of the city, reading the Word, and speaking of Jesus. They would sometimes enter houses never before visited by a Protestant, and find several persons together listening to the reading of the gospel. In truth, a great amount of light has been diffused throughout the city, within the year. Hundreds of Bibles and Testaments have been sold or distributed. And what of opposition we have encountered, has come from the people, only as they have been urged,

and entreated, and threatened, and goaded on by the Vartabed and the priests.

The church at Arabkir has received an accession of seven members during the year, making the whole number eleven, seven of whom are native helpers! The Sabbath congregation is "respectable, numbering at times one hundred," in spite of the opposition excited against this new way. There are unmistakable indications, Mr. Clark thinks, that the Lord is to accomplish a good work at Arabkir.

### *Other Places.*

Leaving the city of Arabkir, to explore the wide field which is placed under the care of Mr. Clark, we discover that the nearest villages are receiving the gospel. "Instead of violent hostility, the native helpers now find friends to welcome them." In one of these villages, indeed, a regular service is maintained on the Sabbath; and there is a school during the week.

A decided impression has been made upon Agin, formerly "regarded as the strongest hold of the enemy." The principal priest in the city is decidedly friendly to the truth; and a son of his, a man of influence, is secretly a Protestant. The father says, "The time has not yet come to declare ourselves openly; but it is not far distant." "The gospel will triumph, and these old superstitions men will not endure much longer." The common people are demanding of their Vartabed and priests that the doctrines of the gospel be discussed, and compared with those of their church. "The Governor of the city," Mr. Clark says, "a noble-hearted man, assured our helper that one-half of the Armenians in the place would be glad to become Protestants. He thought, however, that a battle must first be fought; but that battle, he also thought, was near at hand. This man recently said in the meglis, in the presence of a large number of Turks and Armenians, 'The Protestant nation is the only clean nation in the Turkish empire. Every other nation is corrupt, producing falsehood, injustice and bribery; but this nation is pure and clean from all these things.'"

A school has been opened in Tschemishgezek; and a native brother is stationed there. The process of enlightenment is rapidly going on; and several of the chief Armenians are very friendly. "The Turkish Governor of the city," the report says, "obtained from us a copy of the Scriptures, which he is said to read openly, discussing its truths with Turks, Koords and Armenians. His banker, an Armenian, the teacher of the Armenian school, and some others, petitioned us some time since to establish a regular Protestant service on the Sabbath; but having no man qualified for the place whom we could spare, the request could not be granted. Light has spread also in

the villages around ; and in the region beyond, among the wild Koords of the mountains, there is a most remarkable and inviting field of labor. A copy of the New Testament, which found its way into these wilds four or five years ago, having fallen into the hands of a Koordish chief, he has made it the law of his tribe. All matters are tried by the rules of the gospel. His people seem to have received the Word in its spirit. They believe in Christ, have a kind of church organization, and celebrate the Lord's supper in commemoration of his sufferings and death."

A regular Sabbath service is maintained at Mashkir, the attendance being good ; and there is also a day-school. The predominant influence in the village is Protestant, and all open opposition is at an end. On the 4th of March a church was organized, consisting of five members, three males and two females. Even in Kebar Maden, once considered "the darkest of all dark places" in that part of the world, the day has dawned, and many hearts are made glad by the gospel of Christ. Some twenty-five Protestants are already enrolled ; and a large number secretly favor their views. There has been a service upon the Sabbath during the year, as also a day school. "The brethren here have suffered persecution, both from the Armenians and the Greeks ; but the Lord has wonderfully strengthened them in their weakness ; and their enemies have been strikingly rebuked and weakened."

Malatia is regarded as a place of promise. "There is not only no hostility here, but a willingness to listen to the gospel ; and some time since a request was presented by this people for the regular ministration of the Word. It was in the streets of this city that the 'Apostle to the Gentiles' preached six days in succession, without the least opposition." The Turks, who are very friendly, wished to have a firman procured that should make all the Armenians Protestants.

The subjoined extract, as bearing upon a great problem in missions, will be read with special interest.

In this region there is a large number of Turks who are called "Kuzzel-bash." They seem to be a distinct people, and constitute the majority of Moslems. They believe in Christ, and are ready to receive the gospel. They do not observe the great fast of the Mohammedans ; neither do they use their forms of prayer, or practice their various washings. They pray extempore. They meet together once a year, when they make bread and eat it, and say this is for Christ. They are addicted, however, to some superstitions, and are ignorant ; yet they hear the Word with gladness, and fear not to declare that they are with us. Two copies

of the New Testament in Turkish, not long since, were carried to one of their villages. The inhabitants were amazed at the wonderful truths contained in these books ; and many received them joyfully. At length the people became divided among themselves ; and many separated from their Mollah, and declared that they would receive the truth at all hazards. And these men, as we have heard, have already been subjected to much persecution for the gospel's sake ; one of their number being the chief man of the village. In another village, eight hours from Arabkir, a Kuzzel-bash has a Testament, which he reads, and from which he preaches to his people ; and he also is suffering much persecution. He is a Turk of some influence. Indeed, many instances of religious awakening among this interesting people have come to our notice.

The brethren at Divrik have suffered much from their enemies in past years, one of them having laid down his life for the testimony of Jesus ; but recently they have been duly protected by the Turkish authorities. On the 15th of April, Messrs. Clark and Dunmore organized a church of five members at this place ; and others are believed to be renewed by the Spirit. More than a hundred persons were present on this interesting occasion. "The work here is great and difficult, but full of promise."

#### Kharpoot.

This is a new station, Mr. Dunmore having removed thither a short time since. The city is situated on the summit of a high hill, about midway between the extremities of a beautiful rich plain, which is some thirty miles in length, and from twelve to twenty in breadth, and is studded with towns and villages, more than three hundred and seventy in number, the majority of which are said to be Armenian. In Kharpoot itself there are about eight hundred Armenian houses. According to the most reliable information, Mr. Dunmore says, the nominal Christian population of this city and its towns and villages must exceed one hundred thousand souls ; and the Moslem population must be still greater.

Mr. Dunmore visited Kharpoot in February, and spent a month in missionary labor. On the first Sabbath, twenty attentive and grateful listeners assembled to hear the truth ; and since that time there has been a regular service. For a month prior to the date of this report, a school had been in operation, with a promise of increasing usefulness.

Many facts of interest are mentioned in this report. Only the following extract, however, can be published at the present time.

But few are as yet known to be Protestants; and no movement has been made toward forming a separate community. They are waiting, I think wisely, for a pressure from without to force them into an organization by themselves. But the Armenians have not begun to persecute; and they seem disposed to leave gospel men to the dictates of their own consciences. There is a priest in the city, a man of evident sincerity and intelligence, who has long been studying the word of God, and is called a Protestant. He assures us that his heart is with us. He preaches the truth in the old church, and is only waiting for the Armenians to oppose him, that he may join us openly. There are two or three men whom we are inclined to regard as true Christians. One of them is a watch-maker, advanced in years. He formerly drank freely of wine and raki; but he has abandoned his cups, and is now found in his shop, from morning till night, engaged in the study of his Bible, which he seems to love more than all things else. He sometimes comes to us with difficult passages for explanation, and always receives instruction with the meekness of a child. Another who for many years has been a notorious tippler, has become a strictly temperate man, and is a bold defender of the truth. In a large village, one hour from the city, the most learned teacher of this whole region has a large school, and has recently commenced teaching the gospel in modern Armenian. He proposes to take lessons of our teacher, and is really a Protestant, though not avowedly so. Others of like stamp are known in the city and villages. Kevork Vartabed, in another place, is waiting for the Patriarch, to whom he has written some very severe letters, to force him to declare himself a Protestant. He is fully convinced, and freely declares to us that we are in the right, and that his sympathies are altogether with us; but he prefers to remain for the present where he is. We are assured that there are other vartabeds on the plain, who sympathize with us, and preach the truth; but I have not been able as yet to see them.

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LETTER FROM THE MISSION, MAY 25,  
1855.

WHILE the Armenian mission was in session at Constantinople, a general letter was adopted by the brethren, and sent to the Missionary House, which contains some statements of the highest im-

portance. A few of these statements are given below.

### *The Results of the Year.*

The past year has been one of encouraging progress throughout almost the whole of our field, as the reports herewith forwarded from the several stations will abundantly show. The existing war, which occupies the attention of the whole civilized world, and is the main topic of interest in all the public journals of Europe and America, and has its centre of operations so near to us, has not in the least obstructed us in our labors, nor apparently diverted the attention of men from the great concerns of the soul. From this general statement perhaps the district of Erzroom should be excepted. For the most part, our congregations have gradually been increasing; and the number of religious inquirers has also been multiplied.

One feature in the reports, to which we beg leave to call your particular attention, is the evidence presented of the beginning of a spiritual awakening among the Mohammedans in different and distant parts of our field. No systematic efforts have been made by any of our missionaries among this class of the population; and yet at several of the stations Mohammedans have asked, of their own accord, for religious guidance and instruction; and the Turkish Bible has been eagerly sought after and purchased. In a very few instances, it is hoped, real conversion has taken place; and the individuals have sought for baptism and the Lord's supper. Hitherto no one has actually been received into the church; but it is evident that such admissions must soon take place.

### *Large Reinforcements Needed.*

The friends of missions are doubtless prepared for the appeal which follows. May the Great Missionary enable his people to show themselves faithful stewards of his "unsearchable riches" in this emergency!

You will perceive by the reports of the stations, as well as by the resolutions passed at this meeting of the mission, that we are still very largely in arrears for missionaries in the Armenian field. We have again to repeat to you the story of many previous years, though with increased emphasis and urgency, namely, that the cry for preachers comes to us from every part; and never did it seem more desirable than at the present



moment that every open door should immediately be entered, and the seed of the Word be scattered, broad-cast, over the whole land.

We find a hearing ear, an awakened conscience, and a hungering and thirsting for the bread and water of life, more or less visible everywhere among the Armenians; and when we think of what must inevitably be the result, if the present awakened feeling is not properly met, and these longings satisfied, it is impossible to describe the degree of solicitude we feel. To lose the present opportunity, will be to defer for one whole generation (and who can tell for how much longer?) the time when this land will be converted to Christ. Who would be ready to assume the responsibility of contributing his influence to bring about such a disastrous result? And yet it may be effected by mere listlessness and neglect. Geographical distance from the thousands and tens of thousands who are stretching forth their hands to us for help, does not excuse us from thinking of them and caring for them. May God pour down his Spirit abundantly upon the churches and colleges and theological seminaries of America, and lead each one in his place conscientiously to study the claims of duty, and ascertain what part the Lord would have him take in this great work!

If any of our friends at home think that we are unreasonable in coming before them, year after year, with pleas for new missionaries, involving great additional expense, we would reply that this is a matter wholly beyond our control. The work of Christ is constantly going forward. The leaven of divine truth has been cast into different and distant parts of this great lump; and it is working silently, but with great energy; so that we cannot doubt that the whole lump is to be leavened. It is this very fact that creates the demand for more laborers. This divine work is not to be regulated by human wisdom, or the narrow calculations of financiers. It cannot be made to keep pace, by any human contrivance, with the sluggish benevolence of those who are yet undecided whether to serve God or mammon. But we are persuaded that the number of such is small, and that the great majority of those at home who are "workers together with us," would have us "lift up our voices like a trumpet," and spare no opportunity of scattering the seeds of divine truth as rapidly as possible over this whole land, whatever

drafts may be made, upon the churches of America, for means and men.

The number of missionaries "urgently needed" in the Armenian field is fourteen! "We might easily have asked for more," our brethren say; "we could not have asked for less."

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### Marash.

LETTER FROM MR. PERKINS, MAY 30, 1855.

THE designation of Messrs. Beebee and Perkins to Marash is already known. Previous communications from different brethren will have awakened a general interest in the missionary operations which have been commenced in this city. This letter of Mr. Perkins will perhaps increase that interest.

### First Impressions.

Our young brother describes the reception which Mr. Beebee and himself met with at Marash in the following paragraphs:

In a recent letter, Mr. Beebee mentioned that we were expecting to go soon to Marash to commence building our houses. After the usual delays attending such undertakings in this country, we left Aintab at noon, May 17, and arrived at this place two hours after sunrise May 19. We obtained but little rest by night; and by day the heat of the sun was great, especially on the second day, and we were obliged, nevertheless, to travel during the hottest hours. Owing to this and some other circumstances, Mr. Beebee became unwell; and, for several days after our arrival, he continued to have frequent slight attacks of fever. On Thursday and Friday, the brethren came out from the city, expecting to meet us; and, having been informed of our near approach, they came out again Saturday morning, perhaps two miles. They appeared to be made very happy by our coming; and, after conducting us to our "own hired house," seemed to take pleasure in efforts to provide for our wants and make us comfortable; after which they as kindly left us to rest. My first impressions of "our people" are very favorable.

The vicinity of Marash is beautiful at this season; and we have a fine view of it from our elevated position, a little below the lot purchased for our houses. The wisdom of building new houses, rather than attempting to repair old ones, would be very manifest to any intelligent American who should come here. The house

which we are occupying, is probably the best that could be obtained for us; yet it is hardly suitable for windy nights; and it would not be at all comfortable in wintry weather. It could not be made a convenient and suitable abode by any amount of repairing. In other places, the inconvenience of the native houses, occupied by the missionaries, has occasioned the loss of much time and strength, which otherwise might have been spent in missionary labor; and here it would be still worse. The people of this country seem to have a faculty of discovering the most inconvenient way of doing things.

### *Number of Protestants—Protection.*

The subjoined extract will show the present state of the missionary work at Marash.

Since the visit of Messrs. Schneider and Beebee, six months ago, twenty-three houses, including forty persons, have joined the Protestants. There are now about seventy men, forty women, and seventy children, belonging to the Protestant community. The usual Sabbath congregation numbers perhaps one hundred and twenty. Thirty or thirty-five of this number are females; and there are five "bearded" men, that is, men above thirty or thirty-five years of age. The small number of old and middle-aged men is quite noticeable. Last Sabbath more than one hundred and thirty persons were present, besides a number who remained outside. The "place of prayer" is a small room, about seven feet high. The part occupied by the men, partially lighted by three or four small holes in the wall, is twenty-one feet and a half by fourteen, on an average; and that for the women, separated from the other by lattice work, is thirteen feet by seven and a half. The people are obliged to sit very compactly; and when the sun beats down upon the flat roof, the heat is very oppressive. We shall leave this place soon for one somewhat more comfortable; but as the number of Protestants increases, the need of a church will become very urgent; and we shall begin to ask for the money requisite for building.

Another paragraph from the same letter will be read with satisfaction.

Last week Mr. Beebee and myself, with Ardoor, the native helper, called on the new Governor. He received us kindly; and in the course of the conversation he

promised to punish those who might injure the Protestants, or throw stones at us. You may recollect that the late Governor refused to punish those who recently persecuted a Protestant, as described in Mr. Beebee's letter, and that Mr. Schneider wrote to the English Consul at Adana in reference to the matter. The result is, that the present Governor received a letter from the Pasha at Adana, a few days since, and afterwards imprisoned the principal aggressor. After remaining in prison some days, he was released with the consent of the Protestants.

### *Other Incidents.*

Mr. Perkins gives an account of a wedding at Marash. It is as follows: "Last evening a Protestant and the wife of a deceased priest were married in the church, or 'place of prayer,' at the regular Tuesday evening service. The native helper read the Scriptures, made the prayers and preached a short sermon. Hymns were also sung. I only read the ceremony which had been prepared for me. The room was crowded to the door, and many stood outside. No disturbance was made, though among the Armenians it is a shame for the wife of a priest to marry again, after the death of her husband."

On the 2d of June, Mr. Perkins wrote again as follows: "The most influential Turk in Aintab gave us letters of introduction and recommendation to two of the principal Beys of Marash. I called upon one of them last evening, with Ardoor and one of the principal Protestants. He received us kindly, and conversed in a very friendly manner." This statement is valuable, as it shows that the missionaries at Marash may hope to have the sympathies of a portion of the Turks. And it will not be strange if some of them become personally interested in the truth as it is in Jesus.

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### *Recent Intelligence.*

ASCENSION ISLAND.—The Herald for August contained a journal of Dr. Gulick, which will have introduced the reader more fully to the people of Ascension Island, and especially to the trials through which our brethren have been called to pass. The following extract from a letter of Dr. Gulick, since received, will show that the remembrance of those scenes did not soon pass away:

We can give no adequate idea of the deadly gloom that hung over us during those awful months of disease and death. The very levity of the natives but the more set out their fear, and increased the horrors of the time. The disease was the only topic of conversation on the island. The incessant query was for the last reports

from the various tribes, as to the places attacked, and the numbers dead. As one or another chief of our own or some other tribe fell, the panic increased. The only traveling had some relation to the disease, either the carrying of the sick themselves to some desired spot to die, or visits to diseased friends to be present at their death, and secure a part of their property. Many times I went to Rono Kitti, to exchange consolation with Mr. Sturges, and sometimes with great physical labor, few natives being able to go with me. During June and July, when the disease was raging in our immediate neighborhood, scarce a native visited our house. I was absent nearly all of every day, and parts of many nights; our domestic was ill or attending his relatives; and Mrs. Gulick lived in almost absolute solitude, being herself unable to labor for the sick otherwise than in preparing food for me to take to them. Grass grew in all the paths about us, far and wide, and it is only just beginning to disappear.

Another extract should be read in connection with the foregoing paragraph, in justice to our young brother.

Our minds sometimes almost sink, as we look about us; but though our animal spirits may at times fail us, we have an abiding trust in the God of missions, our heavenly Father. Providences of plain import brought us here; and we know this must be the appointed field for our present trial and sorrow, and, we trust, for our future harvest and joy. We need hardly say that in our almost utter loneliness, and during the frightful misery of our island, it has served much to sustain us that we could assure ourselves of the "effectual, fervent prayer" of American and Hawaiian Christians; and without doubt our past deliverances, and the blessings we may soon have to record, should be noted by our patrons as encouraging answers to their requests.

**CANTON.**—A letter of Mr. Williams, dated May 8, has the following statement: "The distress for food in Canton is very great; and many are starving, besides the beggars who throng the streets for a pittance. There has been a decided improvement in the feelings of the people towards foreigners, since the scarcity of breadstuffs has shown the former that they may be indebted to the latter for food. The insurrection in this prefecture is dying out; but the executions are dreadful, as every prisoner is decapitated. Of all other things, to show the awful depravity of the human heart, a civil war takes the precedence; and such a war in a nominally Christian land probably shows less of its horrors than one in a land like this."

**SATARA.**—Mr. Munger says, under date of June 7, "There is some special interest in Miss

Graves's school. Two of the girls have made known to their friends their purpose to be Christians, and have been ill treated on this account."

**CEYLON.**—From a letter of Mr. Meigs, dated April 4, it seems that the day of rebuke in Ceylon had not then come to its close. He wrote as follows:

Many articles of food continue to be very scarce and dear; so that the poor of the province still suffer. Great demands have been made upon those who are able and willing to contribute to their relief. In some parts of the province, the cholera has abated very much; but it still prevails at Tillipally, and in some other places. Small-pox is also very prevalent; and there appears to be no prospect of its soon leaving the province. Since the commencement of 1854, about twenty thousand people have been swept away by these terrible diseases.

I have been able to hold a good many interesting meetings in the villages, by taking advantage of those seasons when the cholera did not prevail in them; and I have also made morning visits to a number of families. My native assistants, moreover, have continued their labors among the people, reading to them tracts and portions of Scripture, as well as making known the gospel by more formal addresses. They are generally heard with attention; but some will dispute with much bitterness of feeling; and a few will revile the religion of Christ. Light, however, is spreading among them.

Mr. Meigs also says: "I have great reason for thankfulness that at this station none of the members of the church have been cut off by the cholera or the small-pox, and only one baptized child."

A letter from Mr. Spaulding, dated April 5, contains a report of his labors for the previous half year.

During four months of the six, the cholera has been most fearful in almost every part of my field; and there have been a few cases of small-pox. In the several villages about us, not far from four hundred individuals have been cut off, among whom were many children belonging to our schools. Of course the schools, and the village congregations, were broken up; and visiting from house to house was rendered almost impossible. Nathaniel, my catechist, and Carpenter, my secular agent, have spent almost their whole time in visiting the sick, giving medicine, and burying the dead.

Of the seventy-three pupils now in the female boarding school, twenty-one are members of our church. A vacation of one month commenced on the 15th of January; but the cholera and small-pox were so prevalent, that twenty-seven of the girls chose to remain with us. We had several alarms during vacation; but prompt attention checked the disease in every case; and



we were as a garden walled around. Among those who went home, Eliza Hubbell, one of our oldest and most valued pupils, a member of our church, and devotedly pious, died February 2. The same day, Susanna Hopkins, wife of the late William Tennant, who but five days before had closed the eyes of her first-born, an interesting lad in the seminary at Batticotta, and who had watched over her three remaining little ones for three nights and days with all the affection of Rizpah, fell a victim to the same disease; and yet she was victorious, falling asleep in Jesus, with the Bible clasped to her bosom. The three little children recovered, and are now heirs to the poor orphan's woes, and the covenanted orphan's promises. The next day Mr. Poor left us; as though God took away one of the shepherds, to take care of these lambs in their new and green pasture.

The state of our church is not so encouraging as it has sometimes been. Five deaths of church members, no admissions, one excommunication, and one restoration, are the statistics for the last six months. Our chastisements seem to have hardened rather than softened our hearts. We look upon suffering and death with the sympathies of a surgeon and the theology of decrees, while the people around us talk and act as though fate governed the world.

CONSTANTINOPLE.—A letter of Mr. Goodell, dated June 27, after referring to the expected visit of the Deputation, makes the following announcement: "You will be happy to hear, that this school has been recently visited from a higher source, even by One who takes an infinitely deeper interest in its prosperity than all others. Seven of the young ladies are beginning to hope that they have been recently 'blessed with all spiritual blessings in Christ Jesus,' the Spirit of all life having come and breathed upon them, 'that they may have life, and have it more abundantly.' What makes it the more remarkable, is that they have been led by the Holy Spirit to the fountain of living waters, each one by herself, with no thought or expectation of finding any of the others drinking from the same overflowing fountain. All is still and quiet and happy in the school. Tomorrow is the day appointed by our mission, at its late annual meeting, to be observed at all our stations as a day of fasting and prayer, that we and our native brethren may all with one accord address our petitions to the Holy Spirit, who alone can give life to those who are dead in sin. And, lo! before we called, he began to answer us, and to hear even before we began to speak. May we be encouraged on the morrow greatly to enlarge our desires and our expectations!"

SYRIA.—Mr. Benton states, in a recent letter, that there are eight or ten candidates for church membership at B'hamdun.

GABOON.—A letter has been received from

Mr. Bushnell, dated April 12. He speaks with gratitude of the "good health, almost uninterrupted," enjoyed by Mrs. Bushnell and himself. In respect to the prospect at Nēngenēge, in a missionary point of view, he writes as follows: "We have become acquainted with the people, and have generally gained their confidence and friendly feeling. Wars are less common than they were formerly. This renders our residence among them more secure and pleasant, and our prospect of benefiting the people greater. We have an interesting boarding school and Sabbath school, in which about twenty native boys and girls are receiving instruction; and we are making arrangements to increase the number. We maintain preaching regularly in six places on the Sabbath, and occasionally during the week in about twenty other places, besides frequent exploring tours to regions more remote. The people of four different tribes come more or less under our ministrations; and they generally listen with respectful attention to the truth. I have recently made an interesting preaching tour up the Bâkwe, as far as I could well go in a boat; and Mr. Herrick is now absent on a similar errand. But the most direct rout to the mountains is by the Nkâmâ, which is at present closed in consequence of a war. But this obstacle we hope will be removed, and the way be opened for exploration in that region, as soon as the dry season commences."

## Home Proceedings.

### ANNUAL MEETING.

THE forty-sixth annual meeting of the American Board of Commissioners for Foreign Missions will be held at Utica, New York, on Tuesday, September 11, 1855, at four o'clock in the afternoon. Dr. Adams, of Boston, or, in case of his failure, Dr. Brainerd, of Philadelphia, is appointed to preach the sermon.

### CLOSE OF THE FINANCIAL YEAR.

THE receipts of the Board for the year which ended on the 31st of July last, from all sources, amounted to \$310,427 77; and the expenditures during the same period were \$318,893 18. As the debt was \$12,042 49, August 1, 1854, the balance against the Treasury on the 1st of August, 1855, was \$20,507 90.

### EMBARKATION.

DR. Burr Reeve Abbe, of Boston, Massachusetts, and Mrs. Elizabeth S. Abbe, of North Fairhaven, Massachusetts, embarked at Boston on the 1st of August, in the expectation of joining the Nestorian mission. They have been designated to the Gawar station.

## DONATIONS,

RECEIVED IN JULY.

## MAINE.

|                                                 |               |
|-------------------------------------------------|---------------|
| Cumberland co. Aux. So. D. Evans, Tr.           |               |
| Alna, m. c.                                     | 13 55         |
| Bingham, m. c.                                  | 4 00          |
| Falmouth, Cong. ch. 20; la. 10;                 | 30 00         |
| Gorham, Cong. ch.                               | 87 30         |
| Mechanic Falls, 17; s. s. 62c.;                 | 17 62         |
| N. Bridgton, Cong. ch.                          | 10 00         |
| N. Yarmouth, do. gent. 14; la.                  |               |
| 27.75; m. c. 20.10;                             | 61 85         |
| Portland, High st. ch. m. c. 120.96;            |               |
| la. 63; 2d par. m. c. 26; miss.                 |               |
| cir. for the Beebe sem. 20; for                 |               |
| Micronesian miss. 20;                           | 249 96        |
| Pownal, m. c.                                   | 5 00          |
| Standish, m. c.                                 | 15 67—494 95  |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |               |
| Bath, W. M. Rogers, 25; Central                 |               |
| ch. and so. m. c. 55; C. Clapp,                 |               |
| Jr. 10; Rev. Dr. Ellingwood, wh.                |               |
| cons. Mrs. PRISCILLA P. SMITH                   |               |
| an H. M. 100;                                   | 190 00        |
| Boothbay, 2d cong. ch.                          | 33 00         |
| Edgecomb, Cong. ch. and so.                     | 11 00—234 00  |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |               |
| Bangor, Hammond st. ch.                         | 50 00         |
| Brewer Village, s. s. for Microne-              |               |
| sian m.                                         | 14 57         |
| Warren, Cong. ch. and so. 12; juv.              |               |
| miss. so. 4;                                    | 16 00—80 57   |
| York co. conf. of chs. Rev. G. W. Cressey, Tr.  |               |
| Alfred, Cong. so.                               | 20 00         |
| Limington, Ch.                                  | 4 00          |
| Saco, 1st cong. ch. benev. so. 65.87;           |               |
| m. c. 89.89;                                    | 155 76        |
| South Berwick, Rev. M. H. Wells, 15 00          |               |
| Wells, 1st cong. ch. and so. 67.03;             |               |
| m. c. 40; wh. cons. S. L. BRAG-                 |               |
| DON an H. M.; 2d cong. ch. and                  |               |
| so. 10; s. s. 10;                               | 127 03—321 79 |
| Belfast, North ch. m. c. 8; Bucksport, m.       |               |
| c. 32;                                          | 40 00         |

## NEW HAMPSHIRE.

|                                          |              |
|------------------------------------------|--------------|
| Grafton co. Aux. So. W. W. Russell, Tr.  |              |
| Bristol, m. c.                           | 15 00        |
| Groton,                                  | 3 57         |
| Hanover, Dartmouth college,              | 100 00       |
| Lebanon, 6 79                            |              |
| Littleton, 2; m. c. 4.40; s. s. 60c.;    | 7 00         |
| West Lebanon, Cong. ch.                  | 87 00—219 36 |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr. |              |
| Antrim, Pres. ch. for ed. a girl in      |              |
| India,                                   | 20 00        |
| Greenfield, Cong. ch. and so.            | 20 00        |
| Hudson, Cong. ch. and so. 3.30;          |              |
| chil. ed. so. 2.40;                      | 5 70         |
| Lyndeboro', Cong. ch. and so.            | 41 30        |
| Manchester, Franklin street ch. to       |              |
| cons. WILLIAM C. CLARKE and              |              |
| ABRAM BRIGHAM H. M.                      | 202 70       |
| Milford, Cong. ch. and so.               | 78 00—367 70 |
| Merrimack co. Aux. So. G. Hutchins, Tr.  |              |
| Pembroke, Cong. so.                      | 67 89        |
| So. Bradford, Mrs. P. M. L.              | 2 00—69 89   |
| Strafford Conf. of chs. E. J. Lane, Tr.  |              |
| Alton, Cong. ch. and so.                 | 8 27         |
| Dover, Ch. & so. 59.25; m. c. 15.73;     | 74 98        |
| Farmington, Ch. & so. 11.21; m. c. 50;   | 61 21        |
| N. Wolfboro', Rev. S. Merrill,           | 10 00        |
| Mereditth Bridge, Coll. 33.25; m. c.     |              |
| 19.75; avails of ear-rings, 1.50;        | 54 50        |
| Salmon Falls, Cong. so.                  | 46 25        |
| Wakefield, do.                           | 14 00—269 21 |
| Sullivan co. Aux. So. E. L. Goddard, Tr. |              |
| Langdon, Cong. ch.                       | 5 00         |

Lancaster, Ortho. cong. ch.

931 16

7 50

938 66

## VERMONT.

|                                            |               |
|--------------------------------------------|---------------|
| Addison co. Aux. So. A. Wilcox, Tr.        |               |
| Shoreham, Miss ISABELLA G. BIRCHARD,       |               |
| wh. cons. her an H. M.                     | 100 00        |
| Caledonia co. Conf. of chs. E. Jewett, Tr. |               |
| Hardwick, L. H. Delano, to cons.           |               |
| Mrs. CAROLINE W. BELL, of                  |               |
| Walden, an H. M.                           | 100 00        |
| Peacham, J. W. Chandler, to cons.          |               |
| HELEN M. CHANDLER an H. M.                 | 100 00        |
| St. Johnsbury, South cong. ch. and         |               |
| so. 10. c.                                 | 51 18—251 18  |
| Orange co. Aux. So. L. Bacon, Tr.          |               |
| Bradford, Cong. ch. and so. 44.99;         |               |
| m. c. 10.24;                               | 55 23         |
| Thetford, A friend,                        | 15 00—70 23   |
| Orleans co. Aux. So.                       |               |
| Barton, m. c.                              | 2 00          |
| West Charleston, Cong. ch. and so.         | 25 00—27 00   |
| Rutland co. Aux. So. J. Barrett, Tr.       |               |
| Hubbardston, m. c.                         | 13 25         |
| Rutland, m. c.                             | 13 51         |
| Sudbury, Coll.                             | 4 58—31 34    |
| Windham co. Aux. So. F. Tyler, Tr.         |               |
| Brattleboro', Centre ch. and so.           |               |
| m. c.                                      | 31 48         |
| E. Westminster, Cong. ch.                  | 13 45—44 93   |
| Windsor co. Aux. So. J. Steele, Tr.        |               |
| Hartland, Cong. so.                        | 10 25         |
| Sharon, H. B.                              | 40 00         |
| Springfield, Cong. ch. 37.72; m. c.        |               |
| 25;                                        | 62 72         |
| White River, Cong. so.                     | 26 00         |
| Windsor, Gent. 56.25; la. 29.35;           |               |
| m. c. 74.72; s. s. 9; M. E. D.             |               |
| dec'd, 1.25; (of wh. to cons. JO-          |               |
| SEPH PARKER an H. M. 100;)                 | 170 57—309 54 |
|                                            | 834 22        |
| B. 50; a friend, 10; Bennington, 1st cong. |               |
| ch. 110; Cambridge, 1st do. 10; Grand      |               |
| Isle, cong. 5.50; Manchester, Rev. J.      |               |
| Steele, 15; South Hero, cong. 12.50;       | 213 00        |
|                                            | 1,047 22      |

## MASSACHUSETTS.

|                                             |               |
|---------------------------------------------|---------------|
| Barnstable co. Aux. So. W. Crocker, Tr.     |               |
| Truro, 1st cong so.                         | 25 00         |
| Berkshire co. Aux. So. H. G. Davis and G.   |               |
| L. Granger, Trs.                            |               |
| Dalton, Cong. so.                           | 40 00         |
| Hinsdale, do. 113.45; m. c. 56.37;          |               |
| (of wh. to cons. WILLIAM HINS-              |               |
| DALE an H. M. 100.)                         | 169 82        |
| Lee, Cong. so. 228.34; la. 89.40;           |               |
| m. c. 78.19; to cons. ELI BRAD-             |               |
| LEY, Jr. and Mrs. REBECCA TAY-              |               |
| LOR H. M.                                   | 395 93        |
| Lenox, Cong. ch. and so. 77.15; m.          |               |
| c. 72.85;                                   | 150 00        |
| New Marlboro', 1st cong. ch. and            |               |
| so.                                         | 24 66         |
| Pittsfield, Rev. J. Brace, 13; yo.          |               |
| la. institute, m. c. 10;                    | 23 00         |
| Sheffield, Gent. 38; la. 52;                | 90 00         |
| Williamstown, 1st cong. ch. 123.78;         |               |
| m. c. 48.22; Williams college,              |               |
| coll. 82.82; m. c. 16;                      | 270 82        |
| Windsor, Three friends,                     | 5 00—1,169 23 |
| Boston, S. A. Danforth, Agent,              |               |
| (Of wh. fr. a friend, 30; Penitent Female   |               |
| Refuge, 12; Maverick church s. s. for       |               |
| church edifice at Aintab, 10.18;)           | 2,606 19      |
| Essex co.                                   |               |
| Beverly, 4th cong. ch. and so.              | 35 59         |
| Danvers, 2d do. 318.70; m. c. 84.40;        | 403 10        |
| Salem, Crombie st. ch. m. c.                | 12 34—451 03  |
| Essex co. North, Aux. So. J. Caldwell, Tr.  |               |
| Newbury, Mr. Withington's so.               | 63 06         |
| Newburyport, Mr. Dimmick's so.              |               |
| 19.52; 4th ch. D. Adams, 15;                | 34 52—97 58   |
| Franklin co. Aux. So. L. Merriam, Tr.       |               |
| South Deerfield, 1st cong. so. 38; s. s. 2; | 40 00         |
| Hampden co. Aux. So. C. O. Chapin, Tr.      |               |
| Chester Village, Cong. so.                  | 29 51         |
| E. Longmeadow, do.                          | 62 05         |
| Indian Orchard, Coll. and m. c.             | 10 95         |
| Jenksville, m. c.                           | 17 00         |

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|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|--|--|
| Longmeadow, Sem. la. sew. cir.                                                                                                                                                                                                                                                                                                                                                                                                                                |              |  |  |
| 75; W. C. G. 15;                                                                                                                                                                                                                                                                                                                                                                                                                                              | 90 00        |  |  |
| Monson, A friend,                                                                                                                                                                                                                                                                                                                                                                                                                                             | 20 00        |  |  |
| Westfield, Dr. Davis's so.                                                                                                                                                                                                                                                                                                                                                                                                                                    | 160 00       |  |  |
| W. Springfield, m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                         | 45 00        |  |  |
| Chicopee, prev. dona. from 3d cong. ch. to cons. S. MOSMAN an H. M.                                                                                                                                                                                                                                                                                                                                                                                           | —434 51      |  |  |
| Hampshire co. Aux. So. S. W. Hopkins, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                     |              |  |  |
| Amherst, Mrs. Elizabeth Haven,                                                                                                                                                                                                                                                                                                                                                                                                                                |              |  |  |
| 50; 2d cong. ch. 40; Amherst college, a friend, 25;                                                                                                                                                                                                                                                                                                                                                                                                           | 115 00       |  |  |
| Granby,                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 62 00        |  |  |
| Hadley, 1st cong. ch. m. c. 52, 17;                                                                                                                                                                                                                                                                                                                                                                                                                           |              |  |  |
| 3d ch. Russell so. m. c. 42;                                                                                                                                                                                                                                                                                                                                                                                                                                  | 94 17        |  |  |
| Northampton, 1st ch. male benev. so. 291; m. c. 69, 75; Edwards ch. m. c. 20, 38;                                                                                                                                                                                                                                                                                                                                                                             | 381 13       |  |  |
| Southampton, Cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                        | 78 12        |  |  |
| South Hadley, 2d do.                                                                                                                                                                                                                                                                                                                                                                                                                                          | 21 00—751 42 |  |  |
| Middlesex North and vic., C. Lawrence, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                    |              |  |  |
| Dunstable, Cong. so.                                                                                                                                                                                                                                                                                                                                                                                                                                          | 11 49        |  |  |
| Fitchburg, Calv. cong. ch. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                              | 19 28—30 77  |  |  |
| Middlesex South Conf. of chs.                                                                                                                                                                                                                                                                                                                                                                                                                                 |              |  |  |
| Concord, Ortho. cong. ch. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                               | 44 25        |  |  |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                    |              |  |  |
| E. Medway, 1st ch. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                      | 13 48        |  |  |
| Roxbury, Eliot ch. and so. gent.                                                                                                                                                                                                                                                                                                                                                                                                                              |              |  |  |
| 210; m. c. 17, 51;                                                                                                                                                                                                                                                                                                                                                                                                                                            | 227 51       |  |  |
| Sharon, Cong. so. 32, 82; m. c. 9, 83;                                                                                                                                                                                                                                                                                                                                                                                                                        | 42 65        |  |  |
| Walpole, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                    | 20 00        |  |  |
| W. Roxbury, South evan. ch. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                             | 4 19—307 83  |  |  |
| Old Colony Aux. So. H. Coggeshall, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                        |              |  |  |
| Fairhaven, A mem. of cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                | 20 00        |  |  |
| Wareham, 1st cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                | 72 00—92 00  |  |  |
| Palestine Miss. So. E. Alden, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                             |              |  |  |
| E. Bridgewater, Trin. so.                                                                                                                                                                                                                                                                                                                                                                                                                                     | 18 75        |  |  |
| Cohasset, 2d cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                | 50 00        |  |  |
| Quincy, La. miss. so.                                                                                                                                                                                                                                                                                                                                                                                                                                         | 10 00—78 75  |  |  |
| Pilgrim Aux. So. J. Robbins, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                              |              |  |  |
| Plympton, Cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                           | 10 25        |  |  |
| Taunton and vic. Aux. So.                                                                                                                                                                                                                                                                                                                                                                                                                                     |              |  |  |
| Attleboro', 1st cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                     | 66 88        |  |  |
| Fall River, A. Fowler,                                                                                                                                                                                                                                                                                                                                                                                                                                        | 20 00—86 88  |  |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 6,225 69     |  |  |
| Mekah, 100; Andover, Phillips acad. wh. cons. ALEXANDER MCKENZIE an H. M. 100; first fruits of preaching Christ, 4; W. par. juv. miss. so. 26; Brighton, evan. cong. so. 159, 22; Cambridge, Shepard cong. so. 402, 84; m. c. 60; Cambridgeport, 1st evan. cong. ch. 46, 55; Chelsea, Broadway ch. and so. m. c. 28, 13; Medford, 2d cong. ch. and so. 102, 74; Mystic ch. and so. 91, 25; North Chelmsford, cong. ch. and so. 110; Woburn, do. 250; 1,480 73 |              |  |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 7,706 42     |  |  |
| Legacies.—Bradford, Mrs. R. H. Emerson, by Rev. A. Emerson, Ex'r, 500; Fairhaven, Miss Hannah Dexter, by J. Roberts, Ex'r, 37, 37; Lynn, Miss Susan D. Breed, by Andrew Breed, 50; Newburyport, W. B. Banister, by N. Follansbee and I. H. Boardman, Ex'rs, (prev. rec'd 3,900,) 80;                                                                                                                                                                          | 667 37       |  |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 8,373 79     |  |  |

## CONNECTICUT.

|                                                                           |               |  |  |
|---------------------------------------------------------------------------|---------------|--|--|
| Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.                      |               |  |  |
| Monroe, Cong. ch. 22, 22; m. c. 6, 78; 29 00                              |               |  |  |
| Stratford, Cong. ch. miss. so. wh. cons. Mrs. DELIA BURTON an H. M.       | 154 44—183 44 |  |  |
| Fairfield co. West, Aux. so. C. Marvin, Tr.                               |               |  |  |
| Bridgeport, South cong. ch. for Cataraugus m.                             | 14 72         |  |  |
| Greenwich, 2d cong. ch. s. s. miss. asso. for Mrs. Bridgman's sch. China, | 48 06—62 78   |  |  |
| Hartford co. Aux. So. A. W. Butler, Tr.                                   |               |  |  |
| East Hartford, A friend,                                                  | 10 00         |  |  |
| Farmington, John T. Norton,                                               | 1,000 00      |  |  |
| Hartford, Centre ch. m. c.                                                | 8 69          |  |  |
| Manchester, 2d cong. ch. wh. cons. ELISHA E. HILLIARD an H. M.            | 100 00        |  |  |
| South Windsor, 1st cong. ch. and so. 33, 81; m. c. 6, 53;                 | 40 34         |  |  |

|                                                                                                                                                                                                                                      |                |  |  |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|--|--|
| West Avon,                                                                                                                                                                                                                           | 58 00          |  |  |
| West Hartland, Cong. ch                                                                                                                                                                                                              | 8 00           |  |  |
| Windsor, 1st do.                                                                                                                                                                                                                     | 25 00—1,250 03 |  |  |
| Hartford co. South, H. S. Ward, Tr.                                                                                                                                                                                                  |                |  |  |
| Middletown, South cong. ch.                                                                                                                                                                                                          | 35 00          |  |  |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                                                                                                                                          |                |  |  |
| Bridgewater,                                                                                                                                                                                                                         | 7 00           |  |  |
| Watertown, La. for female orphan sch. Bombay,                                                                                                                                                                                        | 12 00—19 00    |  |  |
| Middlesex Asso. E. Southworth, Tr.                                                                                                                                                                                                   |                |  |  |
| Deep River, G. Spencer,                                                                                                                                                                                                              | 30 00          |  |  |
| Essex, Cong. ch. to cons. Rev. JAMES A. GALLUP an H. M.                                                                                                                                                                              | 100 00         |  |  |
| Haddam, 1st cong. ch.                                                                                                                                                                                                                | 30 00          |  |  |
| Higganum, Cong. so. 15, 78; m. c. 14, 22;                                                                                                                                                                                            | 30 00—190 00   |  |  |
| New Haven City Aux. So. F. T. Jarman, Tr.                                                                                                                                                                                            |                |  |  |
| Fairhaven, Centre ch. m. c.                                                                                                                                                                                                          | 6 00           |  |  |
| New Haven, Officers and students of Yale college (of wh. fr. Rev. Dr. Goodrich to cons. EDWARD E. GOODRICH of Watertown an H. M. 100) 750; united m. c. 36, 18; Court st. ch. do. 10, 08; South ch. do. 9, 60; Centre ch. a lady, 2; | 807 86—813 86  |  |  |
| New Haven co. East, F. T. Jarman, Tr.                                                                                                                                                                                                |                |  |  |
| Branford, Ch. and so.                                                                                                                                                                                                                | 59 00          |  |  |
| New London and vic. and Norwich and vic.                                                                                                                                                                                             |                |  |  |
| F. A. Perkins and C. Butler, Trs.                                                                                                                                                                                                    |                |  |  |
| Lisbon, Hanover so. 20; m. c. 10; 30 00                                                                                                                                                                                              |                |  |  |
| Mohegan,                                                                                                                                                                                                                             | 14 34          |  |  |
| New London, T. W. Williams, to cons. Rev. WILLIAM G. SCHAUFLEER of Constantinople an H. M. 100; H. F. HAVEN, to cons. Mrs. L. H. SIGOURNEY of Hartford an H. M. 100;                                                                 | 200 00         |  |  |
| Norwich, 2d and Main st. m. c. 32, 79; Greenville so. 85, 50;                                                                                                                                                                        | 118 29—362 63  |  |  |
| Tolland co. Aux. So. L. A. Hunt, Tr.                                                                                                                                                                                                 |                |  |  |
| Willington, Cong. ch. and so.                                                                                                                                                                                                        | 33 06          |  |  |
| Windham co. Aux. So. J. B. Gay, Tr.                                                                                                                                                                                                  |                |  |  |
| Eastford, La. miss. asso. to cons. Rev. SUMNER CLARK an H. M.                                                                                                                                                                        | 50 00          |  |  |
| South Killingly, m. c.                                                                                                                                                                                                               | 10 00          |  |  |
| Thompson, Ch. and so. m. c.                                                                                                                                                                                                          | 18 72          |  |  |
| W. Woodstock, Cong. ch. and so.                                                                                                                                                                                                      | 12 00—90 72    |  |  |
|                                                                                                                                                                                                                                      | 3,099 52       |  |  |
| A friend,                                                                                                                                                                                                                            | 20 00          |  |  |
|                                                                                                                                                                                                                                      | 3,119 52       |  |  |

Legacies.—New Haven, William Canada, by Hawley Olmstead and E. C. Herrick, Ex'rs, (prev. rec'd, 1,850,) 500; Watertown, Miss Mary Nettleton, by J. Hungerford, Ex'r, (prev. rec'd, 1,800,) 653, 46; less disc. 1, 68; West Hartford, Mrs. Eleanor Deming, by A. W. Butler, Tr. 175;

1,326 78  
4,446 30

## RHODE ISLAND.

|                                                                                  |  |  |        |
|----------------------------------------------------------------------------------|--|--|--------|
| Barrington, m. c. 4; la. asso. 26; A. B. 3;                                      |  |  |        |
| Bristol, Cath. cong. so. 98, 25; la. miss. so. 44, 16; m. c. 5, 40; s. s. 9, 19; |  |  | 190 00 |

## NEW YORK.

|                                                   |        |  |  |
|---------------------------------------------------|--------|--|--|
| Board of For. Miss. in Ref. Dutch ch. C. S.       |        |  |  |
| Little, New York, Tr.                             |        |  |  |
| Albany, 1st R. D. ch.                             | 225 00 |  |  |
| Brooklyn, North R. D. ch. m. c. and coll.         | 102 25 |  |  |
| Chatham 4 Corners, Miss D. T.                     | 5 00   |  |  |
| Coxsackie, 2d R. D. ch. m. c. 38, 70; a lady, 25; | 63 70  |  |  |
| Dutchkills, Youths' miss. so.                     | 6 21   |  |  |
| Guilford, R. D. ch.                               | 26 00  |  |  |
| Kinderhook, do. m. c.                             | 22 42  |  |  |
| Marbletown, R. D. ch.                             | 5 00   |  |  |
| Mt. Vernon, do.                                   | 12 42  |  |  |
| Newton, do. m. c.                                 | 10 05  |  |  |
| New York, R. D. ch. 21st st. s. s.                | 30 00  |  |  |
| Poughkeepsie, 2d R. D. ch.                        | 48 35  |  |  |
| Rochester, R. D. ch.                              | 6 17   |  |  |
| Schenectady, 1st do.                              | 131 74 |  |  |
| South Brooklyn, Middle R. D. ch.                  | 9 00   |  |  |



|                                             |               |
|---------------------------------------------|---------------|
| Upper Red Hook, W. R. M.                    | 2 00          |
|                                             | 705 31        |
| Ded. disc.                                  | 38—704 93     |
| Geneva and vic. G. P. Mowry, Agent.         |               |
| Coveentryville, Cong. ch.                   | 17 00         |
| Elmira, Pres. ch. 35,90; m. c. 45,97;       |               |
| S. Benjamin, 50; G. E. C. 10;               | 141 87        |
| Geneva, H. Dwight, 100; W. H. S.            |               |
| 2: fem. miss. so. wh. and prev.             |               |
| don. cons. Mrs. RACHEL STAN-                |               |
| LEY an H. M. 67; A. B. H. 5;                |               |
| R. S. 5;                                    | 179 00        |
| Newark Valley, Cong. ch. 43,44;             |               |
| s. s. miss. so. for sch. on Mount           |               |
| Lebanon, 20;                                | 63 44         |
| Norwich, J. Foot, 20; Mrs. J. S. 10;        | 30 00         |
| Starkey, Mrs. H. A.                         | 9 00          |
| Owego, Pres. ch. 91,88; m. c. 33,58;        |               |
| A. H. C. 10;                                | 135 46—575 77 |
|                                             | 1,280 70      |
| Monroe co. and vic. E. Ely, Agent.          |               |
| North Bergen, Pres. ch.                     | 10 00         |
| Rochester, 1st do.                          | 281 40—291 40 |
| By William Alling.                          |               |
| Rochester, Washington st. ch. m.            |               |
| c. 41,66; s. s. for George W.               |               |
| Parsons and Maria T. Hickok,                |               |
| Ceylon, 40; O. H. 9;                        | 90 66         |
| Sweden, Youths' miss. so.                   | 11 31—101 97  |
| New York and Brooklyn Aux. So. A. Mer-      |               |
| win, Tr.                                    |               |
| (Of wh. fr. A. K. Wetmore, 150; Lucius      |               |
| Hopkins, 100; a friend, 50; S. B. Chit-     |               |
| tenden, 150; C. J. Stedman, for Assy-       |               |
| rian m. 400.)                               | 1,580 61      |
| St. Lawrence co. Aux. So. H. D. Smith, Tr.  |               |
| Gouverneur, Pres. ch. Enos Wright, (of      |               |
| wh. to cons. Mrs. MARIA S. BECKWITH         |               |
| an H. M. 100.)                              | 166 00        |
| Syracuse and vic. E. H. Babcock, Agent.     |               |
| Lysander, Pres. ch.                         | 23 41         |
| Syracuse, Park pres. ch. 70; juv.           |               |
| miss. so. 10; for H. M. Scudder,            |               |
| 10; for Constantinople, 10;                 | 100 00—123 41 |
| Washington co. Aux. So. A. Eldredge, Tr.    |               |
| East Whitehall, R. A.                       | 10 00         |
| Salem, Mr. Lambert's cong. 47,34;           |               |
| m. c. 66,27;                                | 113 61        |
| Whitehall, m. c. to constitute Rev.         |               |
| LOUIS GANO an H. M. 104,79;                 |               |
| indiv. 46,34; JAMES H. H. PAR-              |               |
| KER, which cons. him an H. M.               |               |
| 100; M. J. Myers, wh. and prev.             |               |
| don. cons. FANNY S. MYERS an                |               |
| H. M. 50;                                   | 301 13—424 74 |
|                                             | 3,968 83      |
| Bovina, Mrs. A. G. D. 5; Canterbury, pres.  |               |
| ch. 27; Cohoes, 1st do. which cons. Rev.    |               |
| STEPHEN BUSH an H. M. 75; Corning,          |               |
| 1st pres. ch. 50; Dusenbury, H. Dusen-      |               |
| bury, 15; Essex, pres. ch. m. c. 7; Flush-  |               |
| ing, 1st cong. ch. m. c. 31,14; Franklin,   |               |
| 1st cong. ch. 18,89; Haverstraw, 1st pres.  |               |
| ch. m. c. 2,46; s. s. 10; Hudson, 1st pres. |               |
| ch. 85,85; Huron, ch. 18; Irvington, 2d     |               |
| pres. ch. (of wh. fr. John T. Terry, wh.    |               |
| cons. EDMUND TERRY of New York an           |               |
| H. M. 100.) 248,70; Jefferson, 1st pres.    |               |
| ch. 26,44; Leeds, J. N. G. 5; Malden,       |               |
| pres. ch. 83,37; Montgomery, do. 90;        |               |
| Naples, m. c. 1; New Lebanon, a friend,     |               |
| 1; New Hampton, pres. ch. 30,49; juv.       |               |
| con. 8,95; Orange, Rev. Dr. Fisher, 2;      |               |
| Seneca Falls, J. A. 2; Schaghticoke,        |               |
| pres. cong. 100; s. s. 10,50; Schuyl-       |               |
| ville, Rev. S. T. S. 50c.; Sidney Centre,   |               |
| 1st cong. ch. m. c. 7; Sodus, pres. ch. 12; |               |
| Somers, pres. ch. 4,15; South America,      |               |
| pres. ch. 72,50; Southold, a ch. mem.       |               |
| 2,50; Troy, 1st pres. ch. 50; Utica, Ger.   |               |
| Luth. s. s. 15; Walton, 1st cong. ch. 20;   | 1,138 44      |
|                                             | 5,107 27      |

**Legacies.**—New Lebanon, Mrs. Celia Woodworth, by B. Peabody and S. Churchill, Ex'rs, (prev. rec'd, 134,06,) 800; Smith-

|                                      |          |
|--------------------------------------|----------|
| field, Reuben Rich, by Federal Dana, |          |
| 100;                                 | 900 00   |
|                                      | 6,007 27 |

## NEW JERSEY.

|                                             |        |
|---------------------------------------------|--------|
| Board of Foreign Missions in Ref. Dutch ch. |        |
| C. S. Little, New York, Tr.                 |        |
| Paterson, R. D. ch.                         | 50 00  |
| Dover, Pres. church, 135; New Brunswick,    |        |
| J. D. 5;                                    | 140 00 |
|                                             | 190 00 |

## PENNSYLVANIA.

|                                            |          |
|--------------------------------------------|----------|
| Erie, Pres. ch. 70; Germantown, Indep. ch. |          |
| 50; Honesdale, 1st pres. church, 318,28;   |          |
| pres. s. s. 25; Philadelphia, James Smith, |          |
| 300; John Gulliver, 100; 1st pres. ch.     |          |
| T. S. Kneeder, to cons. JULIA P. KNEE-     |          |
| DLER an H. M. 100; W. Parvis, 25; Wes-     |          |
| tern pres. ch. Miss M. M. 10; Rev. D.      |          |
| Malin, 50; Clinton st. pres. ch. M. W.     |          |
| Baldwin, 250; Pittsburgh, 3d pres. ch.     |          |
| R. Edwards, 50; G. Albree, 20; Potts-      |          |
| ville, pres. ch. and s. s. 40; Reading,    |          |
| pres. ch. 137,75; s. s. 89,79; Sunville,   |          |
| pres. ch. 3; Warren, 1st pres. ch. 10,12;  |          |
| York, pres. ch. S. Small, 30; P. S. 10;    |          |
| Mrs. McD. 10; indiv. 24,50; m. c. 42,20;   | 1,765 64 |

## MARYLAND.

|                                          |        |
|------------------------------------------|--------|
| Board of Foreign Missions in German Ref. |        |
| ch. Rev. Elias Heiner, Tr.               |        |
| (Of wh. for Aintab m. 400; for church    |        |
| edifice at Aintab, 90,50;)               | 804 43 |
| Elkton, Pres. ch. 12,53; Frederick, Mrs. |        |
| M. L. Thomson, 15;                       | 27 53  |
|                                          | 831 96 |

## VIRGINIA.

|                                        |           |
|----------------------------------------|-----------|
| Richmond and vic. S. M. Price, Agent.  |           |
| Alexandria, 2d pres. ch. s. s. fem.    |           |
| class,                                 | 5 00      |
| Lynchburgh, 1st pres. ch.              | 19 20     |
| Prince Edward co. Appo. ch.            | 18 50     |
| Richmond, T. B. 10; S. M. P. 10;       |           |
| Douglas ch. 68; 3d pres. ch. m.        |           |
| c. 45,37; united pres. ch. s. s. a     |           |
| dec'd child, 3; H. M. B. 1;            | 137 37    |
| Salem ch.                              | 14 07     |
|                                        | 194 14    |
| Ded. disc.                             | 93—193 21 |
| Alexandria, 2d pres. ch. 30; Wythe and |           |
| Pulaski co. New River benev. and fem.  |           |
| tract so. 38; Mrs. E. C. for Palestine |           |
| miss. 10;                              | 78 00     |
|                                        | 271 21    |

## NORTH CAROLINA.

|                                           |       |
|-------------------------------------------|-------|
| Brick church, cong. 50; Davidson college, |       |
| s. s. class for Armenian m. 75c.;         | 50 75 |

## GEORGIA.

|                                            |        |
|--------------------------------------------|--------|
| A friend, 30; Athens, L. Clark, 50; Savan- |        |
| nah, five mem. of the ladies' Chinese so.  |        |
| for ed. 25;                                | 105 00 |

## OHIO.

|                                     |               |
|-------------------------------------|---------------|
| By G. L. Weed, Tr.                  |               |
| Cincinnati, 2d pres. ch. 328,36; m. |               |
| c. 10,10; 3d do. (of wh. fr. G. L.  |               |
| Weed to cons. J. EVARTS WEED        |               |
| an H. M. 100; 299,17; m. c.         |               |
| 23; s. s. wh. cons. HENRY VAN       |               |
| BERGEN an H. M. for Mr. Blod-       |               |
| get, Shanghai, 50; for Mr. Farns-   |               |
| worth, Armenian m. 50; 1st          |               |
| ortho. cong. so. 75,16; m. c.       |               |
| 9,73;                               | 845 52        |
| Newark, 2d pres. ch. m. c.          | 17 12         |
| Portsmouth, 1st pres. ch.           | 214 70        |
| Rockville, Sandy Spring pres. ch.   | 8 66—1,086 03 |
| By T. P. Handy, Agent.              |               |
| Chatham, Ch.                        | 41 00         |

|                                     |              |
|-------------------------------------|--------------|
| Dover, Cong. ch.                    | 2 35         |
| Fremont, 1st pres. ch.              | 26 00        |
| Euclid, A friend,                   | 2 00         |
| Richfield, H. Oviatt, dec'd, 36; M. |              |
| H. 10; Cong. ch. 5,60;              | 51 60        |
| Toledo, Brick ch.                   | 124 56       |
|                                     | 247 51       |
| Ded. disc.                          | 2 00—245 51  |
| By Rev. S. G. Clark.                |              |
| Berlin,                             | 11 78        |
| Bloom,                              | 8 39         |
| Brecksville, 1; Rev. S. M. B. 5;    |              |
| s. s. for African youth, 1,80;      | 7 80         |
| Claridon,                           | 8 00         |
| Elyria, 30,10; H. Ely, 10; C. A.    |              |
| Ely, 10; E. DeWitt, 10; H.          |              |
| Perry, 10;                          | 70 10        |
| Farmington, 6,75; Rev. B. W. and    |              |
| fam. 10,25;                         | 17 00        |
| Fremont,                            | 29 56        |
| Greenfield,                         | 13 25        |
| Hampden,                            | 9 00         |
| Maumee,                             | 3 12         |
| Monroeville,                        | 11 25        |
| North Rochester,                    | 11 00        |
| Olena,                              | 6 50         |
| Plain,                              | 9 25         |
| Plymouth,                           | 36 71        |
| Portage, Salem ch.                  | 7 00         |
| Ravenna, 41,18; s. s. 1,38;         | 42 56        |
| Republic,                           | 5 11         |
| Ruggles, 3; N. C. 10;               | 13 00        |
| South Amherst, A. G.                | 3 00         |
| Vermillion,                         | 9 92         |
| Waterville,                         | 8 68         |
| West Mill Grove, wh. and prev.      |              |
| dona. cons. Rev. JOHN MCCUT-        |              |
| CHAN an H. M.                       | 16 39        |
| York, N. B.                         | 10 00—368 37 |
|                                     | 1,699 88     |

|                                            |          |
|--------------------------------------------|----------|
| Kelloggsville, F. S. 1,75; Montgomery and  |          |
| Rochester, chs. 10; Willoughby, young      |          |
| la. miss. asso. of fem. sem. to cons. Miss |          |
| ROXENA B. TENNEY an H. M. 100;             | 111 75   |
|                                            | 1,811 63 |

|                                            |          |
|--------------------------------------------|----------|
| Legacies.—College Hill, Rev. R. H. Bishop, |          |
| D. D., by G. L. Weed, Tr.                  | 55 00    |
|                                            | 1,866 63 |

## INDIANA.

|                                   |              |
|-----------------------------------|--------------|
| By G. L. Weed, Tr.                |              |
| Bedford, 1st pres. ch. 2,50; Mrs. |              |
| F. D. B. 5; Mrs. L. B. 5;         | 12 50        |
| Crawfordsville, Wabash college,   |              |
| miss. asso.                       | 16 65        |
| Columbus, Pres. ch.               | 22 75        |
| Greencastle, 1st do.              | 10 00        |
| Indianapolis, 2d do.              | 190 50       |
| La Fayette, Pres. ch.             | 66 07        |
| New Albany, 2d do. 141,05; m. c.  |              |
| 97,15; s. s. 18,22;               | 256 42       |
| Terre Haute, Pres. ch.            | 44 63—619 52 |

## ILLINOIS.

|                                             |        |
|---------------------------------------------|--------|
| By Rev. I. M. Weed.                         |        |
| Jacksonville, 1st cong. ch.                 | 80 98  |
| Chatham, Pres. s. a. 2; Freeport, pres. ch. |        |
| 57,50; Jacksonville, 1st pres. ch. 300;     |        |
| s. s. 60; A. R. 10; Quincy, 1st cong. ch.   |        |
| m. c. 44; 1st pres. ch. 80; Rushville,      |        |
| Rev. A. P. B. 3,50; Sheffield, cong. ch.    |        |
| m. c. 5; South Orchard, a friend, 2;        |        |
| Waverly, cong. ch. m. c. 40; Wethers-       |        |
| field, A. Chapin, 20;                       | 624 00 |
|                                             | 704 98 |

## MICHIGAN.

|                     |             |
|---------------------|-------------|
| By Rev. O. P. Hoyt. |             |
| Albion,             | 11 26       |
| Battle Creek,       | 58 08       |
| Homer,              | 21 54       |
| Marshall,           | 20 81       |
| Palmyra,            | 5 00        |
| Tecumseh,           | 35 00       |
| Union City,         | 7 34—159 03 |

|                                              |          |
|----------------------------------------------|----------|
| By J. S. Farrand, Agent.                     |          |
| Lansing, Pres. ch.                           | 24 00    |
| Livonia, Rev. Mr. A.                         | 10 00    |
| Port Huron, Cong. ch.                        | 15 00    |
|                                              | 49 00    |
| Ded. disc.                                   | 36—48 64 |
|                                              | 207 67   |
| Adrian, 1st pres. ch. 90; Coldwater, do. 31; |          |
| Grand Haven, 7; Grand Rapids, E. W.          |          |
| Winchester, 35; Marshall, coll. 77,47;       |          |
| Union City, Mary Clark, for ed. in Syria,    |          |
| 30;                                          | 270 47   |
|                                              | 478 14   |
| Legacies.—Monroe, Wm. A. Boyd, by Wm.        |          |
| H. Boyd, Ex'r, which cons. MARIET B.         |          |
| WOODRUFF an H. M.                            | 100 00   |
|                                              | 578 14   |

## WISCONSIN.

|                                            |       |
|--------------------------------------------|-------|
| Fox Lake, m. c. 1,50; Green Bay, pres. ch. |       |
| 25; Sheboygan, cong. ch. m. c. 6;          | 32 50 |

## MISSOURI.

|                  |      |
|------------------|------|
| St. Louis, J. G. | 4 00 |
|------------------|------|

## KENTUCKY.

|                                           |       |
|-------------------------------------------|-------|
| Bowling Green, Pres. church, 13,55; M. K. |       |
| Jones, 25,79; M. L. & H. B. G. 1,80;      | 41 14 |

## TENNESSEE.

|                                  |       |
|----------------------------------|-------|
| By Rev. W. Mack.                 |       |
| Murfreesboro', 25,20; disc. 25c; |       |
| Kingsport, J. L. 10;             | 34 95 |

## LOUISIANA.

|                                            |       |
|--------------------------------------------|-------|
| New Orleans, Prytania st. ch. for ed. hea. |       |
| chil.                                      | 24 09 |

## CALIFORNIA.

|       |    |
|-------|----|
| J. J. | 75 |
|-------|----|

## MINESOTA TERRITORY.

|                     |      |
|---------------------|------|
| Prescott, Cong. ch. | 3 15 |
|---------------------|------|

## IN FOREIGN LANDS, &amp;c.

|                                             |          |
|---------------------------------------------|----------|
| Cherokee na. Fem. sem. m. c. 48,50; Dwight, |          |
| m. c. 3,10;                                 | 51 60    |
| Hamilton, C. W., N. D. Fisher, 25; W. P.    |          |
| McLeven, 12,50; J. Fisher, 12,50; to        |          |
| cons. Rev. ROBERT IRVINE an H. M.           | 50 00    |
| Lower Cattaraugus, m. c.                    | 7 54     |
| Montreal, Can. Austin Adams, to cons. Mrs.  |          |
| MARTHA P. A. ADAMS an H. M. 100;            |          |
| Jacob DeWitt, which cons. CHARLES B.        |          |
| DEWITT an H. M. 100; prev. dona. from       |          |
| do. cons. FREDERICK A. CLARK an H. M.       |          |
| 100;                                        | 200 00   |
| Panama, New Granada, Rev. J. Rowell,        |          |
| wh. cons. Mrs. HANNAH ROWELL an H.          |          |
| M.                                          | 100 00   |
| Park Hill, Cher. na. m. c.                  | 21 81    |
| Sandwich Islands, Hawaiian miss. so. for    |          |
| the Micronesian miss.                       | 3,441 88 |
| Tuscarora, N. Y. 50c.; m. c. 4,35;          | 4 85     |
|                                             | 3,877 68 |
| Legacies.—Jaffna, Rev. G. H. Apthorp,       |          |
| (prev. rec'd, 4,051,)                       | 21 00    |
|                                             | 3,898 68 |

|                             |           |
|-----------------------------|-----------|
| Donations received in July, | 30,127 49 |
|-----------------------------|-----------|

|           |          |
|-----------|----------|
| Legacies, | 3,070 15 |
|-----------|----------|

\$33,197 64

|                          |              |
|--------------------------|--------------|
| TOTAL from August 1st to |              |
| July 31st,               | \$301,338 17 |

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

|                          |          |
|--------------------------|----------|
| Amount received in July, | \$570 78 |
|--------------------------|----------|

THE  
MISSIONARY HERALD.

VOL. LI.

OCTOBER, 1855.

No. 10.

American Board of Commissioners for Foreign Missions.

FORTY-SIXTH ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Forty-sixth Annual Meeting in the First Presbyterian Church, Utica, New York, commencing on Tuesday, September 11th, and closing on Friday the 14th.

CORPORATE MEMBERS PRESENT.

*Maine.*

Enoch Pond, D. D.  
Benjamin Tappan, D. D.  
William T. Dwight, D. D.  
Asa Cummings, D. D.  
John W. Chickering, D. D.

*Vermont.*

Rev David Greene.  
Charles Walker, D. D.  
Silas Aiken, D. D.  
Willard Child, D. D.  
Hon Erastus Fairbanks.

*Massachusetts.*

John Tappan.  
Henry Hill.  
Nehemiah Adams, D. D.  
Rev Aaron Warner.  
Alfred Ely, D. D.  
Ebenezer Alden, M. D.  
Rev Chauncey Eddy.  
Hon Samuel Williston.  
Swan L. Pomroy, D. D.  
Rev S. B. Treat.  
Hon William J. Hubbard.  
Hon Linus Child.

Rev H. B. Hooker.  
Calvin E. Stowe, D. D.  
Samuel M. Worcester, D. D.  
Hon Samuel H. Walley.  
Andrew W. Porter.  
Hon William T. Eustis.  
Hon Daniel Safford.  
Seth Sweetser, D. D.  
James M. Gordon.

*Rhode Island.*

Thomas Shepard, D. D.  
John Kingsbury.

*Connecticut.*

Noah Porter, D. D.  
Thomas S. Williams, LL. D.  
Joel Hawes, D. D.  
Leonard Bacon, D. D.  
Joel H. Linsley, D. D.  
Rev David L. Ogden.  
General William Williams.  
Rev S. W. S. Dutton.

*New York.*

Thomas DeWitt, D. D.  
N. S. S. Beman, D. D.  
Isaac Ferris, D. D.  
W. W. Chester.



Pelatiah Perit.  
 Reuben H. Walworth, LL. D.  
 Deidrich Willers, D. D.  
 David H. Little.  
 Charles Mills.  
 Samuel H. Cox, D. D.  
 Harvey Ely.  
 Charles M. Lee, LL. D.  
 Hon William L. F. Warren.  
 Joel Parker, D. D.  
 William Wisner, D. D.  
 John Forsyth, D. D.  
 Hon H. W. Taylor.  
 James Crocker.  
 Hon Calvin T. Hulburt.  
 Laurens P. Hickok, D. D.  
 Simeon Benjamin.  
 Robert W. Condit, D. D.  
 Rev H. A. Nelson.  
 Walter S. Griffith.  
 I. N. Wyckoff, D. D.  
 Hon William F. Allen.  
 Rev George W. Wood.  
 Asa D. Smith, D. D.  
 Rev William S. Curtis.  
 Rev M. S. Goodale.  
 Anson G. Phelps.  
 Ray Palmer, D. D.

*New Jersey.*

Theodore Frelinghuysen, LL. D.  
 J. Marshall Paul, M. D.  
 Benjamin C. Taylor, D. D.  
 Jonathan F. Stearns, D. D.

*Pennsylvania.*

William Jessup, LL. D.  
 David H. Riddle, D. D.

*Maryland.*

James G. Hamner, D. D.

*Ohio.*

Samuel C. Aiken, D. D.

*Michigan.*

Hon Charles Noble.

*Indiana.*

Charles White, D. D.

*Illinois.*

Ansel D. Eddy, D. D.  
 J. M. Sturtevant, D. D.  
 William H. Brown.  
 Rev A. T. Norton.  
 David A. Smith.

HONORARY MEMBERS PRESENT.

*Maine.*

E. F. Duren, Bangor.  
 Rev Samuel Bowker, Portland.  
 Rev William P. Dickson, Eastport.  
 Rev John C. Adams, East Machias.

*New Hampshire.*

Rev Daniel Goodwin, Brookline.  
 Rev William Clark, Amherst.  
 Rev Thomas Boutelle, Bath.  
 Rev P. B. Day, Hollis.

*Vermont.*

Rev John W. Pierce, Jericho.  
 James Barrett, Rutland.  
 Rev A. Walker, W. Rutland.  
 Rev S. M. Wood, Pawlet.  
 Rev Amos Foster, Ludlow.  
 Rev Azariah Hyde, Benson.  
 Rev John Eastman, Wardsboro'.  
 Rev Jonas Boutelle, Enosburgh.  
 Rev H. F. Leavitt, Vergennes.  
 Rev A. Hemenway, Ripton.  
 O. G. Wheeler, South Hero.  
 Samuel Clark, Brattleboro'.  
 Rev George P. Tyler, do.  
 Rev James Anderson, Manchester.  
 Rev C. H. Hubbard, Bennington.

*Massachusetts.*

E. N. Kirk, D. D., Boston.  
 Edward Beecher, D. D. do.  
 Rev S. H. Riddell, do.  
 Charles Scudder, do.  
 Joseph S. Clark, D. D. do.  
 Rev Jonathan Edwards, Woburn.  
 R. H. Wiswall, Roxbury.  
 Rev I. C. Thacher, South Dennis.  
 Rev N. Beach, Millbury.  
 Rev George A. Oviatt, Chicopee.  
 Rev E. B. Clark, do  
 Rev Rowland Ayres, Hadley.  
 Joab Brace, D. D., Pittsfield.  
 Abel Sexton, Longmeadow.  
 Rev. Jeremiah Taylor, Wenham.  
 Rev I. R. Worcester, Auburndale.  
 Rev Nathaniel Cogswell, Yarmouth.  
 Rev J. M. Bacon, Salisbury.  
 Leander Wetherell, Amherst.  
 Rev Nahum Gale, Lee,  
 Rev James Roberts, Lakeville.  
 Horace Smith, West Springfield.  
 Rev A. H. Dashiell, Jr., Stockbridge.  
 Rev H. J. Patrick, Bedford.  
 Cornelius Davenport, New Bedford.

William R. Hooper, Worcester.  
 Rev A. M. Colton, do.  
 E. Davis, D. D., Westfield.  
 John G. Waters, Salem.  
 Richard P. Waters, do.  
 Rev A. G. Vermilye, Newburyport.  
 Rev J. A. Roberts, Lakeville.  
 Rev B. B. Allen, Marblehead.  
 Sewall G. Mack, Lowell.  
 J. A. Albro, D. D., Cambridge.  
 Rev Benjamin Tappan, Jr., Charlestown.  
 Nathaniel Eddy, East Middleboro'.  
 Rev W. Warren, Upton.  
 Rev H. R. Hoisington, Williamstown.  
 Rev R. Taylor, Manchester.  
 T. R. Dennison, New Bedford.  
 Rev George E. Hill, Sheffield.  
 Z. C. Newcomb, Bernardston.  
 M. L. Newcomb, do.  
 William H. Stoddard, Northampton.  
 Charles S. Hinsdale, Blandford.  
 H. H. Childs, M. D., Pittsfield.  
 Nathan Durfee, M. D., Fall River.  
 J. A. Crane, do.  
 Richard Borden, do.

*Connecticut.*

B. L. Hamlin, New Haven.  
 Rev G. W. Noyes, do.  
 Lyman L. Squire, do.  
 Rev Hiram Bingham, do.  
 Rev O. Cowles, North Haven.  
 Rev F. D. Avery, Stamford.  
 Rev S. W. Barnum, do.  
 Marcus McCall, Norwich.  
 Rev H. P. Arms, do.  
 Rev Jonathan Brace, Milford.  
 G. A. Calhoun, D. D., Coventry.  
 Rev E. J. Doolittle, Chester.  
 Rev Samuel J. M. Merwin, Southport.  
 Rev Ira Pettibone, Cornwall.  
 E. T. Hoyt, Danbury.  
 Horace Hunt, Thompson.  
 Obadiah Mead, North Greenwich.  
 S. H. Mead, do.  
 Rev Frederick Munson, do.  
 Rev E. A. Lawrence, East Windsor Hill.  
 Rev T. B. Sturges, Greenfield.  
 Peleg C. Child, North Woodstock.  
 Nathan Smith, Hebron.  
 Rev T. A. Leete, Windsor.  
 Rev J. A. Gallup, Essex.  
 Rev W. P. Avery, Bozrah.  
 Rev Lewis M. Shepard, Monroe.  
 Rev S. D. Jewett, West Chester.  
 Rev George J. Harrison, Milton.

George Kellogg, Jr., Rockville.  
 George W. Root, Hartford.  
 Rev F. A. Spencer, New Hartford.  
 Edward Hayden, East Hartford.  
 Rev M. N. Morris, West Hartford.  
 Lewis Bunce, Manchester.  
 Rev Charles Bentley, Green Farms.  
 Rev T. L. Shipman, Jewett City.  
 W. W. Wakeman, Southport.  
 Rev J. G. Miller, Harwinton.

*Rhode Island.*

Rev T. A. Taylor, Slatersville.

*New York.*

Rev David Dyer, Albany.  
 Rev J. H. Pettingell, do.  
 Otis Allen, do.  
 Hon John O. Cole, do.  
 Rev A. A. Wood, New York city.  
 A. Merwin, do.  
 David Gould, do.  
 Rev W. Roosevelt, do.  
 Rev Joseph P. Thompson, do.  
 Rev F. Y. Vail, do.  
 E. F. Hatfield, D. D. do.  
 Rev H. M. Field, do.  
 Rev D. B. Coe, do.  
 Milton Badger, D. D. do.  
 Rev Theron Baldwin, do.  
 J. F. Joy, do.  
 Rev Goyne Tallmadge, Brooklyn.  
 James W. McLane, D. D. do.  
 John Marsh, D. D. do.  
 Rev William I. Budington, do.  
 George H. Williams, do.  
 Rev Thomas A. Weed, Mexico.  
 Rev A. H. Corliss, Holland Patent.  
 Rev Salmon Strong, Clinton.  
 Louis J. Belloni, Harlem.  
 Rev J. M. Waugh, Canton.  
 George F. Bronson, Sacket's Harbor.  
 George Seeley, Oswego.  
 Rev J. B. Hubbard, Whitesboro'.  
 Edward C. Pitcher, Adams.  
 Rev J. B. Richardson, Geneva.  
 S. H. Gridley, D. D., Waterloo.  
 Rev Henry Snyder, do.  
 Rev A. K. Strong, Manlius.  
 Horace Allen, Whitehall.  
 Rev Edward Lord, Fulton.  
 Rev W. S. Franklin, Genoa Five Corners.  
 Rev David Tulley, Princetown.  
 Rev S. F. Bacon, Marion.  
 Rev Hiram H. Kellogg, Marshall.

Rev J. H. Noble, Schaghticoke.  
 Rev Samuel Van Vechten, Fishkill.  
 Rev William Youngblood, Montgomery.  
 G. N. Judd, D. D. do.  
 Rev L. A. Sawyer, Westmoreland.  
 Rev W. W. Newell, Syracuse.  
 Rev H. P. Bogue, do.  
 Rev S. H. Hall, do.  
 Rev George H. Hulin, do.  
 Rev S. B. Canfield, do.  
 A. B. Lambert, D. D., Salem.  
 Rev D. G. Bullions, Cambridge.  
 Rev Ingham Townsend, Floyd.  
 Rev Moses Thacher, Bridgewater.  
 Rev E. H. Payson, New Hartford.  
 Rev J. B. Hoyt, Coventry.  
 Edgar A. Phillips, do.  
 Pliny Moore, Champlain.  
 Horace Bartlett, Paris.  
 Rev E. D. Morris, Auburn.  
 Rev Isaac Brayton, Watertown.  
 Rev C. S. P. Rollo, Edinburgh.  
 Rev O. Bartholomew, Augusta.  
 Rev A. C. Frissell, South Amenia.  
 C. D. Morgan, Watertown.  
 Rev John Campbell, Brownville.  
 Rev H. Doane, Carthage.  
 Rev S. N. Robinson, Cicero.  
 Rev J. H. McIlvaine, Rochester.  
 Rev D. D. Demarest, Hudson.  
 Rev M. L. Schenck, Fort Plain.  
 Rev Beaufort Ladd, Rose.  
 Rev W. W. Warner, Hannibal.  
 Rev George S. Boardman, Cazenovia.  
 Rev Stephen Voorhies, Phoenix.  
 Rev John Tompkins, Marcellus.  
 Rev Selden Haynes, Skaneateles.  
 Rev Chester Moses, do.  
 M. A. Kinney, do.  
 Rev Peter Lockwood, Binghamton.  
 Rev Joseph Myers, Liverpool.  
 Rev William Johns, Prattsville.  
 Rev S. M. Campbell, Paris.  
 Rev S. J. Tracy, Springfield.  
 Rev B. C. Smith, Prattsburgh.  
 Rev S. P. M. Hastings, Chittenango.  
 Rev W. L. Strong, Fayetteville.  
 Rev Pliny F. Sanborn, Nunda.  
 Rev W. W. Collins, Sodus.  
 Rev T. S. Clarke, Franklin.  
 Rev T. M. Hopkins, Cayuga.  
 Rev Richard Dunning, Amboy.  
 Rev Charles Goodrich, Penn Yan.  
 Rev B. Bassler, Farmer.  
 Rev F. S. Gaylord, Hopewell.  
 Rev A. L. Chapin, Amsterdam.

Rev Samuel W. Brace, Utica.  
 P. H. Fowler, D. D. do.  
 George H. Fisher, D. D. do.  
 James Dana, do.  
 Robert J. Williams, do.  
 William Walcott, do.  
 Rev M. C. Searl, do.  
 Rev Theodore Spencer, do.  
 James E. Warner, do.  
 L. D. Chapin, Amsterdam.  
 Rev Peter Snyder, Watertown.  
 Rev E. S. Barnes, Boonville.  
 Rev E. B. Fancker, McGrawville.  
 Rev George L. Hall, Mecklenburg.  
 Jacob M. Schermerhorn, Homer.  
 Rev J. A. Priest, do.  
 Rev J. S. Lord, Harlem.  
 Rev E. G. Townsend, Elbridge.  
 Alfred T. Chester, D. D., Buffalo.  
 Benjamin Hodge, do.  
 M. L. R. P. Thompson, D. D. do.  
 Rev A. McDougall, Sherburne.  
 Rev J. P. Fisher, Johnstown.  
 Rev L. Kellogg, Oswego.  
 Rev James R. Boyd, Geneva.  
 F. E. Cannon, D. D. do.  
 Rev R. Robinson, Mexico.  
 Rev H. Kittredge, Red Creek.  
 Rev Charles Ray, Seneca Falls.  
 Rev Joseph A. Canfield, Chaumont.  
 Rev Charles Machin, Verona.  
 Rev John Ward, Clyde.  
 Edwin Hall, D. D., Auburn.  
 Rev E. H. Bonney, Albion.  
 Rev H. R. Dunham, Cortland Village.  
 Rev T. Stillman, Dunkirk.  
 Rev H. N. Dunning, Gloversville.  
 U. M. Place, do.  
 Rev Joseph Stevenson, Wymantskill.  
 Rev I. G. Duryee, Schenectady.  
 Rev J. H. Seelye, do.  
 Rev William E. Knox, Rome.  
 Rev Hiram Gregg, Youngstown.  
 Rev P. Field, Oriskany Falls.  
 Rev E. Jones, West Fayette.  
 Rev M. C. Gaylord, Candor.  
 Rev Edward Cope, Gilbertsville.  
 Rev William T. Doubleday, do.  
 Rev E. B. Sherwood, Pitcher.  
 Rev A. A. Greely, Lenox.  
 Rev David Wilson, Port Byron.  
 Rev W. S. Leavitt, Hudson.  
 Rev Robert Day, Nassau.  
 D. Kennedy, D. D., Troy.  
 E. Smalley, D. D. do.  
 Rev J. K. Davis, do.



Rev Calvin Yale, Martinsburgh.  
 Rev A. H. Gaston, Canastota.  
 Rev Richard H. Steele, Nassau.  
 Charles W. Baird, Yonkers.  
 Rev William N. McHarg, Ithaca.  
 H. W. Morris, Little Falls.  
 Rev G. R. H. Shumway, Newark.  
 R. G. Vermilye, D. D., Clinton.  
 Elbert Slingerland, Mohawk.  
 Rev A. J. Fennel, Glen's Falls.  
 Rev L. H. Van Dyck, Guilderland.  
 Rev F. S. Howe, Phelps.  
 Rev Samuel W. Cozzens, Vernon.  
 John E. Dutton, Fulton.  
 Rev John A. Todd, Tarrytown.  
 Rev J. C. Van Liew, Palatine.  
 Rev L. W. Bacon, Rochester.  
 Rev T. D. Southworth, White Creek.  
 D. W. Gardner, Fulton.  
 Rev D. Torrey, Delhi.  
 Rev W. Baldwin, Oneonta.  
 Rev L. H. Reid, Fayetteville.  
 Rev S. S. Goodman, Mitford.  
 Rev Oren Hyde, Fayetteville.  
 D. Van Valkenburgh, Exeter.  
 Rev W. W. Taylor, Penn Yan.  
 Elias Hogan, Watertown.  
 Rev Leonard Dada, Fulton.  
 Rev D. D. Francis, Rochester.  
 Rev Joseph Corey, Nyack.  
 Gen'l J. J. Knox, Knox Corner.  
 G. D. Phillips, Coventry.  
 Rev Edward Taylor, Lansingburgh.  
 Hon J. C. Hubbell, Chazy.  
 Rev E. Colton, Millville.  
 Rev F. D. W. Ward, Geneseo.  
 Rev J. A. Lansing, Bethlehem.  
 John H. Pitcher, Mellenville.  
 Rev A. D. Gridley, Clinton.  
 Levi Tenney, West Exeter.  
 O. E. Daggett, D. D., Canandaigua.  
 Rev A. Pomeroy, Groton.  
 B. B. Gray, Seneca Castle.  
 Rev Alfred North.  
 Rev W. E. Holmes.  
 Rev Charles Chapman.

#### *New Jersey.*

Lyndon A. Smith, M. D., Newark.  
 John Taylor, do.  
 Rev Daniel W. Poor, do.  
 J. Scott, D. D. do.  
 Matthias W. Day, do.  
 Rev I. N. Sprague, Caldwell.  
 Zophar B. Dodd, Bloomfield.  
 Rev Marcus Ames, Paterson.

#### *Pennsylvania.*

Rev John W. Dulles, Philadelphia.  
 Rev David Malin, do.  
 Rev George Duffield, do.  
 Rev T. S. Ward, Carbondale.  
 Rev Samuel Whaley, Mount Pleasant.  
 Rev T. R. Townsend, Dunmore.  
 H. A. Rowland, D. D., Honesdale.

#### *Maryland.*

E. Hawley, Esq., Baltimore.

#### *Louisiana.*

Rev M. Waldo, New Orleans.

#### *Ohio.*

George L. Weed, M. D., Cincinnati.  
 I. E. Weed, do.  
 S. E. Wishard, do.  
 Rev H. A. Tracy, do.  
 D. A. Shepard, Cleveland.  
 T. P. Handy, do.  
 Jedediah Burnham, Kinsman.  
 A. Kingsbury, D. D., Putnam.  
 Lynds Lord, Ellsworth.  
 Rev George E. Day, Walnut Hills.  
 Rev Samuel Bissell, Twinsburgh.

#### *Michigan.*

Rev O. P. Hoyt, Kalamazoo.  
 Rev William S. Huggins, do.  
 Rev W. L. Mather, Ann Arbor.  
 Rev H. L. Stanley, Jonesville.  
 Rev C. Clark, Hillsdale.

#### *Indiana.*

Rev Norman Kellogg, Mishawaka.

#### *Illinois.*

Rev Ira M. Weed, Waukegan.  
 Erastus L. Foote, Belvidere.  
 Rev Alexander Montgomery, Chicago.  
 Rev A. L. Kedzie, do.

#### *Wisconsin.*

Rev Silas Hawley, Jr., Fond-du-Lac.  
 Miles P. Squier, D. D., Beloit.

#### *Missouri.*

Rev Frederick Starr, Weston.

#### *California.*

Rev Samuel H. Willey, San Francisco.

#### *Foreign Countries.*

H. Wilkes, D. D., Montreal, Canada.  
 Rev Peter Parker, M. D., China.  
 Rev A. P. Happer, M. D. do.  
 Rev Allen Wright, Choctaw Nation.

*Missionaries.*

Rev Samuel W. Bonney, Canton.  
 Henry A. De Forest, M. D., Beirut.  
 Rev Horace Foot, Tripoli.  
 Rev George Ford, Madura.  
 Rev C. T. Mills, Ceylon.  
 Rev I. G. Bliss, Armenians.  
 Rev E. Burgess, Satara.  
 Rev William Wood, do.

*Organization.*

Hon. Theodore Frelinghuysen, President of the Board, took the chair. The opening prayer having been made by Dr. Pond, Rev. J. H. Pettingell, District Secretary for Eastern New York, was appointed Assistant Recording Secretary.

A committee of arrangements was appointed for the meeting, consisting of Dr. Fowler, Dr. Fisher, Dr. Cannon, Rev. William E. Knox, and Rev. George W. Wood. The Business Committee consisted of Dr. Silas Aiken, Dr. Pond, Dr. Wyckoff, David A. Smith, Esq., James Crocker, Esq., Rev. I. N. Sprague, and Rev. Robert Day.

*Treasurer's Report.*

The Treasurer presented his annual report, together with the certificate of the auditors, which was referred to Pelatiah Perit, Esq., General Williams, W. W. Chester, Esq., Doct. L. A. Smith, John Kingsbury, Esq., R. P. Waters, Esq., and C. T. Hulburt, Esq. This committee subsequently reported that they had carefully examined the papers submitted to them, and had found them to be correct. They also stated that the expenditures of the Board for the past year were "considerably increased by the unfavorable rates of exchange, in the remittances to Turkey and China, caused by the war in one empire and the revolution in the other." The concluding paragraph of this report is as follows: "The committee believe that in the greatly changed circumstances of the nation, the present year will show results much more satisfactory. The time has never yet been, when the churches have not promptly responded to the urgent calls of the Board; and they trust that in the midst of the existing prosperity, the society will not only be relieved from debt, but during the present year find a great increase in their means for prosecuting the missionary enterprise, needing more than ever increased resources, to meet the pressing wants of the world." This report was duly adopted by the Board.

*Support of Disabled Missionaries and the Children of Missionaries.*

The committee on the Treasurer's report submitted the following resolution to the Board:

*Resolved*, That a select committee be appointed to consider the propriety and expediency of making some permanent provision for the support of supernannuated and disabled missionaries, and also to inquire into the expediency of revising the present rules respecting the children of missionaries, and that the said committee report at the next meeting of the Board.

This resolution having been adopted, the following persons were constituted the select committee named therein: Pelatiah Perit, Esq., R. T. Haines, Esq., Hon. S. Williston, General Williams, A. G. Phelps, Esq., John Kingsbury, Esq., and R. P. Waters, Esq.

*Report of the Prudential Committee.*

An abstract of the Prudential Committee's annual report on the state of the missions was read by the Secretaries; after which it was referred to different committees, as in past years. These committees were as follows:

On the Home Department, Dr. Ferris, Dr. Calhoun, Dr. Wilkes, Hon. J. C. Hubbell, Hon. S. H. Walley, Rev. Alexander Montgomery, and Rev. David Dyer.

On the African missions, Dr. Porter, Dr. Davis, Dr. Hamner, H. Ely, Esq., Rev. M. S. Goodale, Rev. N. Gale, and Rev. William S. Huggins.

On the Greek and Jewish missions, Dr. Child, Dr. Stowe, Dr. Chickering, Rev. Selden Haynes, Dr. McLane, James Dana, Esq., and Rev. A. T. Norton.

On the Armenian mission, Dr. Bacon, Dr. Albro, Dr. Badger, Charles Mills, Esq., Hon. E. Fairbanks, Rev. George Duffield, Rev. A. G. Vermilye.

On the Syria mission, Dr. R. W. Condit, Charles M. Lee, Esq., Rev. A. Walker, Rev. T. S. Clark, Doct. E. Alden, Rev. J. P. Thompson, and Rev. S. H. Hall.

On the Assyrian and Nestorian missions, Dr. Dwight, Rev. C. Eddy, Dr. Daggett, Hon. William F. Allen, Walter S. Griffith, Esq., Rev. S. B. Canfield, and Rev. William L. Mather.

On the Mahratta missions, Dr. Cox, Hon. H. W. Taylor, Hon. William L. F. Warren, Dr. Palmer, Rev. Jonathan Brace, Rev. B. B. Allen, and Rev. William S. Curtis.

On the Tamil missions, Dr. Riddle, Dr. Edward Beecher, Dr. Forsyth, Rev. H. B. Hooker, Dr. Sturtevant, Dr. M. L. R. P. Thompson, and Rev. D. W. Poor.

On the China missions, Dr. Kennedy, Dr. Eddy, Dr. Scott, David H. Little, Esq., Rev. S. W. S. Dutton, Prof. Day, and Rev. A. A. Wood.

On the Sandwich Islands and the Micronesia mission, Chancellor Walworth, Dr. Wisner, Dr. Tappan, Dr. Walker, Dr. Shepard, Dr. Linsley, and Hon. S. Williston.

On the missions to the Choctaws and Cherokees, Dr. Hickok, Rev. D. Greene, Dr. Squier, Dr. Edwin Hall, Rev. George S. Boardman, Dr. Lambert, and Rev. P. B. Day.

On the missions to the Dakotas, Ojibwas, Senecas, Tuscaroras, and Abenakis, Dr. Hatfield, Dr. Rowland, Dr. Smalley, Rev. H. F. Leavitt, T. P. Handy, Esq., Rev. J. Taylor, and Rev. S. Hawley, Jr.

These committees subsequently made their reports; and the several parts of the Annual Report of the Prudential Committee, which had been referred to them, were approved and adopted.

#### *Reports of Committees.*

The committee on the Home Department submitted the following report :

The removal every year of some who have taken part in our counsels, and co-operated in the good work in which we are engaged, admonishes us to do with "might what our hands find to do," not knowing when our term of labor shall cease. The decrease of able missionaries especially affects us, and calls for earnest supplication that the Lord of the harvest will send forth laborers, not only to supply the vacancies made by death, but to meet the wants of the general harvest. During the past year the number of missionaries and their assistants sent out was nineteen, while the number removed by death amounted to thirteen, leaving an addition of only six laborers in the field over the loss.

It is delightful to find that candidates for the missionary work are cheerfully offering themselves; still we need a large increase; and it is earnestly hoped that we may have no occasion to keep back any suitable person who offers. The item of publication shows a pleasing advance on the past, and furnishes evidence that, as now conducted, this must constitute one of the most economical and efficient of our auxiliary influences. The present system of personal agencies is most happily arranged and ably sustained; and it is successfully covering a large field.

In reference to the item of expenditure, every friend of the Board should make up his mind to still larger and constantly increasing outlays, in just the proportion in which our work grows on our hands. The increase of fair demand will be the index of the healthful state of our great enterprise; be stationary, we cannot; to retrograde, we should be ashamed. Onward is the happy tendency of our position. There is nothing in the present indebtedness to create any anxiety. While it is pleasant at the close of a year to report balanced accounts, it must be rare that in such extended and large business operations it can be done; and it must not be regarded as strange or unpropitious, if there be, from time to time, what the man of business would regard as a "lapping over of accounts." How encour-

aging is the fact that, notwithstanding the business depression of the past year, our receipts during the year have exceeded those of the former year to the amount of \$4,000. Besides, what is the present indebtedness, when taken in connection with the friends of the Board? It is believed that there are men and Christian sisters in our circle, who only need to have the case presented to them fully, and they will promptly and liberally respond. If a brother of another denomination, providentially with us, steps forward, as has been done at this time, and pledges the twentieth part of it, may we not believe that our own friends will readily meet the balance?

While larger expenditures will be called for, it is plain that increased activity should be used in swelling our receipts. It is not to be presumed for a moment that we have reached our limit of donations. God is so blessing present friends, that we cannot but look for larger gifts; and when we remember that many, very many, have scarcely begun to give, and then add the hosts of juvenile donors in our Sabbath schools and youth's missionary associations, who are soon to become controllers of property, we are ready to believe that our receipts will annually and largely increase.

That we have not received the expected report of our Deputation to India is regretted; yet it is gratifying to learn that, so far as intelligence has been received, this highly important measure will be productive of great good both to our missionary brethren and the general cause.

The Committee dwell with interest on the receipt of the first report of the Turkish Missions Aid Society; and well may all join them. This act of Christians of the land of our fathers, so spontaneous, so comprehensive of various interests and denominations, we hail as a blessed cement of affection and confidence, and tending to bring more closely together those who by language and origin and essential faith are one, and who constitute at this day in a sense the conservators, under God, of the world's best interests.

This subject was so fully presented in the action of last year, that we cannot do better than refer to it. It is recommended that the Prudential Committee express to the proper officers of the Turkish Missions Aid Society, in behalf of the American Board, our deep sense of this noble exercise of Catholic piety, and the earnest hope that it may be but one of a long series of fraternal co-operations, which shall redound to the glory of our common Master, and the advance of his cause in the world.

The committee on the African missions adopt the following language, in reference to so much of the Annual Report as relates thereto :

It affords abundant evidence that the missionaries and their associates are laborious and faithful, and that they are laboring



not in vain, and we are happy to be able to say, are laboring in hope. Their churches and schools are sustained; and some of them have increased. Civilization is advancing; light is spreading; superstitions are yielding; the people are favorably disposed towards the missionaries and the gospel; and wide wastes beyond are explored. The faith and patience of our brethren of both these missions are severely tried; but their trials are only such as are common to those whom God honors as the first heralds of salvation to a debased and barbarous people. In the miserable tribes to which they are sent, animal propensities seem more than ordinarily, even in the heathen mind, to have overpowered the moral sense, and would proportionably discourage the hope of their conversion, had we not the promise of the Spirit of life from the Lord. But the promise is sure. His power is beginning there, as well as in more hopeful regions, to be felt; and, depending on his presence and grace, we heartily join with the Committee in saying, "We cannot doubt that a blessing is in store for these brethren and the dark-hearted people for whose welfare they are laboring." "Africa shall be redeemed." We recommend that, as soon as it may be practicable, these missions be strengthened.

The next report in the order of the Prudential Committee was as follows:

The missions to Greece and the Jews have been more prosperous during the last year, and are now in a far more encouraging condition, than at any former time. Dr. King at Athens is now receiving the reward of his severe and protracted persecutions, and rejoices in the fulfillment of the promise, "At evening tide there shall be light." We are especially interested in that department of Dr. King's labors which relates to his theological class of six young Greeks and one young Italian, preparing for the ministry, believing it to be full of promise of the highest good.

The report of the mission to the Jews abounds in tokens of delightful encouragement, all the more grateful as they follow upon the toilsome labors of years, pursued under circumstances of great discouragement from the obduracy of Jewish unbelief. So hopeful are the present aspects of the Jewish work, that we cannot withhold the expression of the hope, that the earnest request of the missionaries for more laborers may soon receive a favorable answer. Is not the evidence brightening to our view, that "the set time to favor Zion has, indeed, come?"

The committee on that part of the Annual Report which relates to the Armenian mission simply recommended the approval and adoption of the same. Before the question was taken on this recommendation, the following letter, addressed to one of the Secretaries by the Hon. George P.

Marsh, late United States Minister Resident at the Porte, was read to the Board.

*Burlington, September 8, 1855.*

Dear Sir,

I had hoped to be able to attend the annual meeting of the American Board at Utica this year; but business engagements put it out of my power to be present on that occasion. Although I could have added nothing to the facts of which the Board and the religious public are already possessed, yet I should have taken special pleasure in bearing testimony, as an eyewitness, to the value and importance of the missionary efforts in the East, and the eminent piety, zeal, learning and ability of the immediate agents of the Board in that great enterprise.

The success of these efforts to carry back to their original source the lights of Christianity and civilization, is not to be measured by the results apparent to distant observers; and however familiar American Christians may be with the statistical data of missionary movements in the Turkish empire, the vast significance of those facts can only be appreciated by a personal acquaintance with the field of operations.

The action of the missionaries has, I believe, thus far not been impeded by the events of the war. If that action were now to be suspended, as it infallibly would be by a Muscovite triumph in the present great struggle, still the seed already sown could not fail to yield a harvest that would amply repay the sacrifices it has cost to American liberality and American devotion. If, on the other hand, the Turkish government shall be left free to protect these efforts against the open rancor and the secret intrigues of Greco-slavic bigotry, there can be no doubt that they will prove the most efficient means of that regeneration of the East, which the barbarous element in the European political system is now exerting its utmost energies to smother.

I have not the slightest doubt, that the keen-sighted Layard is right in assigning to this manifestation of the tendencies of American institutions in the East a prominent place among the occasions of the political and military movements, which have shaken Asia and Europe since 1853. The iron heel, that crushed the rising hopes of continental liberty in 1849, is again armed to tread out the glimmering spark of civil and religious freedom in the oriental world. The friends of human progress in Asia meet their most formidable obstacle in the relentless hostility of "the great conservative power of Europe."

We have no right to doubt, that these evil counsels will be overruled for good; and we may well hope that the second generation of our American heralds of Christian truth and Anglo-Saxon civilization, who are now, under such favorable auspices, going forth as the helpers and successors of their fathers, will achieve results more valuable than have as yet

been accomplished by any of the organized charities of modern times.

I am, Sir, truly yours,

GEO. P. MARSH.

DR. POMROY.

The subjoined extract is from the report on the Syria mission.

In September last, Messrs. Wilson and Eddy visited Homs; and though they were much exposed in their journeyings from robbers that lay in wait in the region through which they passed, they were returned in safety, reporting the desirableness of the immediate occupancy of that place, a matter, however, which, as expressed by the mission, must be delayed until there be a reinforcement of missionaries in that section of the missionary field. And in this last particular, your committee would remark, is but presented what comes to us so generally from so many of the stations in so many of the missions, namely, the call for more laborers,—a call which it may not be expected will be met, except as the result of more piety, more intelligent, deep-toned, living piety in the Christian churches of our land, and this as the fruit of special down-pourings of the Holy Spirit in answer to the prayers of those who have identified themselves with the interests of the kingdom of Christ. Let only such visitations of the Spirit be extensively enjoyed, and such enlightened, growing, productive piety characterize our American Zion, and there would be no deficiency of laborers for the home or foreign field. There would be such a consecration and training of children for the missionary work, and such a personal consecration as they come upon the stage of action to self-denying labors in the service of the Redeemer, that there would be a constant and full supply of zealous, devoted men. The missionary work would go forward with unexampled success; and there would be witnessed the coming of Christ's kingdom with greater rapidity and power than had ever before been seen in the earth.

The report presented by the committee on the Assyrian and Nestorian missions is as follows:

Of the two stations which are occupied by the Assyrian mission, that of Diarbekir is the most important. No missionary post, indeed, in Western Asia seems to possess more consequence, except Constantinople and Aintab. This has been sometimes deemed a post of much discouragement; but in some particulars certainly it is far otherwise. The church contains eighteen members; the congregation has become large, extending to two hundred; and the persecutions which were for a season countenanced by the Turkish officials, have been abandoned. Free access to all classes of people is now granted to the missionaries; and those of them who are Jacobites, demand that the modern Turkish or Arabic version of the Bible shall be read in their

churches on the Sabbath, a demand which their Bishop has not been able to resist. The school, which consists of nearly all the Christian sects in the city, is increasing, and admission to its advantages is highly valued. A new church, as it would seem, may soon be formed at the out-station of Haine; and Mardin, with its large Christian population, ought to be speedily occupied as a second out-station.

With so many encouragements to prosecute their work, the only hinderance to the progress of the missionaries appears to be the destitution of associates. Three additional missionaries are immediately needed; and until these are furnished, an advance seems almost impracticable. This is now the great hinderance, the absolute need, generally, in the missions of the Board through the Turkish empire. Islamism is losing much of its intolerance, and in Constantinople native Turks are beginning to study the Scriptures, and hopeful conversions even among them are already occurring; while the votaries of various perverted churches are eager to hear the gospel wherever it is preached; but the preachers are so few, that the harvest is ungathered in scores of places ripe for the sickle. When shall this vital need, now the most pressing of all, be supplied?

A similar demand for additional missionaries has been earnestly made at Mosul. The work has been there prosecuted for several years under various trials and annoyances, as in a number of other places; but instead of retardation, there has been advance. One native helper is employed at Mardin, two have been sent to Bagdad, and still another to Jezireh. A normal school for the training of teachers and preachers has been also hopefully begun at Mosul. But while helpers from the United States are thus needed in various places, the lamented death of Dr. Lobdell has rendered this need most imperative at Mosul itself. Could we not with absolute confidence refer this event to God's unerring wisdom, sad, sad only, would be our reflections. Taken suddenly away when no one knew how to spare him, his fitness for his work and his faithfulness in it so great, were not this in every circumstance the sovereign appointment of that Lord and Master whom he had loved so well, how could we account for such a bereavement! But Christ never errs. Grant, "the beloved physician," and now Lobdell, "the beloved physician," sleep in all that was mortal of them by the Tigris; and there

"God their Redeemer lives,  
And often from the skies  
Looks down and watches all their dust,  
Till he shall bid it rise."

The missionary's grave! How sacred the spot! Precious to all the people of God who may visit it to distant ages! Never to be forgotten on earth or in heaven! Who will go to Mosul, to fill the place of Lobdell?

The Nestorian mission, like the Assyrian,

has, as we deeply regret, lost a most valued member. Mr. Crane, who was so prematurely cut down, went to his work from this city. Here there must be many who knew his worth, many who knew him as the son of his father, who was so long the agent for the Central District of the American Home Missionary Society in this city. Our young brother had chosen his retired home among the Nestorians of the mountains; and he had already secured their warm affection and respect by his devoted labors in their behalf. Why he was thus so soon called away, we would not ask, doubting not that the great Master had a higher service for him above, assured that our Lord sends forth his servants, and employs them for such time, and then releases them, and then takes them home to himself, as his wisdom dictates. But the vacancy thus made must be supplied; and who will fill it? Who will take his life in his hand, and seek out the poor Nestorians of the mountains, and there labor, as our young brother labored, that he may, sooner or later, receive a similar "exceeding great reward?"

The committee would take pleasure in adverting to the circumstance, that amid the ravages of the war now agitating the Turkish empire, the papers and effects of our missionaries are safely transmitted to them, through the permission of the Russian General commanding in Georgia. The fierceness of war, thus softened and forgotten in behalf of a little band of the peaceful followers of Christ, becomes an earnest of that bright day when every sword and spear shall be employed only for purposes of peace and good will.

We would also express our high gratification at the progress evidently made in the male and female seminaries of the mission. Eighteen young men, most of them pious, sent forth in one year from the seminary at Mount Seir, whose attainments were so ripe, and the public performances of some of whom were so respectable, must become most important helpers in the evangelization of their nation. Scarcely less gratifying, in one sense, is the thirst for instruction in the schools, which so widely pervades both young persons and adults. We doubt not that these schools are a truly efficient instrumentality to the mission, directly and indirectly extending its power over the entire sphere of their labors.

Here also the committee would notice, with deep regret, the hinderances interposed to the progress of the missionaries by that proselyting and persecuting spirit which has been so rife, both in the Turkish and Persian empires. Our brethren at Oroomiah have not been strangers, heretofore, to such annoyances; and as God has already, again and again, dispersed these black clouds when about to burst over their heads, we cannot doubt that the skies will be once more speedily cleared.

We would also refer with pleasure to the two seasons of united communion which have lately occurred between the mission-

aries and the Nestorian converts. The latter have usually, perhaps invariably, before conformed to the rites of their own corrupt church in their sacramental observances. How far reformatory measures, on this and kindred subjects, are to be urged by our brethren, they, as we believe, are competent to determine. Whether new churches are to be, as in Western Asia, finally organized, or whether the Nestorian church can be so cleansed of its corruptions that the converts need not seek another and safer home for their peace and protection, are questions most important, indeed, but which cannot at present, as it would seem, be decided.

The committee on the Mahratta missions employ the following language:

The committee on the Mahratta missions find little or nothing of a marked character to report to the Board. They are four in all, namely, the Bombay mission, that of Ahmednuggur, of Satara, and that of Kolapoor. In all these, our missionary brethren and sisters, with their native helpers, appear to be wisely and faithfully engaged in their appropriate work, amid trials, perplexities and discouragements, on the one hand, and comforts and occasional success from our covenant-keeping God, intermingled or alternating on the other. They want more men from our highly favored country. Where it seems impracticable to maintain the schools, in conjunction with the preaching service and public visitatorial ministries to the people, the former have been yielded to the more importunate claims of the latter. *Faint yet pursuing*, they seem to reenact the toils and the trials of apostolic missionaries in the primitive age, nor sometimes forget how much we in our own land seem practically to forget them; while a more earnest, prayerful, effective, and self-consecrating sympathy, on our part, is plainly the desideratum, under God, which, next to the copious showers of the influences of the Holy Ghost on their ministrations, could proximately animate and prosper them, in that climate of heat, and that field of sterility, and that world of pagan delusion and degradation, where their sphere of labor is located.

The committee think that they seem to understand their duties, and to perform them with exemplary faith, patience, and self-devotement, and also that we might learn from them that our grand missionary work is not to effectuate the resurrection of the dead, or to enact an earthquake, or to regenerate the soul, in any case; but to *preach the gospel, for a witness to all nations*; to illumine the atmosphere of pagan, Mohammedan and papal countries; and to trust events to his sovereign way and will, who *will lose nothing of all that the Father hath given him, but will raise it up again at the last day*; who, by the ministry of his own servants, will make his word accomplish that which he pleases, and prosper in the thing whereto he sends it; who will reward them all, at



home or abroad, in proportion to their wise fidelity and the rectitude of their motives; who can confound their enemies, and constrain their very *wrath to praise Him*, whose appointed work his humble ministers are doing, while he overrules all things for his own glory and the triumph of Christ, our Master and Redeemer, soon to be the Lord and Savior of all nations.

The committee on the China missions reported as follows :

China, as a field of missionary enterprise, is well fitted to excite the deepest interest in every Christian heart. The character of the people in their intellectual, social, and moral relations,—so wedded to the modes of thought, habits of life, and forms of superstition which have come down through many centuries, together with their jealousy of other nations, and their determination to enjoy an isolated existence,—have presented obstacles to the progress of the gospel among them of a truly formidable character. Many a soul has contemplated with solicitude, and many a heart has sighed with despondency over, the spiritual desolations of a region so vast as to embrace a population nearly equal to one third of the entire human family! These obstacles, to a great extent, yet remain, and still continue to beget deep anxiety in regard to the future welfare of this interesting people. But there is, nevertheless, evidence to believe that the cloud which has for so many ages rested upon China, is not so dense and dark as it once was. Tokens for good are occasionally granted by the God of missions, which furnish encouragement to labor with increased zeal and fidelity for her redemption. The conviction is slowly but surely gaining ground among the rulers, that their exclusive policy cannot be much longer maintained, that, whether willing or not, they must consent to hold commercial and social intercourse with other nations; and as a result of the contact which they can no longer avoid, their contempt for the “outside barbarians” is being supplanted by a becoming respect; while the opening of several of their largest commercial ports, and the emigration of portions of the people to California, furnish them with practical proofs that they can not, will not, be let alone.

The extensive revolution still in progress among them,—whatever the motives in which it may have originated, and however it may terminate as it respects the belligerent parties, and though it may not have accomplished all it at first promised,—evidently indicates the stirring up of the energies of the people, the weakening of the trammels of arbitrary authority, and points to the ultimate prostration of the system of idolatry and superstition by which they have been so long degraded and oppressed.

It furnishes occasion for gratitude to God, that amid the unsettled condition of the country during the past year, especially in

several of the large cities and villages where missionary stations are established, our brethren have been mercifully preserved from serious personal injury. God has shielded them; and they yet live to proclaim his gospel, and praise his providential goodness. But even higher proofs of the divine favor have been granted in the success that has attended their labor, especially in the city and vicinity of Amoy. Here the Holy Spirit has been poured out, and souls have been converted unto the Lord. And in the three churches connected with this mission, with their eighty-five members, we discover a cheering pledge of richer blessings yet in store for the benighted empire of China.

Before the question was taken on the acceptance of this report, Rev. Peter Parker, M. D., United States Commissioner to China, made some interesting statements.

The committee on that part of the Annual Report which refers to the Sandwich Islands and Micronesia, presented their views in the following language :

The Micronesian mission, since the advices from it which were communicated to the Board at its last annual meeting, has been severely tried by that desolating scourge of unenlightened nations, the small-pox, which was mentioned in the report of the last year as having recently reached Ascension Island. Such was its virulence from May to October, 1854, that in the tribe of a little over two thousand souls in which one missionary was located, more than one half of its members were swept away in less than six months. But even this afflictive providence appears to have been tempered by our heavenly Father with mercy; and, as we trust, it will eventually be productive of much good to the mission. For the successful introduction of inoculation by our beloved brethren among the natives, whereby the pestilence was finally stayed, has given to those brethren a character and an influence there which might not otherwise have been acquired by many years' labor among those islanders.

Although the small pox had not reached the missionary station of Mr. Snow, on Strong's Island, when he was last heard from, the state of intercourse between that island and the rest of the world renders his situation lonely and extremely discouraging. Taking into consideration the prospects of being able to establish many other useful missionary stations in Micronesia, to be partly supplied by native preachers and helpers from the Christian nation of the Sandwich Islands, and recollecting the great good which the martyred Williams of the London mission was able to accomplish by the use of the frail bark constructed with his own hands at the little island of Rarotonga, your committee are disposed to think favorably of the proposition of the Hawaiian Evangelical Association to have

more missionaries furnished for that field, and that a small vessel may be placed under the control of that Association, with Christian officers and crew, to enable them more effectually to aid us in the work of evangelizing Micronesia.

Although the inhabitants of the Sandwich Islands have become a Christian nation, and their country can no longer be considered as a mere mission of this Board, many of its churches now sustaining themselves and providing fully for the support of their own pastors, and also sending out their native missionaries to other islands of the sea, they still hold a close connection with us; not only by the support we continue to furnish to others of their churches, and to their schools and seminaries of learning, but also by the paternal care which they still ask this Board to exercise over them. That Christian nation is in fact the offspring of the American churches represented in this Board, and as such is still as dear to our hearts as were the unevangelized people of the Sandwich Islands, when their now beautiful country was a mere missionary field, and when we first heard of the wonderful outpouring of the Spirit upon them, in connection with the labors of the missionaries we had located there.

Situated as these islands are among the innumerable groups of the great Pacific Ocean, and in the great highway of commerce between America and China and India, they must always be a place of great importance to most, if not to all, of the civilized world. And taking into consideration the past dealings of God in relation to them, and the present indications for the future, we are almost irresistibly led to the belief that Providence has designed them as the grand centre of missionary operations for that portion of the unevangelized people of the earth whose sea-girt habitations chequer the face of the great Western Ocean.

In this view of the subject, your committee believe that this Board should continue to foster and support with great liberality the different benevolent institutions existing in the Sandwich Islands; especially those which are intended to aid in conveying the knowledge of our dying Savior's love to the inhabitants of other islands of the Pacific.

Since the last meeting of the Board our brethren at the Sandwich Islands have sustained a great loss by the death of Kamehameha III. That worthy man, the nominal king, was in fact the father, the friend, and the benefactor of his people. But although he has been removed by death, those over whom he lately bore rule, have reason to thank God for the many grounds they have for hope that his successor in the government, Kamehameha IV., will follow in the footsteps of his deceased relative, and will also entitle himself not only to the benedictions of the people of those islands, but of all the friends of civilization and religion throughout the world.

The committee appointed to consider the report of the Prudential Committee on the Choctaw and Cherokee missions speak as follows:

The change which the Choctaw Council had made in their school laws, relative to the instruction of slaves, and the enactments to which exceptions had been taken, still remain unrepealed; but as there has been no attempt to enforce them, and there is no reason to suppose that there will be, the continuance of the schools has been authorized, while a special communication to the Board is made, more fully explaining and directly referring the whole matter. In some of the Choctaw schools, a precious divine influence has descended; and at least nine hopeful conversions have occurred among the children. But the great missionary work of preaching the gospel has been more signally blessed, and one hundred and forty have been added to the Choctaw, and six to the Cherokee churches, by profession. The pious Indians have rendered good service in prayer and exhortation, and have thus directly contributed to help on the good work.

The general advance of civilization and improvements in social life keep pace with the progress of Christian piety; and the increased attention to agriculture has been marked and highly satisfactory. The suffering from the drought, with the consequent scarcity of the past season, has induced greater industry and economy the present season; and there is given the prospect of abundant harvests. A fresh zeal has also been kindled on the subject of temperance; and many of the Indians are urging upon others the claims of total abstinence, and securing large additions to those who have taken the pledge, and executing in a summary way the Maine law principle upon such liquors as may have been seized, and are thus very effectually suppressing the prevalence of litigation and disorders among them.

In respect to so much of the Annual Report as relates to the missions among the Dakotas, Ojibwas, Senecas, Tucaroras and Abenakis, the committee designated to examine the same, give utterance to the following sentiments:

These missions present but little promise to the worldly eye. The people are but few in number, and have but little prospect of growth. In many cases, they are melting away. Hitherto they have been, for the most part, liable to frequent changes of locality, having no certain dwelling-place, and greatly exposed to be driven from their homes by the cupidity of their encroaching neighbors. It is, therefore, with gratitude to God, that we record the continuance of these brethren in their peculiarly self-denying labors. The removal of one of their number into another field, disconnected from the work among the heathen, appears to have been unavoidable.

Grateful acknowledgment should be made of the progress manifested, at the most of the stations, in the cultivation of the soil, and in the arts and customs of civilized life. Especially should it be remarked, that intemperance, the deadly foe of "the poor Indian," is becoming much less prevalent, more particularly at those stations, where the majesty of the law has been invoked, and the principle of prohibition has been established. We are gratified to observe, also, a growing desire among the people for the blessings of education, and to learn that the schools have generally been sustained with commendable interest. Some progress also appears to have been made in the great work of recovering them from the degradations of heathenism and the pollutions of iniquity. We are not to despise the day of small things. The conversion of one such sinner from the error of his ways is to be recorded with devout gratitude to God. We rejoice that some such seals have been given to the ministry of our brethren in these missions.

We have, however, been painfully impressed with the conviction that the work of conversion progresses far too slowly. Larger measures of the Spirit's influences are needed. No mention is made of any special refreshing from the presence of the Lord during the past year. We judge that, as far as compatible with their circumstances, the missionaries should devote themselves to the preaching of the Word, and not suffer their minds to be engrossed with the temporal concerns of their people. More and more we feel that this is the great work of those who are sent to labor among the heathen.

Before the adoption of this report, two of our red brethren, N. T. Strong and Daniel Two-guns, addressed the Board, the latter in the Seneca, and the former in our own tongue. They expressed, in appropriate terms, their thanks for the benefits which they and their people had received through the kind and persevering labors of the missionaries who have dwelt among them.

#### *The Choctaw and Cherokee Missions.*

The Prudential Committee, at an early stage of the meeting, submitted a special communication in reference to the Choctaw and Cherokee missions, in which they say: "Since the last meeting of the Board, it has seemed desirable that one of the Secretaries should visit the Indian missions in the South West, for the purpose of conferring fully and freely with them in reference to certain questions which have an important bearing upon their work. Mr. Wood, therefore, was directed to perform this service; which he did in the spring of the present year. After his return to New York, he drew up a report of this visit, and pre-

sented the same to the Prudential Committee. It is deemed proper that this document should be laid before the Board at the earliest opportunity; and it is herewith submitted. The results obtained by this conference are highly satisfactory to the Committee."

The report of Mr. Wood is in the following language:

*To the Prudential Committee of the American Board of Commissioners for Foreign Missions:*

I have to report a visit made by me to the Choctaw and Cherokee missions, in obedience to instructions contained in the following resolutions adopted by you, March 6, 1855:

"Resolved, 1. That Mr. Wood be requested to repair to the Choctaw Nation, at his earliest convenience, with a view to a fraternal conference with the brethren in that field in respect to the difficulties and embarrassments which have grown out of the action of the Choctaw Council in the matter of the boarding schools, and also in respect to any other question which may seem to require his attention.

2. That, in case the spring meeting of the Choctaw mission shall not occur at a convenient time, he be authorized to call a meeting at such time and place as he shall designate.

3. That on his return from the Choctaw mission he be requested to confer with the brethren of the Cherokee mission, in regard to any matter that may appear to call for his consideration, and that he be authorized to call a meeting for this purpose.

4. That on arriving in New York he be instructed to prepare a report, suggesting such plans and measures for the adoption of the Committee in reference to either of these missions as he may be able to recommend."

Leaving New York, March 19, and proceeding by the way of the Ohio and Mississippi rivers to Napoleon, thence up the White river, across to Little Rock, and through Arkansas to the Choctaw country, I arrived at Stockbridge, April 11. Including the portions of the days occupied in passing from one station to another, I devoted three days to Stockbridge, three to Wheelock, six to Pine Ridge, three to Good-water, and three to Spencer; the latter a station of the mission of the General Assembly's Board. Five days, with a call of a night and half a day at Lenox, were occupied in the journey to the Cherokee country, in which I spent two days at Dwight, and three at Park Hill; my departure from which, was on the 11th of May, just one month from my arrival at Stockbridge. My return to New York was on May 31, ten and a half weeks from the time of leaving it.

I should do injustice to my own feelings, and to the members of the two missions, not to state that my reception was every-



where one of the utmost cordiality. The Choctaw mission, when my coming was announced, agreed to observe a daily concert of prayer that it might be blessed to them and the end for which they were informed it was designed. They met me in the spirit of prayer; our intercourse was much a fellowship in prayer; and, through the favor of Him who heareth prayer, its issue was one of mutual congratulation and thanksgiving.

The visit, although a short one, afforded considerable opportunity (which was diligently improved) for acquainting myself with the views, feelings, plans and labors of the brethren of the missions. Their attachment to their work and to the Board with which they are connected, is unwavering. With fidelity they prosecute the great object of their high calling; and in view of the spiritual and temporal transformation taking place around them, as the result of the faithful proclamation of the gospel, we are compelled to exclaim, "What hath God wrought!" It was pleasant to meet them, as with frankness and fraternal affection they did me, in consultation for the removal of difficulties and the adoption of measures for the advancement of the one end desired equally by them and by the Prudential Committee.

Several topics became subjects of conference, on some of which action was taken by the missions; and on others recommendations will be made by the Deputation, that need not be embraced in this report. In respect to them all, there was entire harmony between the Deputation and the missions.

In their first resolution, the Committee requested me to repair to the Choctaw Nation, with special reference to the embarrassments and difficulties which have grown out of the action of the Choctaw Council in the matter of the boarding schools. A condensed statement of the action of the Council, and of the missionaries and Prudential Committee, previous to the sending of the Deputation, seems to be here called for.

In the year 1842, the Choctaw Council, by law, placed four female seminaries "under the direction and management of the American Board of Commissioners for Foreign Missions," subject only to "the conditions, limitations, and restrictions rendered in the act." In accordance with the act, a contract was entered into, by which the schools were taken for a period of twenty years. The "conditions, limitations and restrictions" specified in the act and contract, so far as they bind the Board, are the following: 1. The superintendents and teachers, with their families, shall board at the same table with the pupils. 2. In addition to letters, the pupils shall be taught housewifery and sewing. 3. One-tenth of the pupils are to be orphans, should so many apply for admission. 4. The Board shall appropriate to the schools a sum equal to one-sixth of the moneys appropriated by

the Choctaw Council. With these exceptions, the "direction and management" of the schools were to be as exclusively with the Board, as of any schools supported by the funds of the Board.

Thus the schools were carried forward until 1853. At the meeting of the Council in that year, a new school law, containing several provisions, (and sometimes spoken of in the plural as "laws,") was enacted, bringing the Board, through its agents, under new "conditions, restrictions and limitations." A Board of Trustees was established, and a General Superintendent of schools provided for, to discharge various specified duties, for the faithful performance of which they are to give bonds in the sum of \$5,000. The enactments of this law, affecting the agents of the Board under the existing contract, are the following:

1. The Board of Trustees, convened by the General Superintendent, are to hear and determine difficulties between a trustee and any one connected with the schools; to judge of the fitness of teachers, etc., and request the Missionary Boards to remove any whose removal they may think called for; and, in case of neglect to comply with their wishes, to report the same to the Commissioner of Indian Affairs through the United States Agent. Section 5.

2. The Trustees are to select the scholars from their several districts. Section 7.

3. No slave or child of a slave is to be taught to read or write "*in or at any school,*" etc., by any one connected in any capacity therewith, on pain of dismissal and expulsion from the nation. Section 8.

4. Annual examinations are to take place at times designated by the General Superintendent. Section 10.

5. The Trustees are empowered to suspend any school in case of sickness or epidemics. Section 11.

6. It is made the duty of the General Superintendent and Trustees, promptly to remove, or report for removal, any and all persons connected with the public schools or academies known to be abolitionists, or who disseminate, or attempt to disseminate, directly or indirectly, abolition doctrines, or any other fanatical sentiments, which, in their opinion, are dangerous to the peace and safety of the Choctaw people. Section 13.

By a separate act, the Board of Trustees was authorized to propose to the Missionary Boards, having schools under contract with the Nation, the insertion of a clause providing for a termination of the contract by either party on giving six months' notice.

With respect to the question, "Shall we submit to the provisions and restrictions imposed by this new legislation, as a condition of continued connection with the national schools?" the views of the Prudential Committee and the brethren of the mission have been entirely in declared agreement. As stated in the last Annual Report to the Board, (p. 166,) "the Committee decided at once that they could not carry on the

schools upon the new basis; and in the propriety of this action the missionaries concur." The concurrence of the missionaries in this view, viz., that they could not carry on the schools with a change from the original basis to that of the new law, may be seen clearly expressed in their correspondence with the Secretary having charge of the Indian missions; particularly in the following communications: From Messrs. Kingsbury and Byington, as the committee of the mission, under dates of December 14 and 27, 1853; Mr. Kingsbury, January 4, and April 25, 1854; Mr. C. C. Copeland, March 1, 1854; Mr. Stark, August 22, 1854; Mr. Edwards, July 13, 1854; Mr. H. K. Copeland, May 16, 1854. See also letters from Mr. Chamberlain, January 7 and June 20, 1854. In some of these, the declaration was made, that, in the apprehension of the writers, the schools must be relinquished, *if the law should not be repealed*; one specifying, as justificatory reasons, the breach of contract made, and the increased difficulty of obtaining teachers—reasons also assigned by others; another stating that he "never could consent to take charge of a school under such regulations;" a third testifying, not only for himself, but for every other member of the mission, an unwillingness to continue connection with the schools with subjection to the new requirements; a fourth affirming his "feeling" to be "that a strong remonstrance should be presented to the Council, and on the strength of it let the mission lay down these schools;" which, he states, would not involve "giving up the instruction of these children, but would be simply changing the plan," inasmuch as, according to his and others' understanding of the case, the new law not having application to other than the national schools, "at every station it will be found an easy matter to have as large, and in some cases even larger, than our present boarding schools."

In certain other communications, the view which the Committee adopted, is exhibited, together with the opinion that it would be better to wait for a movement on the part of the Choctaw authorities before giving up the schools. See letters from Mr. Byington, December 26, 1853; January 3 and 12, April 15, 1854; Mr. Kingsbury, February 1 and 21, 1854; Mr. Chamberlain, January 13, 1854; Mr. Stark, February 6, 1854. This view was also formally announced, as understood by the Committee, in resolutions of the mission at its meeting in May, 1854, embracing a recommendation of a course of procedure with the hope of securing the repeal by the next Council of the obnoxious law. See Minutes, and letters of Mr. C. C. Copeland, May 19 and June 9, 1854. The Prudential Committee, in the exercise of their discretion, as a principal party to the contract, preferred another method, viz., to address the Council directly, and sent a letter, under date of August 1, 1854, to one of the missionaries for presentation. The missionary, with the advice

of his brethren given at their meeting in September, (intelligence of which was received at the Missionary House, October 20, thirty-five days subsequent to the meeting of the Board at Hartford,) withheld the letter, on the ground that, in their judgment, its presentation would defeat the object at which it aimed, and be "disastrous to the churches, to the Choctaws, and to the best interests of the colored race." In respect to this action for obtaining the repeal of the school law, there was a difference between the mission and the Committee. The missionaries desired delay, and the leaving of the matter to their management. The decision of the Committee, approved by the Board, "not to conduct the boarding schools in the Choctaw nation in conformity with the principles prescribed by the recent legislation of the Choctaw Council,"\* was in agreement with the previously and subsequently expressed sentiments of all the missionaries; the objection felt by some of them to this resolution being not to the position which it assumes, but to the declaration of it at that time by the Board. This being a determined question, its settlement formed no part of the object for which the Deputation was sent.

Two other questions, however, required careful examination; and on these, free conference was had with the brethren at their stations, and in a meeting of the mission held at Good-water, April 25 and 26; Mr. Edwards, who was absent from the mission, and Dr. Hobbs, not being present: 1. The law remaining unrepealed, is it practicable to carry on the schools while refusing conformity to the new "conditions, limitations and restrictions" imposed by it? 2. If so, is it expedient to do it?

On the first of these questions, the opinion of the missionaries was in the affirmative. No attempt has been made to carry out these new provisions. The Trustees and General Superintendent have not given the required bond. One of the Trustees informed me that he should not give it, and that in his belief the law would remain a dead letter, if not repealed, as it was his hope that it would be. The course of the missionaries has been in no degree changed by it. The teaching of slaves in their schools has never been practiced or contemplated. The law was aimed at such teaching in their families and Sabbath schools. So the missionaries and the people understand it. It is generally known among the latter that the former are ready to give up these schools, rather than retain them on condition of subjection to this law. Our brethren are now carrying on the schools, and doing in all other respects, just as they were before the new law was enacted; and they have confidence that they may continue to do so.

The second question was one of more uncertainty to my own mind, and in the minds

\* Resolution of the Board adopted at Hartford

of some of the mission. The maintenance of these schools is a work of great difficulty. In the opinion of several of the missionaries, it was at least doubtful whether the cost in health, perplexity, trouble in obtaining teachers, time which might be devoted to preaching, and money, was not too great for the results; and it was suggested that an opportunity, afforded by divine Providence for relieving us from a burden too heavy to sustain for nine years longer, should be embraced. See letters from Mr. Hotchkin, March 21, 1854; Mr. H. K. Copeland, January 23, and July 27, 1854; Mr. Lansing, December 22, 1853, and May 13, 1854. The fact and manner of the suspension of the school at Good-water, in 1853, were portentous of increasing embarrassment from other causes than the new school law; and grave objections exist to the connection with civil government of any department of missionary operations.

My observation of the schools, however, interested me much in their behalf. They are doing a good work for the nation. Many of the pupils become Christian wives, mothers and teachers. The people appreciate them highly; and I was assured of a general desire that they should remain in the hands of the mission, unsubjected to the inadmissible new conditions of the recent legislation. In view of all the relations, which after full consideration the subject seemed to have, the following resolution, expressing the sentiment of the Deputation and the mission, was cheerfully and unanimously adopted by the mission; one of the older members, however, avowing some difficulty in giving his assent to the latter part of it, viz:

*“Resolved, That while we should esteem it our duty to relinquish the female boarding schools at Pine Ridge, Wheelock and Stockbridge, rather than to carry them on under the provisions and restrictions of the late school law, yet regarding it as improbable that the requirement so to do will be enforced, we deem it important, in the present circumstances of the Choctaw Nation and mission, to continue our connection with them on the original basis, and carry them forward with new hope and energy.”*

Our hope of being allowed to maintain these schools as heretofore, and make them increasingly useful, may be disappointed. Neither the Prudential Committee nor the mission wish to retain them, if they for whose benefit alone they have been taken, prefer that we should give them up. The relinquishment of them would be a release from a weight of labor, anxiety and care, that nothing but our love for the Choctaws could induce us longer to bear. Our desire is only to do them good.

A second subject of conference, but the one first considered, was the principles, particularly in relation to slavery, on which the Prudential Committee, with the formally expressed approbation of the Board, aim to conduct its missions. I found certain misapprehensions existing in the minds of a

portion of the mission in regard to the origin and circumstances of the action of the Board at the last annual meeting, which I was happy to correct. Several of the members, including one of the two not present at this meeting of the mission, have ever cordially approved the correspondence in which the views of principles entertained by the Committee were stated. Others, being with those just referred to a decided majority of the whole body as at present constituted, have expressed their agreement with those views as freely explained in personal intercourse, with an exhibition of the intended meaning of his own written language, by the Secretary who was the organ of the Committee in communicating them. Others have supposed themselves to differ, in some degree, from these principles when correctly apprehended. A full comparison of views, to their mutual great satisfaction, showed much less difference than was thought to exist between the members of the mission themselves, and between a part of the mission and what the Deputation understands to be the views of the Prudential Committee. A statement of principles drawn up at Good-water, as being in the estimation of the Deputation (distinctly and repeatedly so declared) those which the Committee had set forth in their correspondence, particularly that had with the mission in 1848, was unanimously adopted, as the brethren say, “for the better and more harmonious prosecution of the great objects of the Choctaw mission on the part of the Prudential Committee and the members of the mission, and for the removal of any and all existing difficulties which have grown out of public discussions and action on the subject of slavery; it being understood that the sentiments now approved are not in the estimation of the brethren of the mission new, but such as for a long series of years have really been held by them.”

The statement is given, with the appended resolution, in the following words:

1. Slavery, as a system, and in its own proper nature, is what it is described to be, in the General Assembly's Act of 1818, and in the Report of the American Board adopted at Brooklyn in 1845.

2. Privation of liberty in holding slaves is, therefore, not to be ranked with things indifferent, but with those which, if not made right by special justificatory circumstances and the intention of the doer, are morally wrong.

3. Those are to be admitted to the communion of the church, of whom the missionary and (in Presbyterian churches) his session have satisfactory evidence that they are in fellowship with Christ.

4. The evidence, in one view of it, of fellowship with Christ, is a manifested desire and aim to be conformed, in all things, to the spirit and requirements of the word of God.

5. Such desire and aim are to be looked for in reference to slavery, slave-holding,



and dealing with slaves, as in regard to other matters; not less, not more.

6. The missionary must, under a solemn sense of responsibility to Christ, act on his own judgment of that evidence when obtained, and on the manner of obtaining it. He is at liberty to pursue that course which he may deem most discreet in eliciting views and feelings as to slavery, as with respect to other things, right views and feelings concerning which he seeks as evidence of Christian character.

7. The missionary is responsible, not for correct views and action on the part of his session and church members, but only for an honest and proper endeavor to secure correctness of views and action under the same obligations and limitations on this subject as on others. He is to go only to the extent of his rights and responsibilities as a minister of Christ.

8. The missionary, in the exercise of a wise discretion as to time, place, manner and amount of instruction, is decidedly to discountenance indulgence in known sin and the neglect of known duty, and so to instruct his hearers that they may understand all Christian duty. With that wisdom which is profitable to direct, he is to exhibit the legitimate bearing of the gospel upon every moral evil, in order to its removal in the most desirable way; and upon slavery, as upon other moral evils. As a missionary, he has nothing to do with political questions and agitations. He is to deal alone, and as a Christian instructor and pastor, with what is morally wrong, that the people of God may separate themselves therefrom, and a right standard of moral action be held up before the world.

9. While, as in war, there can be no shedding of blood without sin somewhere attached, and yet the individual soldier may not be guilty of it; so, while slavery is always sinful, we cannot esteem every one who is legally a slaveholder a wrong-doer for sustaining the legal relation. When it is made unavoidable by the laws of the State, the obligations of guardianship, or the demands of humanity, it is not to be deemed an offence against the rule of Christian right. Yet missionaries are carefully to guard, and in the proper way to warn others to guard, against unduly extending this plea of necessity or the good of the slave, against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable to extinguish this evil.

10. Missionaries are to enjoin upon all masters and servants obedience to the directions specially addressed to them in the Holy Scriptures, and to explain and illustrate the precepts containing them.

11. In the exercise of discipline in the churches, under the same obligations and limitations as in regard to other acts of wrong-doing, and which are recognized in the action of ministers with reference to other matters in evangelical churches where slavery does not exist, missionaries are to

set their faces against all overt acts in relation to this subject, which are manifestly unchristian and sinful; such as the treatment of slaves with inhumanity and oppression; keeping from them the knowledge of God's holy will; disregarding the sanctity of the marriage relation; trifling with the affections of parents, and setting at naught the claims of children on their natural protectors; and regarding and treating human beings as articles of merchandize.

12. For various reasons, we agree in the inexpediency of our employing slave labor in other cases than those of manifest necessity; it being understood that the objection of the Prudential Committee to the employment of such labor is to that extent only.

13. Agreeing thus in essential principles, missionaries associated in the same field should exercise charity towards each other, and have confidence in one another, in respect to differences which, from diversity of judgment, temperament, or other individual peculiarities, and from difference of circumstances in which they are placed, may arise among them in the practical carrying out of these principles; and we think that this should be done by others towards us as a missionary body.

*Resolved*, That we agree in the foregoing as an expression of our views concerning our relations and duties as missionaries in regard to the subject treated of; and are happy to believe that, having this agreement with what we now understand to be the views of the Prudential Committee, we may have their confidence, as they have ours, in the continued prosecution together of the great work to which the great Head of the church has called us among this people.

The statement thus approved was read throughout, and was afterwards considered in detail, each member of the mission expressing his views upon it as fully, and keeping it under consideration as long, as he desired to do. After the assent given to it, article by article, on the day following it was again read, and the question was taken upon it as a whole, with the appended resolution, each of the eight members giving his vote in favor of its adoption. It is perhaps proper also to mention that no change by way of emendation, addition or omission of phraseology was found necessary to make it such as any member of the mission would be willing to accept. It should farther be stated, that while the first article was under consideration, the act of the General Assembly of the Presbyterian church, adopted in 1818, was read, and its strongest expressions duly weighed. The document thus considered and referred to, is herewith submitted as a part of this report.\*

\* "The General Assembly of the Presbyterian Church, having taken into consideration the subject of slavery, think proper to make known their sentiments upon it to the churches and people under their care. We consider the voluntary enslaving of one part of the human race by another, as a gross

So also was adduced the abundant testimony contained in the Report of the American Board adopted in 1845, as to what in its view, slavery without qualification of place or time, and as it exists in the United

violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoins that 'all things whatsoever ye would that men should do to you, do ye even so to them.' Slavery creates a paradox in the moral system; it exhibits rational, accountable and immortal beings in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of slavery—consequences not imaginary, but which connect themselves with its very existence. The evils to which the slave is always exposed often take place in fact, and in their very worst degree and form; and where all of them do not take place, as we rejoice to say in many instances, through the influence of the principles of humanity and religion on the mind of masters, they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.

"From this view of the consequences resulting from the practice into which Christian people have most inconsistently fallen, of enslaving a portion of their brethren of mankind—for 'God hath made of one blood all nations of men to dwell on the face of the earth'—it is manifestly the duty of all Christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavors, to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world.

"We rejoice that the Church to which we belong commenced, as early as any other in this country, the good work of endeavoring to put an end to slavery, and that in the same work many of its members have ever since been, and now are, among the most active, vigorous and efficient laborers. We do, indeed, tenderly sympathize with those portions of our Church and our country where the evil of slavery has been entailed upon them; where a great, and the most virtuous part of the community abhor slavery, and wish its extermination as sincerely as any others—but where the number of slaves, their ignorance, and their vicious habits generally, render an immediate and universal emancipation inconsistent alike with the safety and happiness of the master and the slave. With those who are thus circumstanced, we repeat that we tenderly sympathize. At the same time, we earnestly exhort them to continue, and if possible to increase their exertions to effect a total abolition of slavery. We exhort them to suffer no greater delay to take place in this most interesting concern, than a regard to the public welfare truly and indispensably demands.

"As our country has inflicted a most grievous injury on the unhappy Africans, by bringing them into slavery, we cannot indeed urge that we should add a second injury to the first, by emancipating them in such manner as that they will be likely to destroy themselves or others. But we do think, that our country ought to be governed in this matter by no other consideration than an honest and

States and among the Indians, is: such as its classification of slavery with war, polygamy, the castes of India, and other things which it speaks of as "social and moral evils;" and such language as the following:

impartial regard to the happiness of the injured party, uninfluenced by the expense or inconvenience which such a regard may involve. We, therefore, warn all who belong to our denomination of Christians against unduly extending this plea of necessity; against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable, to extinguish this evil.

"And we, at the same time, exhort others to forbear harsh censures, and uncharitable reflections on their brethren, who unhappily live among slaves whom they cannot immediately set free; but who, at the same time, are really using all their influence, and all their endeavors, to bring them into a state of freedom, as soon as a door for it can be safely opened.

"Having thus expressed our views of slavery, and of the duty indispensably incumbent on all Christians to labor for its complete extinction, we proceed to recommend, and we do it with all the earnestness and solemnity which this momentous subject demands, a particular attention to the following points.

"We recommend to all our people to patronize and encourage the Society lately formed, for colonizing in Africa, the land of their ancestors, the free people of color in our country. We hope that much good may result from the plans and efforts of this Society. And while we exceedingly rejoice to have witnessed its origin and organization among the holders of slaves, as giving an unequivocal pledge of their desires to deliver themselves and their country from the calamity of slavery; we hope that those portions of the American union, whose inhabitants are by a gracious Providence more favorably circumstanced, will cordially, and liberally, and earnestly co-operate with their brethren, in bringing about the great end contemplated.

"We recommend to all the members of our religious denomination, not only to permit, but to facilitate and encourage the instruction of their slaves in the principles and duties of the Christian religion; by granting them liberty to attend on the preaching of the gospel, when they have opportunity; by favoring the instruction of them in the Sabbath school, wherever those schools can be formed; and by giving them all other proper advantages for acquiring a knowledge of their duty both to God and to man. We are perfectly satisfied that it is incumbent on all Christians to communicate religious instruction to those who are under their authority; so that the doing of this in the case before us, so far from operating, as some have apprehended that it might, as an incitement to insubordination and insurrection, would, on the contrary, operate as the most powerful means for the prevention of those evils.

"We enjoin it on all church sessions and Presbyteries, under the care of this Assembly, to discountenance, and as far as possible to prevent all cruelty of whatever kind in the treatment of slaves; especially the cruelty of separating husband and wife, parents and children, and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the gospel, or who will transport them to places where the gospel is not proclaimed, or where it is forbidden to slaves to attend upon its institutions. And if it shall ever happen that a Christian professor in our communion shall sell a slave who is also in communion and good standing with our Church, contrary to his or her will and inclination, it ought immediately to claim the particular attention of the proper church judicature; and unless there be such peculiar circumstances attending the case as can but seldom happen, it ought to be followed, without delay, by a suspension of the offender from all the privileges of the church, till he repent, and make all the reparation in his power to the injured party." See Assembly's Digest, pp. 274-8.

"The committee do not deem it necessary to discuss the general subject of slavery as it exists in these United States, or to enlarge on the wickedness of the system, or on the disastrous moral and social influences which slavery exerts upon the less enlightened and less civilized communities where the missionaries of this Board are laboring:" "The unrighteousness of the principles on which the whole system is based, and the violation of the natural rights of man, the debasement, wickedness and misery it involves, and which are in fact witnessed to a greater or less extent wherever it exists, must call forth the hearty condemnation of all possessed of Christian feeling and sense of right, and make its removal an object of earnest and prayerful desire to every friend of God and man:" "Strongly as your committee are convinced of the wrongfulness and evil tendencies of slaveholding, and ardently as they desire its speedy and universal termination; still they cannot think that in all cases it involves individual guilt in such a manner that every person implicated in it can, on scriptural grounds, be excluded from Christian fellowship. In the language of Dr. Chalmers, 'Distinction ought to be made between the character of a *system*, and the character of the persons whom circumstances have implicated therewith; nor would it always be just, if all the recoil and horror wherewith the former is contemplated, were visited in the form of condemnation and moral indignancy upon the latter.' Slavery we hold to be a system chargeable with atrocities and evils, often the most hideous and appalling which have either afflicted or deformed our species; yet we must not, therefore, say of every man born within its territory, who has grown up familiar with its sickening spectacles, and not only by his habits been inured to its transactions and sights, but who by inheritance is himself the owner of slaves, that unless he make the resolute sacrifice, and renounce his property in slaves, he is, therefore, not a Christian, and should be treated as an outcast from all the distinctions and privileges of Christian society." And the language (quoted approvingly) unanimously uttered by the General Assembly of the Free Church of Scotland: "Without being prepared to adopt the principle that, in the circumstances in which they are placed, the churches in America ought to consider slaveholding *per se* an insuperable barrier in the way of enjoying Christian privileges, or an offence to be visited with excommunication, all must agree in holding that whatever rights the civil law of the land may give a master over his slaves as *chattels personal*, it cannot but be sin of the deepest dye to regard and treat them as such; and whosoever commits that sin in any sense, or deals otherwise than as a Christian man ought to deal with his fellow-man, whatever power the law may give him over them, ought to be held disqualified for Christian communion. Farther, it must be the opinion of all, that it is the duty of Christians, when they find

themselves unhappily in the predicament of slaveholders, to aim, as far as it may be practicable, at the manumission of their slaves; and when that cannot be accomplished, to secure them in the enjoyment of the domestic relations, and of the means of religious training and education."

All this, and more, was immediately before the minds of the members of the mission, and with so much of the connection as to give the true sense, when they declared that slavery is what, in the documents referred to, it is described to be, and made their own the statement of principles above given, as those on which, as missionaries, they should deal with this subject in the circumstances of their field of labor, and when it is to them a practical missionary question.

The Cherokee mission in session at Park Hill, May 9, adopted a resolution of concurrence with the Choctaw mission in approving this statement.

Excluding two churches then connected with the mission of the Board, and since transferred to another mission, there were in 1848, under the care of the American Board, in the Choctaw nation six churches with a total membership of 536 persons: of whom 25 were slaveholders, and 64 were slaves. The churches are now 11 in number, containing 1094 members; of whom, as nearly as I could ascertain, 20 are slaveholders, (some of them being husband and wife, and generally having but one or two slaves each,) and 60 are slaves. Six of the churches have no slaveholder in them; two have but one each. Of the slaveholders in these churches, four have been admitted since 1848; one by transfer from another denomination, and three on profession of their faith; none of the latter having been received since 1850. Statements were made to me respecting each of these latter cases, which show that the principles assented to by the mission at Good Water, as above presented, were practically carried out in regard to them.

In the Cherokee mission, in 1848, there were five churches, having 237 members, of whom 24 were slaveholders, and 23 were slaves. In the five churches now in that mission, there are 207 members; of whom 17 (there is uncertainty in regard to one of this number) are reported as slaveholders. Three have been admitted since 1848 on profession of their faith, and two by letter; one of the latter from a church in New Hampshire. Of these the same remark may be made as above in respect to similar cases among the Choctaws.

The Choctaw mission embraces eleven families and three large boarding schools. Five slaves, hired at their own desire, are in the employment of the missionaries. A less number are employed in the Cherokee mission. Gladly would the missionaries dispense with these, could the necessary amount of free labor for domestic service be obtained. Those who employ this slave labor, allege that it is to them a matter of



painful necessity. They are known to resort to it unwillingly, and are not regarded as thereby giving their sanction to slavery. Some thus employed have been brought to a saving knowledge of divine truth.

The sentiments of these two missions as to the moral character of slavery, and the principles on which they should act with regard to it, are frankly and unequivocally avowed. We are bound to believe them honest in the expression of these sentiments. It is their expectation that the principles thus acknowledged as their own will be those on which the missions will be conducted. The adjudication of particular cases, must be left to the missionary. That it be so left, is his right; it is also unavoidable. The position of the missionaries is one of great difficulty; and should be appreciated. That there is such a diversity of judgment among them as men of independent thought and differing mental characteristics, who agree in essential principles, everywhere evince; and that they have, through a use of phraseology leading sometimes to a mutual misunderstanding of each other's views, supposed themselves to differ more widely than, in our conferences, they found themselves really to do, has been intimated. That none of them have sympathy with slavery; that, on the other hand, their influence is directly and strongly adverse to its continuance, while they are doing much in mitigation of its evils and to bless both master and slave, in the judgment of the Deputation, is beyond a doubt. By many they are denounced as abolitionists. Some of their slave-holding church members have left their churches for another connection on this account. Others have disconnected themselves from a system which they have learned to dislike and disapprove. Strong in the confidence and affection of many for whose salvation they have toiled and suffered, by the supporters of slavery, in and out of the nations, they undoubtedly are looked upon with growing suspicion. Surely we should not be willing needlessly to embarrass them in their blessed work. They are worthy of the confidence and warmest sympathy of every friend of the red man and of the black man. God is with them. In the Cherokee mission, the dispensation of his grace is not, indeed, now as in times past; and we have some seriousness of apprehension in regard to the progress of the gospel among that people. Still the divine presence is not wanting. Among the Choctaws rapid advance is making. Converts are multiplying; the fruits of the gospel abound. Both missions need reinforcement. Men filled with the spirit of Christ, able to endure hardness, of practical wisdom, which knows how to do good, and not to do only harm when good is meant, men of faith, energy, meekness and prayer, who will commend themselves to every man's conscience in the sight of God as his servants, are required. It gave me pleasure to assure the missions of the strong desire

of the Prudential Committee, and of my future personal endeavors, to obtain such men for them. No philanthropist can behold the change which has been wrought for these lately pagan, savage tribes, now orderly christianized communities, advancing in civilization to take ere long, if they go on in their course, their place with those whose Christian civilization is the growth of many centuries, without admiration and delight. But there is much yet to be done for them. "This nation," says the Choctaw mission in a published letter, "in its improvements, schools, churches, and public spirit pertaining to the great cause of benevolence, is but an *infant*." We must not expect too much from these churches in which we glory. Much fostering and training do they yet need; and there are many souls yet to be enlightened and saved. Wonderful as are the renovation and elevation which the gospel, taught in its simplicity by faithful men, has already given to these communities, our only hope for them, and for the colored race in the midst of them, is in the continued application of the same power through the same instrumentality.

It was the privilege of the Deputation to spend a part of three days, including a Sabbath, at Spencer Academy, an institution containing one hundred male pupils, excellently managed under the charge of the Board of the General Assembly; and to attend there a "big meeting," or a camp meeting, at which several hundreds were present. My intercourse with brethren at that station, and the scenes in which I there mingled; the fellowship in Christ with the heralds of his cross, some of them bowed with the weight of many years of wearing toil and affliction, and hastening to their glorious crown already won by honored names no longer with them, of our own mission; and the interchange of sympathy with the disciples of Christ, whom God has given them as the fruit of their labor, will ever live among the pleasantest recollections of my life. I am constrained to repeat my testimony to the fraternal and Christian spirit with which the brethren met my endeavors to remove difficulties, strengthen the ties that bind them and the Board together, and clear the way for harmonious and more energetic prosecution of the great work in which we are associated. To a good degree this object, we may hope, has been gained. To Him, whose is their work and ours, and to whom the interests involved are infinitely more precious than to any of us who are connected with them, we commit the future keeping of this great trust.

It is due to the Choctaw mission that I communicate to the Committee the following resolution, presented by the Rev. Mr. Byington, and adopted by the mission at the close of its meeting at Good-water:

"Resolved, That the cordial thanks of the members of the mission be presented to the Rev. George W. Wood, the Secretary of the

A. B. C. F. M., who is with us as a Deputation from the Prudential Committee, for his kind, wise and successful efforts in our mission to remove the weight of anxiety which has long pressed down our hearts in connection with the subject of slavery. We now rejoice much in this mutual and kind interchange of thoughts and affections. We would pray for grace ever to walk in the path of life, and that blessings may attend him while with us and on his way home, his family and brethren during his absence, as well as our mission and the American Board and all its officers. With peculiar sincerity of heart and gratitude to our Savior, we present to him this token of regard for our dear brother, and make this record of divine mercy toward our mission."

All which is respectfully submitted,  
GEO. W. WOOD.

Rooms of the A. B. C. F. M.  
New York, June 13, 1855.

This communication of the Prudential Committee was referred to a special committee, consisting of Dr. Beman, Dr. Thomas De Wit, Dr. Hawes, Chief Justice Williams, Doct. L. A. Smith, Dr. J. A. Stearns, and Hon. Linus Child, who subsequently made the following report:

Your committee have endeavored to look at this paper in its intrinsic character and practical bearings, and they are happy to state their unanimous conviction, that this visit will mark an auspicious era in the history of these missions. The report of Mr. Wood is characterized by great clearness and precision; and it presents the whole matters pending between the Prudential Committee and these missions fully before us. The conferences of the Deputation with the missionaries appear to have been conducted in a truly Christian spirit; and the results which are set forth in the resolutions, adopted with much deliberation and after full discussion, are such as we may all hail with Christian gratitude.

It is the opinion of your committee that the great end which has been aimed at by the Prudential Committee in their correspondence with these missions, for several years past, and by the Board in their resolutions adopted at the last annual meeting, has been substantially accomplished. While your committee admit that there may be some incidental points on which an honest diversity of opinion may exist, yet they fully believe that this adjustment should be deemed satisfactory, and that farther agitation is not called for. While your committee cannot take it upon themselves to predict what new developments, calling for new action hereafter, may take place, they are unanimously of the opinion that the Prudential Committee, and these laborious and efficient missionaries on this field of Christian effort, may go forward, on the basis adopted, in perfect harmony in the prosecution of their future work.

Your committee feel that the thanks of

this Board are due to Mr. Wood and our missionary brethren, for the manner in which they have met, considered, and adjusted these difficult matters which have long been in debate; and at the same time they would not forget that God is the source of all true light in our deepest darkness, and that to him *all the glory is ever due.*

The foregoing report of the select committee was adopted by the Board.

#### *New Members and Officers.*

The committee on New Members and Officers consisted of Judge Jessup, Dr. B. C. Taylor, Hon. William J. Hubbard, Dr. A. D. Smith, Dr. Sweetser, A. W. Porter, Esq., and Rev. H. A. Nelson. They recommended the election of the following persons as corporate members, who were chosen accordingly.

Amos Blanchard, D. D., Lowell, Mass.  
George Kellogg, Esq., Rockville, Conn.  
M. La Rue P. Thompson, D. D., Buffalo, N. Y.  
Philemon H. Fowler, D. D., Uuca, N. Y.  
George B. Cheever, D. D., New York city.  
Samuel T. Spear, D. D., Brooklyn, N. Y.  
Jacob M. Schermerhorn, Esq., Homer, N. Y.  
Frederick T. Frelinghuysen, Esq., Newark, N. J.  
John A. Brown, Esq., Philadelphia, Penn.  
William Strong, Esq., Reading, Penn.  
George A. Lyon, D. D., Erie, Penn.  
Rev. Thornton A. Mills, Indianapolis, Ind.

The same committee nominated for re-election the officers of last year, whereupon the following persons were duly chosen for the ensuing year.

THEODORE FRELINGHUYSEN, LL.D., *President.*  
THOMAS S. WILLIAMS, LL.D., *Vice President.*  
HON. WILLIAM J. HUBBARD,  
CHARLES STODDARD, Esq.,  
JOHN TAPPAN, Esq.,  
NEHEMIAH ADAMS, D. D.,  
REV. AUGUSTUS C. THOMPSON,  
HON. WILLIAM T. EUSTIS,  
HON. JOHN AIKEN,  
HON. DANIEL SAFFORD,  
HENRY HILL, Esq.,

#### *Prudential Committee.*

RUFUS ANDERSON, D. D.,  
REV. SELAH B. TREAT,  
SWAN L. POMROY, D. D.,

#### *Corresponding Secretaries.*

REV. GEORGE W. WOOD, *Corresponding Secretary resident in New York.*

SAMUEL M. WORCESTER, D. D., *Rec. Secretary.*  
JAMES M. GORDON, Esq., *Treasurer.*

MOSES L. HALE, Esq., } *Auditors.*  
HON. SAMUEL H. WALLEY, }

#### *Resignation of a Member.*

A letter from Dr. Post, of Charleston, South Carolina, was communicated to the Board, in which he resigned his place as a corporate member.

*Place and Preacher for next Meeting.*

The committee on the Place and Preacher for the next annual meeting of the Board consisted of Dr. Kirk, Dr. Judd, Dr. Joel Parker, Dr. R. G. Vermilye, William H. Brown, Esq., Dr. Chester, and Rev. William N. McHarg. They recommended that the place for the next annual meeting be Newark, N. J.; and that Dr. Thomas Brainerd, of Philadelphia, or, in case of his failure, Dr. George W. Bethune, of Brooklyn, New York, preach the annual sermon.

*Resolutions.*

During the progress of the meeting, the following resolutions were adopted by the Board :

*Resolved*, That the Prudential Committee be requested to call a special meeting of this Board, whenever the matters connected with the visit of the Deputation to India shall be ready for its consideration.

*Resolved*, That the Prudential Committee be, and hereby are, requested to prepare and forward to his Excellency, Franklin Pierce, President of the United States, a memorial, to be signed by the Executive Officers of this Board, and by so many of its members as may have an opportunity to attach their names thereto, requesting him to instruct the Minister of the United States at Constantinople, to avail himself of the first and of every suitable opportunity to call the attention of the Ottoman government to the duty of abrogating those laws of the empire whereby the penalty of death is denounced against the Mussulman who embraces Christianity; and also to induce the Sultan, if practicable, to grant entire religious liberty to all his subjects, without distinction, as a measure not only just, but eminently grateful to the American people.

*Resolved*, That the thanks of the Board be presented to Dr. Nehemiah Adams, for his sermon delivered on Tuesday evening, and that he be requested to furnish a copy for publication.

*Resolved*, That the thanks of this Board be presented to the families of different denominations, in this city and its vicinity, for their generous hospitality, and the kind attention which the members of the Board and the friends of missions have received during this meeting.

*Resolved*, That the thanks of the Board be presented to the First Presbyterian, Reformed Dutch and Westminster churches and societies, for the use of their respective houses of worship.

*Resolved*, That the thanks of the Board be presented to the choirs of singers, connected with the different churches, in which meetings have been held, for the assistance which they have rendered in the devotional services.

*Devotional Services.*

The devotional services awakened a general and gratifying interest. The sermon of Dr.

Adams, preached on Tuesday evening from Galatians ii. 20, appropriately directed the thoughts of those who heard it to Him "who loved us, and gave himself for us." Dr S. C. Aiken, Dr. Wilkes, and others, participated in the attendant exercises.

Meetings were held for addresses exclusively on Wednesday and Thursday evenings. At the first of these meetings, after prayer by Dr. Eddy, the President made some very impressive remarks; and he was followed by Dr. Parker, Doct. De Forest, of the Syrian mission, and Dr. Kirk. At the second, after prayer by Dr. Chester, Dr. Chickering, Rev. I. G. Bliss, of the Armenian mission, Rev. A. T. Happer, M. D., missionary of the Presbyterian Board in China, and Rev. Peter Parker, M. D., United States Commissioner to China, delivered addresses.

The commemoration of the Savior's love on Thursday afternoon was a hallowed season. The large edifice in which the Board held its meeting, was densely filled with the professed followers of Christ; and the Master himself was there. Dr. Beman presided on the occasion; prayer was offered by Dr. Hawes and Dr. Taylor; and addresses were made by Dr. Thompson and Dr. Palmer.

The meeting on Friday morning was mainly devoted to business. This was regretted; still it seemed to be unavoidable. One of the Secretaries tendered the thanks of the Prudential Committee to the Christian friends in Utica and the neighboring villages, who had opened their doors with such ready and abundant hospitality. Dr. Fowler, as pastor of the congregation in whose church the Board had assembled, made an appropriate response. Dr. Beman offered the concluding prayer.

Meetings for prayer and praise were held in the First Presbyterian church on Wednesday and Thursday mornings, before the business sessions of the Board commenced. At the request of the President, Dr. Tappan offered the opening prayer at the business meeting on Wednesday morning; Dr. Wisner, on Thursday morning; and Rev. C. Eddy, on Friday morning. Dr. DeWitt and Dr. Taylor also led in prayer Wednesday afternoon, in connection with the discussion on the need of a special effusion of the Holy Spirit, in aid of the operations of the Board.

*Adjournment.*

The Board adjourned to meet at Newark, New Jersey, on the Tuesday preceding the second Wednesday of September, 1856, at four o'clock in the afternoon.

*Remarks.*

The number of persons present at the recent meeting, as was expected, fell below the attend-



ance on some former occasions. Still the course was very large; and it sufficed for all the purposes of such a convocation. The hospitality of the city of Utica and its vicinity was severely tested; and it became necessary to hold meetings, designed especially for those who could not be accommodated in the place where the Board had been convened, in the Reformed Dutch church, &c.

From the memoranda of the Assistant Recording Secretary, it appears that the number of members enrolled by him, corporate and honorary, was as follows:

| STATES.                      | Corporate Members. | Honorary Members. |
|------------------------------|--------------------|-------------------|
| Maine, . . . . .             | 5                  | 4                 |
| New Hampshire, . . . . .     |                    | 4                 |
| Vermont, . . . . .           | 5                  | 15                |
| Massachusetts, . . . . .     | 21                 | 50                |
| Rhode Island, . . . . .      | 2                  | 1                 |
| Connecticut, . . . . .       | 8                  | 39                |
| New York, . . . . .          | 32                 | 198               |
| New Jersey, . . . . .        | 4                  | 8                 |
| Pennsylvania, . . . . .      | 2                  | 7                 |
| Maryland, . . . . .          | 1                  | 1                 |
| Louisiana, . . . . .         |                    | 1                 |
| Ohio, . . . . .              | 1                  | 11                |
| Michigan, . . . . .          | 1                  | 5                 |
| Indiana, . . . . .           | 1                  | 1                 |
| Illinois, . . . . .          | 5                  | 4                 |
| Wisconsin, . . . . .         |                    | 2                 |
| Missouri, . . . . .          |                    | 1                 |
| California, . . . . .        |                    | 1                 |
| Foreign countries, . . . . . |                    | 4                 |
|                              | 88                 | 337               |

Such a table, however, does not indicate the

actual attendance. If we would know the whole number of the friends of missions who come together at any of our annual meetings, including those who receive no assignment from the committee of arrangements, we should probably take four or five times the enrolled members as a fair estimate.

The spirit which pervaded the "great congregation" was elevated and tender. Whenever devotional services were introduced by the direction of the President, there was a ready response. The discussion of Wednesday afternoon, in its object and tendency, harmonized perfectly with the feelings of the assembly. Could this discussion have been resumed conveniently at a later stage of the proceedings, it would probably have reached a higher point of interest. As it was, however, the impression left upon many hearts cannot fail to be permanent and salutary.

The report of the committee on that part of the Annual Report which relates to the Tamil missions, occasioned some debate; and remarks were made which are believed to have originated in a misapprehension of certain facts connected with the visit of the Deputation to India. But the final disposition of the question,—whereby the above mentioned report was laid upon the table, and a resolution was adopted requesting the Prudential Committee to call a special meeting of the Board, whenever the proper time shall have come,—seemed to give universal satisfaction. It is hoped that a frank and fraternal discussion of the matters which may come before such a meeting, will result favorably for the great work in which we are engaged.

## INTELLIGENCE FROM THE MISSIONS.

### Syria.

LETTER FROM MR. BIRD, JUNE 25, 1855.

It must be well known to the friends of missions, that the brethren in Syria have long desired to be relieved and strengthened by very considerable accessions to their number. Within the last few months, however, the cry has become more earnest than ever. At the recent general meeting of the mission, a vote was passed requesting a reinforcement of six ordained laborers. The Prudential Committee hope to respond to this appeal in part during the present year; but they can hardly hope to send more than three missionaries within the next few months.

It is in such circumstances that this letter of Mr. Bird comes to us, making a still louder call upon the young men in our churches, especially upon

those who are entering the ministry. Shall his plea be heard? Who will answer affirmatively?

### *Need of a large Reinforcement.*

Again and again have I felt it to be almost a positive sin to be silent on what is, among human instrumentalities, the great want of the mission. True, the primary want, the one most felt, is one which man cannot supply; and we must send petitions for this to a better country than America. Would that the special influences of the Holy Spirit were sensibly felt among us! But for means, for instruments, for laborers, we look imploringly to that loved land which we have left. We want *men*, MEN, MEN!

I have left it to others to urge this

point, and have erred in not making my voice heard in the Macedonian cry. When we have considered the white harvests of Asia Minor, we have felt that we might ask, and ask in vain. We invite to hard labor, a hard language, and a hard field. What hope then of success can we entertain, that we should raise our feeble voices? If we begin to talk of results, we cannot think to compete with that neighboring Armenian field. The Lord bless it yet more and more! If we speak of many open doors, and a people ready for the gospel, we are perhaps still more than ever thrown into the shade. Yet we can plead, and I think with reason, and in the hope of making our necessities felt. It must be *succor* or *disaster*. To keep us as we are, is ruin. Is Syria worth possessing? Is it to be possessed? Can it be taken by "twelve spies," sent to view "the nakedness of the land?" We have nevertheless found it a goodly land. Lo the fruits and the clusters of Eshcol! Shall not the Anakims flee, and the high walls fall, before the Lord of hosts?

It has seemed at times as if aid now, though imperatively demanded, would be in a sense too late, too late perhaps to save health or life in the case of over-taxed laborers, too late to save much of the harvest now white for the sickle. Some of our most harassing difficulties and perplexing questions have sprung from the weakness of our forces. What evils may in the end arise from this same cause, none can tell. After spending so much of treasure, of health, of life, in the besieging of the citadel, shall we abandon it, as it may be on the point of surrender? Or shall the attacking forces be so weak, as to give moral courage to the keen-eyed enemy? Is it wise to have them so few as to be simply able to maintain their ruinous position as targets for the enemy's fire? One not on the ground cannot realize our situation. The fact is that we, as a mission, are just kept alive, struggling for existence. Our energies are taxed to the utmost, the standard-bearers are fainting and falling, and that too in the simply defensive! Who are to fill their places? Shall they not be succored? Can we afford to lose them? Are veterans made in a day? Shall we not be furnished with the means of vigorous, aggressive, successful warfare? We feel as if we could not endure to hold on at this rate. Are we to be left here, merely to see the harvest perish, ourselves tied hand foot, so that we cannot reap, or (to change the figure) to

encamp before a fortress with forces so meagre, that, should they propose a surrender, we should be too weak to avail ourselves of the offer? We call upon the churches, with the voice of the most earnest entreaty, to strengthen at least the things which remain, that are ready to die.

Let me particularize. We have not a good, strong man for missionary work, in our part of the field. Either want of Arabic, or of physical strength, makes us all weak. Mr. Calhoun preaches only occasionally, and finds it difficult to take the supervision of our little seminary. He hears simply the Bible recitation. Messrs. Smith and Whiting do not feel able to preach more than one sermon a Sabbath. The former has the translation of the Scriptures for his business, and the revision of other works for recreation. The latter has the care of the Beirût church and congregation. Mr. Benton is still a stammerer; I am only a beginner; and Mr. Lyons has, of course, not yet got his throat and mouth open. Where, then, are the preachers for Beirût and the mountains? The pillars of the mission are tottering, and must be relieved. Dr. De Forest gave way, and the female seminary went by the board. If the other older missionaries should fail, in the providence of God, what can be done to fill their places? Where are the minute men? Where is the *corps de reserve*? We have every muscle stretched to the utmost. Who can take the press, or the male seminary, or the care of the Beirût church? There are signs of failing in several, and we hope, faintly and with trembling, that the next annual meeting will find our ranks unthinned. Without help, as has been already stated, we can look for nothing but disaster; yet even with promptness it may be too late. Ten men for Syria would not more than meet the case. Were there to be no vacancies, and were none of the recruits to leave before they shall have become used to their armor, there would be places to fill. But we are failing at our posts; and it would require no strange providence to lay this mission prostrate. We may hope the feeble will see many years of usefulness; but we cannot, ought not, to count upon it. We also know that acclimation, &c., more than decimates new recruits before they go into full service. We sent a loud call from the general meeting; but it was a faint one to what we wished to raise. We stated what we thought the least possible number, and what we might hope to obtain.

We expect to be obliged to continue our calls; and we hope that our heavenly Father will open wider and yet wider doors for us. What will be the issue of this war, none can tell; nor are we to count upon it. Yet we expect that it will be impossible, in a few years, to meet the demand. Give freedom of conscience to the Moslem, and what a vast field is immediately laid open before us!

Mr. Bird strengthens his argument by a few additional statements. In reference to Beirût he says: "The consideration of its wants at our last general meeting was most affecting; and even Mr. Smith was in tears, as he stated the case, and pleaded for aid, which none of the stations were able to give efficiently. That central city, that mother station, is retrograding. The young men, who should have some one at leisure to interest and win them, are becoming infidels, and attending the theatre! The Jesuits are there in force, with schools and varied machinery to draw souls unto perdition. Who is there for these fifty thousand souls! The brother connected with the press must not be counted. Mr. Whiting then, with his poor health, and miscellaneous duties, is all that they have. Beirût has no missionary for the people; and can it be said to be manned without two? To draw an audience the Arabs must be visited. Who then is to go into the highways and hedges? Who is to seek them in their homes, or welcome them to the missionary's house? Preaching we need; but pulpit preaching is not the great want of the station, nor yet of the mission. It is the Pauline preaching, talking in the house, by the way, in the shop, or in the study, the market place, the kitchen, the parlor. Something must be done to draw a congregation."

#### *Qualifications for the Arab Field.*

Mr. Bird next refers to the qualifications which are deemed most important among the Arabs.

No trait is more necessary to a missionary's success here than a social disposition. We need, in a peculiar degree, popular talents. What may do for other places, will not do here. Nor let this trite saying excite a smile. I have facts to sustain me. Would you send an inferior man to learn the Chinese? The Arabic is no child's play. Not a few have made the experiment, and failed, as you are perhaps aware. We do not need unusual talent so much as the judicious, the social, the earnest. We want the popular, rather than the erudite; not men to write sermons in the study, but to meet the people everywhere, with affabil-

ity and love for their souls. Paul, with apostolic and heavenly wisdom, became all things to all men. We must endeavor to take pattern from him. Some of those among us lose much of their influence through want of pliability. As a native remarked the other day, missionaries are sent to preach the gospel, and not to introduce new customs.

Mr. Bird also says that physicians are needed in this field. "The doors are peculiarly open to them," he remarks. "They can go everywhere. Would that I had a knowledge of the healing art! Pious physicians seem strangely backward."

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#### *Erzroom.*

LETTER FROM MR. RICHARDSON, JUNE 18, 1855.

#### *First Impressions.*

At the date of this letter, Mr. Richardson had been at Erzroom about seven months. His impressions in regard to the people among who he expects to labor, are stated in the following paragraph.

From what we have seen, we are better pleased with the general appearance and character of the Armenians than we anticipated. For a nation that has been so long under political disabilities and oppressions, with all the vices which such a state inevitably engenders, they seem to have retained an unusual number of noble virtues. They appear temperate and chaste; and they maintain a commendable self-respect and decency, both in their outward conduct and personal appearance. They are frugal and industrious; and often, in the face of the greatest difficulties, they are even enterprising. Their children are healthy, fair, and often beautiful in their appearance and features; they are comfortably clothed, not unusually rude in their manners, and, so far at least as our own experience goes, respectful to strangers. I confess that I love to look upon this people, and I find I am becoming much attached to them; though my heart is saddened when I reflect upon their superstitions and their hostility to the saving truths of the gospel. But we are not without hope in this regard. Many of them have been enlightened; very few, we may believe, are without some knowledge of those great truths which the missionaries have been sowing broadcast through this land.



*The War.*

Erzroom is the only station of the Board in Turkey which seems to be directly endangered by the war. In reference to its prospects in this regard, Mr. Richardson says :

We continue to be in a state of uncertainty and anxiety in regard to those movements of the war which may immediately affect us at this station. General Williams, with his officers, left this city June 2 for Kars, the rendezvous of this division of the Turkish army. Letters have recently been received from him by the British Consul, stating that his arrival was opportune; that he found the defences of the town imperfect, the supply of provisions and ammunition small, and the Turkish commander in a state of fear and indecision consequent upon the near approach of the Russian army. When the General last wrote, the enemy had advanced, thirty thousand strong, to within four hours of the city. Although the Turks under his command were but twelve thousand in number, sufficient supplies had arrived, and they were awaiting an attack in good spirits. Still we know not what an hour may bring forth. With such odds against them, the Turks must probably yield. And then the next object of attack will be Erzroom. This place has, indeed, been fortified; but the soldiers have nearly all gone to Kars; and it seems probable that, if they are routed there, little or no opposition will be made here. We have no idea of flying, in any event; and we shall trust to God and our American passports. In the mean time we are at rest, and in the enjoyment of many blessings, laboring and hoping to be prepared to do the work which God may bring to our hands.

*Nestorians.*

LETTER FROM MR. COAN, APRIL 18,  
1855.

It has been stated in previous numbers of the Herald, that the Persian government issued a firman some time since, aimed particularly at the Nestorian mission, which must interfere very materially with their success, if it is strictly and fully carried into effect. The members of that mission have done what they could to avert the impending blow; and we may indulge the hope that the crisis is past. Still it is quite clear that, in the unsettled state of the eastern world, serious obstacles may hereafter be interposed to the

prosecution of their work. Our trust must be in One who has bestowed special marks of his favor upon this enterprise, and who has often made his goodness to pass before the brethren who are now so unexpectedly and so unjustly disquieted.

*Interviews with Askar Khan.*

In this letter, Mr. Coan describes the doings of a high functionary at Oroomiah; and the nature of the trials through which our brethren were called to pass, will appear from the following narrative.

Askar Khan, the individual appointed by the government to investigate the charges mentioned in the firman, arrived here on the 18th of March. Those of our number who reside in the city, called upon him the next day. During our interview, he took the names of all our mission, made many inquiries in relation to our work, and requested a list of our schools, with the names of the preachers and teachers in our employment, and the branches taught, &c., which, as soon as convenient, was made out and given to him. The following day the brethren at Seir called upon him. On the 22d, Dr. Wright again called upon him. After some conversation the Khan inquired if our printing press was in operation. When told that it was, he said, "Let it be suspended until I can examine your publications; and if nothing objectionable is found in them, I will give permission for it to work again." He showed no authority for making such a request. The step was argued against, on the ground that it would be detrimental to our labors, especially as we were in the midst of a small work consisting of simple extracts from our Scriptures, to which no one could object; that such a measure would be very embarrassing, as it would place us in an unpleasant position before the community around us; and that the stopping of the press was unnecessary for the examination of our publications, all of which we were ready to exhibit to him. We told him also that we believed nothing had been issued, to which the government could take exceptions, if properly understood. He replied, "I can point you to two things which are so." He has been repeatedly urged to say what they were, but has declined to do it.

On the 24th he called on us, when the subject of the press was again referred to; and as he urged the matter, he was told respectfully that, while we intended no disrespect to the government, we supposed that if the Shah wished to arrest the press, or any of our labors, his orders

would naturally be communicated to us through the Abassador whose protection we enjoyed. This statement was made in view of Mr. Stevens's suggestion, contained in a letter to us last fall, soon after he learned that such an edict had been issued, in which he says, "I should, in your place, pay no attention to the firman, until it be officially communicated to you by the consulate." Mr. Abbott, H. B. M. Consul at Tabreez, gave us the same advice. The Khan's reply was, "I am not to be frightened; I know what I am about."

On the 26th, he visited the female seminary, and did not conceal his disapprobation of it, saying, as he left, "You are training a set of girls to be nicely idle. How will they be qualified for work? What is the use of all this?" And yet he had been informed that these same girls did their cooking, washing, mending, &c., and carried on their studies at the same time, and when they were at home, they worked as faithfully as any of their countrywomen. He subsequently visited the male seminary, and manifested very little more interest in that, not even asking the pupils to recite a word. He allowed that it might be proper enough for boys to learn to read, provided they could be spared from work; but for girls it was quite useless. He questioned both the boys and girls somewhat minutely concerning their rules and regulations; and he appeared quite incredulous, when told that they had vacations, when all went to their homes, and that during term time their friends frequently called to see them. Indeed, he has appeared to be full of prejudice against us and our work from the first, and not disposed to credit our word, or listen to any statement in our favor; while he lends a willing ear to all the insinuations of wicked and hostile men against us. He inquired what was our yearly expenditure; and when told that, exclusive of the station in Gawar, it was between five and six thousand tomans, he insisted that it was fourteen thousand, and pertinaciously maintained that we had two hundred persons in our employment, though assured that we had hardly half that number, including some sixty teachers of village schools employed from two to six months of the year.

On the 29th, Dr. Wright called upon him and put into his hands the sheets of the little work which we are just finishing, and stated at the same time that all our publications were open to his inspection. He returned the sheets, saying

that he could not read Syriac, and must ascertain the contents of our books from another source, intimating that he could not rely on us or our friends to translate them. He carelessly added, "I have made an examination, and will communicate to the government what I have seen, and what has passed between us in relation to the press." In fact, he has appeared like a man whose mind was made up, even previous to his reaching Oroomiah; and we can easily conjecture the nature of his representations to the government.

### *The Key.*

It may be asked, "Why has this individual pursued the course which is here set forth?" The following extract throws some light upon the question.

We have long known that the Prime Minister at Tehran was unfriendly to us. We know also that our presence here is a great check upon oppressors, who desire to be unmolested in their deeds of wrong and outrage upon the defenceless Christians, and that they desire to have us out of their way. We have reason to believe that the Debbir (Minister of Foreign Affairs) at Tabreez, who is a nephew of the Prime Minister at Tehran, and a willing tool, is opposed to us and our work. It was through his influence, as we have understood, that the Lazarists made cause against us last fall, because we listened to the repeated calls for aid from a large number of the people of the papal village of Khosrova, went ourselves, and sent helpers there; and they are, to say the least, the immediate occasion of procuring this firman against us. In it we are not recognized; whereas they have been careful to be recognized as a distinct sect in Persia. Hence the question has been raised, whether the government, not comprehending that our labors are directed to the infusion of life and spirit into the existing church, may not ignore us, and seek our expulsion. It is certainly true that Askar Khan has shown marked attention to the Lazarists; and the impression in the community is very strong that he is their friend and our enemy.

### *Evil Results.*

That much evil should grow out of these proceedings of Askar Khan, will at once be inferred. On this subject Mr. Coan says: "The Lazarists are even more active than ever in the work of proselyting, and are very busy in trying to create

the impression that we are to be expelled from the country. The fact that the Khan is taking the names of our helpers, is used to frighten the ignorant; and the baser sort are lavish of taunts, and rejoice over the hoped for termination that is to be put to our work. The fact that the Khan endeavored to frighten some of our helpers (not excepting Mar-Yohanan) from going to the villages to preach, by requiring them to come to him before going; the fact that he takes special pains to commend persons for not sympathizing with us and our labors, and standing aloof from us; the fact that spies are dropping into the churches on the Sabbath to see who is preaching, and what is preached; and his whole bearing towards us and our work, have had a very unhappy effect upon the minds of the people, and strengthened the hands of opposers."

#### *Other Facts.*

Mr. Coan mentions some additional facts, which have a bearing upon the main topic of this letter.

We have written both to Mr. Abbott of Tabreez, and Mr. Stevens of Tehran, informing them of the position of our affairs. From Mr. Abbott we have received a very kind reply, in which he approves of the course we have taken, and advises us by no means to suspend the operations of the press at present, but, if necessary, procure such paper as can be had in the country, rather than appear to yield to Askar Khan's request. He also wishes us to yield to no demand whatever of the Khan, but to inform him immediately, while we go on as usual with our work. Mr. Abbott also wrote a letter of remonstrance to the Khan, and one to the Prince Governor at Tabreez, in our behalf. So far as we can learn, no official communication has been made to H. B. M. Chargé at the capital touching the firman or our labors.

The fact that we do not yield to the Khan's wishes or demands, evidently embarrasses him. He tries hard to convince us that he is our friend, and wishes us no harm, while he feels obliged to carry out the instructions of his government. Yesterday he invited us to breakfast with him, and half of our number went. He said he wished to inform us of two things which the government ordered him to demand of us, while he would give us time to write to Tabreez to get, if possible, the order revoked. They were that no girl be allowed to read in the same school with boys; and that no girl be taught to read in any language except her own. These de-

mands are not very serious, in themselves considered; but they probably fore-shadow others more serious.

It is proper to state that one of our number, in the course of his private correspondence with Chevalier Khanikoff, Russian Consul General at Tabreez, himself alluded in a general way to our present troubles with the Persian government. Chevalier Khanikoff, with characteristic promptness and kindness, immediately remonstrated with the Debbir at Tabreez, and procured a strong letter from him to Askar Khan. He also applied personally to Askander Khan, father of Askar Khan, who is a Governor of one of the Persian Provinces, and procured a letter from him, remonstrating with his son respecting the course he has pursued in relation to us. All these things have doubtless had a salutary effect in tempering the Khan's zeal against us, and in restraining him from personal disrespect. Still we cannot but feel solicitous about the result of his mission here. Unless the English Ambassador can procure the revocation of the firman, we fear we have not seen the end of our trials. What is to be the issue of these things, we know not. Our heavenly Father does; and our trust is in him.

#### *The Village Schools.*

Mr Coan says that fifty-eight village schools were taught last winter, the number of pupils having been about eleven hundred. The following extract will be read with satisfaction.

The teachers were assembled in the fall, a few days previous to the opening of their schools, for the purpose of receiving instruction in the art of teaching, with manifest advantage to the schools, as the result has shown. It has been our endeavor to make all our schools subservient to the spread of the gospel; and all have been brought under its influence. They have been assembled weekly for Sabbath School instruction, and have had weekly recitations of the Scriptures. They have been a nucleus about which we have gathered the people for the more formal preaching of the Word.

It is to be remembered that but for our schools the number of readers among the people would be exceedingly few. Our object is not so much instruction in the sciences, as teaching the pupils how to read and understand the Scriptures. The Bible is our text book; and our schools are parochial. When we can



keep the pupils long enough, the Bible is studied historically and geographically, as we are furnished with maps for the purpose, which, under our superintendence, were mostly prepared by the pupils of the seminaries and Deacon Moses. About thirty-six of the teachers, we hope, are truly pious; and all are decidedly evangelical in sentiment. Many of them furnish us monthly reports of their labors, exclusive of teaching. They are in the habit of holding meetings nightly in their villages, and of maintaining daily worship in their families. The influence of such helpers, by the grace of God, is incalculable for good in their dark villages.

Before leaving this topic, Mr. Cuan mentions a fact in respect to Geog Tapa, which is valuable. "We there behold," he says, "one half of the adult females reading and learning to read, being taught mostly by the children of our day schools; whereas five years ago perhaps not one in thirty could read, or cared to learn. This fact is cheering, when we remember the great prejudice in the country against female education."

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LETTER FROM MR. PERKINS, MAY 22,  
1855.

### *Sowing the Seed.*

MR. PERKINS, in speaking of the issues of the press, says that a small work of the American Tract Society, called the Threefold Cord, has been published lately in the Nestorian language. The following remarks in reference to it are interesting and suggestive. "It is very eagerly sought for by the Nestorians, who receive it on the express condition of stately committing to memory at least one of the three selected verses every day. Another year, they may take the second of those three verses; and so on. Some prefer to commit the three verses for each day in the first instance; and among them are Nestorian females, who never attended school, but have recently learned to read at their homes. One such female remarked, on repeating her twenty-one verses—the selection for a week—in a Sabbath school last Sabbath, that she sometimes lay awake half of the night, thinking them over, so much interested in them was she. It is a hopeful indication in our work, to see scores and hundreds anxious to obtain the book on this condition, and to know that so many passages of the Bible are treasured up in the memory, and in very many cases are prayerfully meditated upon and digested. The word of God will, we believe, thus have free course and be glorified."

Another statement of Mr. Perkins will be read with pleasure in this connection. "Many children, and not a few adults, are also committing to memory the hymns of our favorite hymn-book, which is another very desirable and effective form of storing the mind and the heart with religious truth."

### *A Communion Season.*

The event described in the following paragraph shows what progress the reformation among the Nestorians has already made.

About two weeks ago occurred our communion. Nearly one hundred communicants sat down to the table of the Lord, including our mission. It was a solemn and delightful season. Among the native brethren present were Mar Yohannan and Mar Elias; and most of the others, of both sexes, are educated and quite intelligent persons; but what is of far greater importance, they are, as we trust, truly pious. It would be easy at once to triple the number present on these occasions of those who, in the judgment of charity, are the children of God; but we think it better to introduce them somewhat gradually and cautiously to the ordinance, as administered by the mission; while, at the same time, we would not too long allow any of the sheep and lambs of Christ's flock to suffer for want of this important means of grace. It is exerting a powerful influence on those who participate in it, and on many others; and it cannot fail ultimately to produce the effect, either of redeeming the ordinance from abuses, as administered in Nestorian churches, or drawing off the pious part of the people to a separate observance of it. We are quite willing that the scriptural administration of the ordinance to the pious Nestorians should work out either of those results, in the legitimate time and way, or both of them, as the Lord shall direct.

### *Governmental Interference.*

In continuing the history of the recent attempt to arrest the labors of the mission, Mr. Perkins writes as follows:

There is nothing new in the action of the Persian authorities in regard to us. The noble letter of Mr. Abbott, British Consul at Tabreez, a copy of which was sent to you, has had, for the time at least, a very salutary effect on the disturber, Askar Khan. While the jealous eye of the government directed by our enemies toward our work, and the oppressive or-

dinance issued against it, were calculated to excite in us concern, and should properly prompt our friends and patrons to earnest prayer in our behalf, we should still deplore a panic on this subject; and we do not believe there is just occasion for it. We trust that He, who has so long and so graciously watched over us, will still take care of his own cause in Persia. Yet more do we regret to see a panic spread in regard to our mission for political effect, which seems to have been the object, in part at least, of a correspondent of the London Daily News in a letter written at Mosul, which has been extensively copied into the American papers. Very great injustice is done by that writer (who is doubtless kindly disposed toward us) to Chevalier Khanikoff, the Russian Consul General at Tabreez. Whatever may be the feelings and policy of other Russian officials in regard to us and our work, we have good reason to believe that we have probably no more reliable European friend in Persia than M. Khanikoff. He has recently exerted his commanding influence (unofficially, as we are regularly under British protection) to arrest the efforts of Askar Khan, the present superintendent of the affairs of the Nestorians, in his attempt to carry out the orders of the Persian government in the curtailment of our labors.

It is a great Providential favor, that we have powerful European friends in Persia at this juncture. Mr. Stevens, as you know, is removed to Tehran, where he can do far more for our succor than he could have done, had he remained at Tabreez; and we have every reason to believe that the present English Ambassador is very favorably disposed towards us and our work. But we would not unduly rely on any human arm. We have a surer pledge of all needed protection and succor in the sublime and glorious promise of the King of kings and Lord of lords: "Lo I am with you always, even to the end of the world."

### Recent Intelligence.

**Tocat.**—Mr. Ball returned to Ceserea from the annual meeting of the Armenian mission by Tocat. "The brethren there," he says, "are enjoying great external prosperity; and they rejoice in the frequent presence of new faces in their congregation."

**NESTORIANS.**—From a letter of Dr. Wright, dated June 18, it appears that the relations of the mission to the Persian government were not then adjusted. Nor was the conduct of Askar

Khan at all satisfactory to our brethren. Still the work of the mission went forward as usual. The following extract from Dr. Wright's letter will be read with gratification.

We and our native helpers, without let or hinderance, are sowing the good seed of the Word broadcast. Our congregations in the city, at Seir, and in the villages, are undiminished; and evangelists are going forth in various directions. Two young men, graduates of our seminary, have gone on a preaching tour to the district of Sulduz, two days' journey distant; and two others have gone to the mountains to labor during the summer under the direction of Mr. Rhea. Meerza, the young man who spent several years in the Protestant College at Malta, is about settling as a preacher and teacher in the large mountain village of Marbeshoo.

Several of the graduates of our male and female seminaries have been married of late; and the ceremonies were performed, and the entertainments were given, in a "reformed" manner. The objectionable portions of the Nestorian marriage service were admitted; the entertainments continued but a single day; and every thing was done decently and in order. An ordinary wedding continues seven days, and is a scene of reveling and excess.

One of the girls married Khamis, one of Mr. Rhea's helpers in Gawar. She is hopelessly pious, and will be a valuable addition to the little band laboring in Memikan. Another married a young man of influence, though not of piety, in the village of Marbeshoo. She is a niece of Mar Yohannan. We feel an especial interest in these parties, as we consider them as our missionaries to the mountain people.

Owing to the difficulty of exchanging letters with Persia, no communication has been received from Mr. Rhea of a more recent date than April 10. At that time the political aspect of the country was not altogether promising. Our missionary brother reports the performance of frequent journeys among the villages of Gawar by Dea. Tamo. In some cases, the priests were so "stirred up" by the labors of this native brother, that "they for once turned preachers themselves." In Bootan, Tekhoma, and Ishtazin, moreover, the gospel has been proclaimed by graduates of the seminary at Seir. Thus the light is spreading in that wild region.

**CANTON.**—A recent letter from Mr. Vrooman states that executions are still occurring at the rate of from two to four hundred each day. Report announces the presence of twenty thousand rebels in a body a few miles north of Canton.

### Home Proceedings.

#### EMBARKATION.

ON the 1st of September, Rev. E. M. Dodd and Mrs. Dodd, of the Jewish mission, sailed

from New York in the North Star for Havre, France, on their way to Smyrna. Mr. Vanderbilt, the proprietor of the new line of steamers between these two ports, kindly gave them a free passage.

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24: la. 9; m. c. 17,84;	50 81
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## NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S.	
Little, New York, Tr.	
Two little sisters,	1 00
Bergen Neck, R. D. ch.	5 80
Paramus, do.	39 50—46 30
Caldwell, Pres. ch. 52; Deckertown, do.	
15; Newark, High st. pres. ch. m. c.	
40,53; Rockaway, pres. ch. 45; Wan-	
tage, 2d pres. ch. 15;	167 53

213 83

## PENNSYLVANIA.

East Sugar Grove, Cong. ch. m. c. 10;	
Greene, ch. 5; Harbor Creek, ch. 12;	
Smithfield, youths' miss. so. 15;	42 00

## DELAWARE.

Wilmington, Hanover st. pres. ch. m. c.	75 48
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## MARYLAND.

Baltimore, D. B. B.	5 00
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## GEORGIA.

Savannah, Male and fem. miss. so. in In-	
dep. pres. ch. 186,57; la. African so. (of	
wh. for ed. at Gaboon, 10;) 28;	214 57

## OHIO

Canton, Pres. ch. 62,22; Hudson, Bible	
class miss. asso. 17,90; Wes. Res. col-	
lege, 64c.	80 76

## INDIANA

Indianapolis, 4th pres. ch. m. c.	5 00
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## ILLINOIS.

Chicago, A friend, 10; do. 5; Galesburg,	
2d pres. ch. 25; Griggsville, cong. ch.	
m. c. 48,29; Woodburn, s. s. 3; Cadets	
of Tem. 2; Mrs. Clark's s. s. class, 2;	95 29
Legacies.—Chicago, E. D. Ely, by D. J. Ely,	
Adm'r,	1,000 00
	1,095 29

## MICHIGAN.

Birmingham, Pres. s. s. 8; Hillsdale, pres.	
ch. m. c. 10; s. s. 1; Livonia, Rev. R.	
Armstrong, wh. and prev. dona. cons.	
Rev. LEBBIUS ARMSTRONG, of Ballston,	
N. Y. an H. M. 25; Nankin, cong. ch.	
8,72;	52 72

## WISCONSIN.

Fort Howard, Cong. ch. m. c. 6,43; Ge-	
neva, pres. ch. 11; Green Bay, youth	
miss. so. 6; Milwaukee, 2; Ripon, m. c.	
10;	35 43

## IOWA.

Davenport, Cong. ch. m. c. 22,30; Den-	
mark, Rev. G. Wood, 10;	32 30

## MISSOURI.

Independence, L. P. Pixley, for Mr. Bying-	
ton, 5; for Mr. Kingsbury, 5;	10 00

## TENNESSEE.

Jonesboro', Juv. miss. so. of pres. ch. for	
John W. Cunningham, Ceylon,	20 00

## ALABAMA.

Gainesville, Pres. ch.	40 00
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## IN FOREIGN LANDS, &amp;c.

Ceylon, A thankoff'g fr. a teacher for the	
privilege of laboring fifteen years among	
the heathen,	100 00
Milltown, St. Stephens, N. B. Cong. ch. m.	
c. to cons. G. M. PORTER and WILLIAM	
TODD H. M.	244 28
Stockbridge, Choc. na.	10 25
St. Petersburg, Russia, Mrs. M. T. Gelli-	
brand,	50 00
Valparaiso, S. A. Union chapel cong. 70;	
s. s. 30; wh. cons. MARTIN ROBINSON	
an H. M.	100 00

Donations received in August, 5,684 29

Legacies, 4,757 85

\$10,442 14

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in August, \$279 22

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No. 11.

American Board of Commissioners for Foreign Missions.

*Sandwich Islands.*

LETTER FROM THE HAWAIIAN EVANGELICAL ASSOCIATION, JUNE, 1855.

THE Sandwich Islands mission has given place, it is already known, to the Hawaiian Evangelical Association. This body held its first annual meeting at Honolulu, on the 21st of May. Nearly all the missionaries were present; as were also the two seamen's preachers, with the pastor of the Second Foreign Church of Honolulu. Before they separated, they addressed a letter to the Missionary House, from which a few extracts will be taken for the readers of the Herald. The character of the meeting will appear from the following statement: "Our sessions have been characterized by a good degree of unanimity of views, harmony of feeling, and prayerfulness. We have all felt it good to be together for a little season. More than a usual portion of our time has been spent in prayer; and we have no doubt that this meeting will tell more largely upon the prosperity of Zion, here and elsewhere, than all that could be hoped for from months of ordinary labor at our several stations. The anniversaries of our several societies have generally been of a highly interesting character."

*Deaths.*

The letter of these brethren is introduced by a brief allusion to the decease of Mr. Kinney and Mrs. Conde. In reference to the former, the following language is used: "For the sake of wife and children, and the cause of Christ, he was willing to prolong his stay on earth; but his

heart was above. To depart and be with Christ was better than a longer sojourn here. With cheerful confidence, he committed his beloved companion and little ones to the care of his heavenly Father, and departed in the triumph of faith, to be forever with the Lord." The Association speak of Mrs. Conde as follows: "Her health had been failing for a year or two. At length there were indications that she was drawing near to the end of her course. She was in the land of Beulah; she was within view of the city. She was in the midst of orchards, and vineyards, and gardens; and she there refreshed herself. Her two daughters became interested in the great salvation, and gave pleasing evidence of having passed from death unto life. To have her three older children join their supplications around her bed, was a sweet consolation, which she was repeatedly permitted to enjoy. She was about to leave husband and children; but she was going to the Savior, whom she loved with stronger affection; and she believed that the separation would not be long. One after another would join her on the shores of immortality; and soon they would all be together, an unbroken family, never to be divided again. Is it strange, then, that she could triumphantly exclaim, 'Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me'? For her to die was gain."

Another death has occurred at the Islands, which the Association have appropriately noticed. In respect to this event, the language of this letter is as follows: "Among the changes of the past year, and not the least important, is the decease of our late King, Kamehameha III. He was the friend and benefactor of his people, the

most forward among the chiefs for reform, and the most ready to yield to Hawaiians their rights as men and as citizens. Few sovereigns, indeed, are so ready as he was to yield their own power, and their sources of private wealth, in order to improve the condition of their subjects. In this respect, the annals of Kamehameha III. will form a bright page in modern history. His successor, Kamehameha IV., thus far promises even better than our hopes. We expect much from him for the good of this nation."

### *State of Religion.*

The subjoined extracts present a gratifying view of the Hawaiian churches.

We have not been blessed with revivals of religion the past year, as in some former years; but the members of our churches have generally been orderly and stable in their deportment. There has been occasion for but comparatively little discipline, although many are "weak and sickly" among us. Death has not removed as many of our members as in years previous; and most of our churches number about as many communicants at the close of the year, as they did at the commencement.

The fact that we have two efficient foreign churches in Honolulu, with pastors and members prepared for Christian enterprise, is very encouraging. While the Hawaiian churches and people are declining, there is an accession from abroad that will, under the great Head of the church, prove more than a full compensation for what is lost.

The pastors of a few of our churches are receiving nearly a competent support from their people; others are, to a great extent, supporting themselves by teaching English schools, or by giving some attention to flocks and herds, &c.; others still, being less favorably situated for giving attention to such things, will probably never obtain an adequate support, except as it may come from the Board, so long as they retain their present locations.

### *Missionary Extension.*

As intimately connected with the preceding topic, the following paragraph may be introduced in this place.

During the last few years, the importance of making the Sandwich Islands a centre of missionary operations in the Pacific has become apparent. There has arisen among the Hawaiian people, moreover, a desire to spread abroad the

blessings of the gospel. The mission to Micronesia may be viewed as a natural fruit of this desire; so also the mission to Fatuhiva. The subject of foreign missions is decidedly popular. Hawaiians are ready to give of their substance; some of them are willing to consecrate their lives to this good work. The evening before Konoa, a Hawaiian missionary destined to Micronesia, sailed from Honolulu, he employed the following language in an address at the Bethel: "I do declare to you that the cause of my going out on this mission is my exceeding great debt to the kingdom of God. I have land, and cattle, and horses, and parents, and brethren; and I have looked on all these; but they will not cancel my debt. Therefore I give my whole body and soul, without reserve, for this salvation. Because this treasure was freely given to us, therefore we freely give without murmuring." Other Hawaiians possess a similar spirit, and it cannot but aid in causing an extension of missionary operations. And the aged and venerable missionaries of the American Board desire, as they advance in life, to see their children carrying forward the work for which they left their native land more than a quarter of a century ago. Some have said to their children, "Go abroad; go to other islands of the Pacific; and there labor, as we have labored here."

### *Morals of the People.*

Much has been said in respect to the vices of the Sandwich Islanders. This letter embodies the testimony of the Association; and it will doubtless be regarded as candid, if not altogether satisfactory.

The morals of the Hawaiians are far from being what we could desire. It would give us pleasure to say that they are generally improving. Some individuals and families, we trust, are making progress in the right direction; but the reports of crimes and misdemeanors, with our own daily observation, convince us that there is an element in the habits of the people that is working out their ruin. The fifth, seventh and ninth commandments are violated by them with less apparent compunction than would be felt in many parts of the United States. But the external observance of the Sabbath is as good here, and life and property are as safe, as in almost any portion of our native land; and were the whole decalogue taken into the account, and the whole of the United States brought



into the comparison, this people would suffer but little. Such is the judgment of candid men, who are somewhat familiar with both countries. We who live among the people, and know much of their sins, are often led to exclaim, "The whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it." But Hawaiian sins are more open, and obviously committed against less light, than are those of the same character with you.

### *Education.*

In speaking of the educational prospects of the Islands, the Association use the following language :

Our native schools, for the past twenty years, have been our pride, our hope, our stronghold for the Hawaiian nation. For these we have labored and prayed; and in them most of us have toiled. Through their instrumentality we hoped to raise an intelligent and somewhat educated people. Nor have we been disappointed. All our reasonable expectations have been fully realized. We have now among us a large number of natives, who from their intellectual training would be fully competent, had they the helps so abundant in the English language, to enter into the higher branches of philosophy and metaphysics. Limited as has been the field of science laid open to the Hawaiian mind, there are some who often exhibit a shrewdness and point in argument that does them much credit.

Another topic is introduced into the letter, which shows the tendency of events in this part of the world. What language is to be spoken ultimately at the Sandwich Islands? This is an interesting inquiry; and the subjoined extract bears directly upon it.

For several years, the importance of English schools has been more and more manifest. Private effort had caused a few Hawaiians to gain a tolerable acquaintance with our language. It was seen that this knowledge increased the influence of its possessor, and became, to a certain degree, a capital in his hands for the acquisition of wealth, because he could more readily conduct business with foreigners. This was an important point gained. The legislature of 1854 was also induced to appropriate five thousand dollars toward the encouragement of English schools. The experiment proved successful, and the

advocates of the movement were cheered forward. Some of the schools have been taught by missionaries, who have been thereby enabled to meet the increased expenses of living at the Islands; for there is scarcely one of them who could support his family, if he was limited in the sources of his income to the exact amount of his salary. But, to say nothing of this consideration, there are manifest reasons why the missionaries and their children should be the most able and competent teachers, speaking familiarly, as they do, both languages.

The call for English schools is becoming louder and more importunate. It would be no surprising thing, if in a few years schools in the Hawaiian language were to be entirely supplanted by those in English. In the opening of the Hawaiian Parliament, the King referred to this subject, and called the attention of the Legislature to the desirableness of encouraging the establishment of such schools.

The benefit derived by his Majesty from possessing an accurate and familiar knowledge of our tongue, is clearly manifest both to Hawaiians and foreigners. His example shows what may be accomplished, if Hawaiian youth are early taught the English language; for it is a well known fact that the King, in his consultations and writings, uses the English with great facility. It has been remarked by competent judges, that his use of the language is remarkably free from provincialisms, being in an eminent degree characterized by a strong Saxon idiom. This fact reflects much credit upon those who were the teachers of the Royal School, during those years when his Majesty was connected with it.

### ~~~~~ LETTER FROM MR. COAN, JUNE 6, 1855.

WHEN this letter was written, Mr. Coan had been at the Sandwich Islands just twenty years, the 6th of June being the anniversary of his landing on those distant shores. His thoughts, therefore, naturally ran back over his missionary life, recalling its chief incidents, and comparing the past with the present. That part of his letter which presents a contrasted view of Hilo, is particularly valuable, inasmuch as it is the testimony of one who is entitled to implicit credit.

### *Physical Transformation.*

The first topic embraced in Mr. Coan's comparative view, is discussed in the following language :

1. *Hilo has changed physically.*—Once

we had no roads, save the wild man's trail; now gorges have been filled, hills leveled, and more than one hundred miles of highway cast up by the hand of industry in Hilo and Puna. Once not a solitary bridge spanned our raging streams; now we have a dozen, with more in prospect. Then we approached the thundering torrent with awe, meditating on the manner and the chances of crossing unhurt; now the roar of our cataracts, and the voice of our many waters, are music in our ears.

Twenty years ago, we had but one framed house in Hilo, and that was the missionaries'; now we have forty or fifty. Verandas were then unknown to our people; now no one builds without them. Our village was then without form, a wilderness of weeds, wild grass and bushes; now it begins to show the outlines of order and improvement, in streets, sidewalks, fences, gardens, and cultivated trees. Then horses, horned cattle, sheep, goats, etc., had hardly been introduced among our people; now they are counted by scores, by hundreds, by thousands. A dollar then was as rare as a diamond; now gold and silver circulate freely. Then the *malo*, (a narrow sash,) the *paru*, (a tapa extending from the loins to the knees of the female,) and the *kihei*, (a kapa shawl,) told the ward-robe of male and female, a dress of European fabric being rarely, if ever, seen in a congregation of five thousand; now all are comfortably, decently clad, many richly so, in the manufactures of most of the civilized nations. Once the calabash, the poi-board, the stone pestle, and a few mats, were all the furniture the native hut contained; now the neat dwelling presents its chairs, tables, trunks, sofas, desks, its bed, its forty-dollar bedstead, its hangings, its culinary and table furniture, with a hundred other little comforts, unknown to former generations. Once our vegetables and fruits were confined to some five or six varieties; now they are numbered by scores. Once we produced no sugar or coffee, and but little arrow root; now we ship off hundreds of tons annually. Once not a single merchant vended his wares in Hilo; now we have half-a-score of them, besides numerous hawkers on the wing, crying their goods over hill and dale.

Then some five or ten straggling whalers explored an unknown harbor annually; now from one hundred to two hundred whiten our waters during the same period. Once we had no craftsmen among us; now our artizans are plying

their trades on every hand. Once we had scarce a foreign resident, except the missionary; now we have from one hundred to two hundred. Then we had no organized courts, and no public foreign functionaries; now we have a port of entry, a United States consulate, a circuit judge, police judge, and district judge, a high sheriff, district attorney, &c. &c. Hilo is the seat of justice for Hawaii, and it is to be the future residence of the Governor. Once we had no foreign ladies, except the wives of the missionaries; now we are constantly cheered by the presence of numbers, both of temporary and of permanent residents. Once Hilo was considered as on the utmost confines of civilization, and our dearest friends shed tears of pity for our exiled and lonely condition; now the world has come nearer to us, and we are congratulated because "the lines have fallen to us in pleasant places."

Notwithstanding these and many other corroborating facts, there are men who will assert that Hilo has made no progress; that the mission here is a failure; that the people have fewer comforts than in ancient times; that they are more and more indolent, and that the amount of work done is far less than in former years. To such statements it were vain to reply; and we simply ask, Whence this hundred or thousand fold increase of wealth? Did it come of chance? Or is it the result of toils and efforts on the part of the people?

### *Intellectual Progress.*

The testimony of Mr. Coan in reference to his second topic, is as follows:

2. *Hilo has changed intellectually.*—The people know more than they did twenty years ago. Mind has enlarged a hundred fold. Let us not be understood, in this proposition, to confine ourselves to the knowledge gained in schools. This is but an item in the account. Indeed, I refer chiefly to that general knowledge which insensibly attends a progressive Christian civilization.

Our people know more of the world, of its geography, philosophy, history, laws, maxims, customs, distinctions, prejudices, arts, manners, avocations, diversions, virtues, vices, and general characteristics. They know more of the relative numbers, knowledge, wealth, influence, power and progress of the nations of the earth. Personally they come in contact with people from every clime; and the great panorama of humanity, in

all its changes of hue and form, is continually passing before them. Consequently, their mental vision has been quickened, their field of observation widened, and their intellectual horizon extended. The Hawaiian's little finger now has more knowledge of the world, its facts, its bustle, its business, than his whole body contained twenty years ago.

### *Improvement in Morals.*

The moral condition of the people of Hilo is set forth in the subjoined extract.

3. *Hilo has changed morally.*—It has changed for good and for evil. Moral character is more distinct and positive, and moral sentiments are more intelligent, than in former years. All know the right, and many choose it for its own sake. Such are intelligent, stable, active and growing Christians. Of these we have scores and hundreds; and they strengthen us by their prayers, and cheer us by their steadfast faith and ready co-operation. They grow in wisdom and grace, their minds and hearts being enlarged by the truth and the love of God. These are our joy and our crown.

Some, also, choose the wrong; and they choose it intelligently and heartily. Skill in violating law and evading its penalty is steadily increasing. Many can do wicked acts now, of which they were once wholly ignorant. Such have been taught in foreign schools, and by teachers who have been active and vigilant in their work. And they have made rapid progress in the arts of seduction, fraud, intemperance, profanity, Sabbath breaking, and infidelity. Thus it has always been in our lost world. While the gospel, with its enlightening, energizing, elevating and purifying influences, becomes a savor of life to some, it becomes also a savor of death to others. It is true of Hilo, then, that we have more of good and more of evil than we had twenty years ago.

### *Recent Proofs of Liberality.*

Having considered the results of twenty years missionary labor at Hilo, Mr. Coan passes to the developments of the preceding twelvemonth. The following extract is highly gratifying.

During the winter, the great winds prostrated many of our meeting-houses and school-houses, together with scores of private dwellings. Several of the meeting-houses have been rebuilt, or are being rebuilt, in a more substantial man-

ner. The school-houses are mostly restored; and many of the ruined dwellings of the poor have been replaced by the voluntary efforts of the church. Food has been grown for the indigent and decrepid in the same way. The total amount of money contributed, including the pastor's salary and collections for meeting-houses, is about three thousand dollars. This, aside from the above specifications, has been appropriated and disbursed to various objects of benevolence in other lands or at these Islands. And our people have laid a living offering on the altar, in sending out Kanoa and his wife—a meek, modest, industrious, humble, devoted couple—as missionaries to Micronesia. We have now two sons in the foreign field. We hope to send many more, praying our blessed Redeemer to accept these living sacrifices. Nothing cheers us like the readiness with which some of our Christians offer themselves to the work of missions. Many more in my field are panting to go.

The number received into Mr. Coan's church, during the year preceding the date of this letter, was ninety-five.

## Gaboon.

### LETTERS FROM MR. BUSHNELL.

Two letters have been received from Mr. Bushnell, the first having been written on the 28th of May, and the second on the 6th of July, which bring down the history of Nēngenēnge, the station occupied by Mr. Herrick and himself, to a comparatively recent date. In the fact that operations have been commenced at this point in favorable circumstances, and, especially, in the fact, that both the families have passed through the labors and trials incident to such an undertaking with good health, the friends of missions have much reason for thankfulness.

### *Help Needed.*

In the first letter of Mr. Bushnell, we have an earnest appeal for additional laborers, which is commended to the special consideration of those who have it in their power to respond affirmatively thereto.

We are more and more convinced that this is an eligible and important post for missionary labor. Between Nēngenēnge and Baraka, a distance of about seventy miles, there are numerous towns and villages, upon the river and its tributaries, a majority of which must depend upon this station for the means of grace.



There is, besides, a large population in our immediate vicinity; and the Nkâmâ and Bâkwe, which form a junction here, are high-ways leading far into the unexplored interior. As we stand upon our island home, and cast our eyes around upon this vast field, white already to the harvest, and think of the wide regions beyond us, we exclaim, "The harvest truly is plenteous, but the laborers are few;" and with sad hearts and tearful eyes we plead with the God of missions, that he will send forth laborers into his harvest.

We often exclaim, Why is it that so few are willing to come to this land? Has it not special claims upon Christian sympathy? Where can be found a wider, darker, more necessitous field than central Ethiopia, teeming with scores of millions of benighted heathen, upon whom no ray of heavenly light has ever dawned? The Sun of Righteousness is beginning to shine upon its western borders; but, alas! how many must perish before his life-giving beams shall gild the mountain tops, and illumine the valleys of the interior, unless missionaries in much larger numbers hasten hither. Why do they not come? Are the funds of the Board insufficient to send them? This we cannot believe. Surely, the church will not incur the guilt of keeping back one laborer from Ethiopia, by withholding the means necessary to enable him to go forth.

Are the laborers not to be found? But where are the sons and daughters of the church who have consecrated themselves to the service of their Savior? In that solemn moment when they gave themselves to Christ, did they make any reserve? Did they request to be excused from the toils and sacrifices of missionary life in the dark places of the earth? If not, why do they tarry, when the last command of their ascended Lord urges them to go, and the woes and wants of millions call for them? Do they hesitate through fear of our torrid suns and sultry air, or because, from time to time, a devoted laborer has exchanged the toils of earth for the bliss of heaven? Such fears would vanish, could they see with what contentment and cheerfulness the survivors, though toil-worn and weary, bear the heat and burden of the day; or could they have beheld the peace and joy and hope that illumined the countenances of the departed, as they laid aside their armor, and went up to receive their reward. As those glorified spirits, whose dying motto was, "Let not Africa

be given up," cast their crowns at the feet of Jesus, no regrets for toils endured or sacrifices made on earth mingle with their songs. Could the voices of Campbell, Griswold, and Porter again be heard in our colleges and seminaries, they would urge with heavenly eloquence their brethren to hasten to rescue the heathen from their fearful doom. And could sainted female voices fall upon the ears of their Christian sisters, their plea for the sable daughters of Africa would not be unheeded.

But these are unnecessary. The constraining love of Christ, with the cry of the heathen, must suffice. *Laborers will come.* In this confidence, we patiently toil as pioneers, preparing the way for them. In due time we will welcome them with joyful hearts, and furnish labor ready to their hands. They will have encouragements mingled with trials, however, sufficient to cause them to feel their dependence upon the arm of God. And with care, we doubt not, they will enjoy comfortable health, and be blessed with adequate strength. During the past year, we have had much manual labor to perform; and our companions, having none but untaught, native help, have been unduly burdened. Still we have enjoyed almost uninterrupted health; and the cases of illness have not been severe; while, in some cases, they were not attributable to the climate. With our present conveniences, we have flattering prospects in this regard. Send us reinforcements, frequent and large; and as fast as they arrive, and are prepared for their work, we will introduce them to the inviting fields beyond, and hope to see them, at no distant day, unfurl the banner of the cross upon those salubrious mountains, whose majestic summits are visible from our yard. In our boarding-school we have commenced training some of the native youth, one or two of whom are Pangwes, hoping that they will be prepared to accompany the missionaries into the interior.

#### *Incidents at Nēngenēge.*

In the last letter received from Mr. Bushnell, he speaks of the events of his first year at Nēngenēge. The narrative has some points of interest, though it must be obvious to all that the time has not come for reporting decisive results. Our brethren are casting the "good seed" into their new and fertile field; but they cannot point us as yet to the gathered sheaves.

Our mission premises have undergone a gratifying transformation. The lux-

uriant jungle has given place to neat and convenient buildings, though humble and unpretending, surrounded by pleasant grounds, ornamented with flowering shrubs and tropical fruit-trees, which in years to come will greatly add to the comfort of missionaries who shall reside here, or may be on their way to the Ethiopian highlands. This change has been effected principally by the labor of our own hands, at a comparatively trivial expense; and it enables us to present to the view of the degraded heathen around us an example of civilization which, we trust, they will not be slow to imitate. But the evidence of improvement in the social and spiritual condition of the people is what particularly interests and encourages our hearts. Our lot is, indeed, cast in the dark places of the earth. Here Satan has long ruled over willing and obedient subjects, who, under the power of superstition, bloody fetish rites and barbarous wars, have been rapidly sinking to perdition. Three tribes coming into contact, with conflicting interests, excited also by the slave traffic, and maddened by rum, have vented their savage passions in the destruction of each other. Wars and rumors of wars have been common around us, and the sound of the war-horn has been familiar to our ears. At one time our mission house was threatened; and at another time our canoe was attacked, and one of our boys violently captured. With these exceptions, however, we have been preserved in peace, and have gradually secured the confidence of all parties, among whom we have itinerated freely, preaching the gospel of peace.

Preaching has been maintained in Mpongwe and Dikëlë at the station, as also in five of the adjacent towns, pretty regularly on the Sabbath; and occasionally during the week services have been held in about thirty other towns, besides preaching tours to places more remote. In all, therefore, the gospel has been preached in not less than fifty different towns and villages. Respectful attention has been given, and at times considerable interest in the truth has been manifested; but no one has yet furnished evidence of having passed from death unto life. The seed has been sown; and, we doubt not, it will in due time spring up and bear fruit to the glory of God and the salvation of souls.

In October, a small boarding and day school was commenced, which has been continued till the present time. It has averaged about twenty pupils, more than

one-half of whom have been boarders under our special care. About forty pupils have received more or less instruction; and their progress has been encouraging. The Sabbath school has been attended regularly by the children and some adults. At our morning and evening service, in the mission house, we have been gratified to see adults, both male and female, from the town.

But while we are thankful in view of the past, and are encouraged to press onward, we feel that it is the day of small things. God, in answer to the prayers of his people, has opened up the way into this African wilderness. Here in our immediate vicinity we see a vast amount of labor that it is impossible for us to perform; and the vast regions of Central Ethiopia are beyond us. We very much need the prayers of Christians at home. We need funds sufficient to enable us to establish several schools in towns where we might have out-stations. And we need at least four or five missionaries, one of whom should be a physician, to occupy this field and commence operations among the Pangwes.

## Zulus.

### LETTERS FROM MR. TYLER.

By a recent arrival from South Africa, several letters have been received from Mr. Tyler, who is still at Esidumbini, prosecuting his work with cheerfulness and hope. Though the blessing may tarry for a season, he doubts not that it will come in the Lord's own good time.

### *Religion of the Zulus.*

Under date of March 3, Mr. Tyler makes a brief reference to the religious opinions of the people among whom he dwells. It is not easy, he says, to ascertain what these are. Years of "careful observation" must elapse, before any one can "obtain a clear view of their belief and worship." He throws important light upon this subject, however, in the following statement:

The Zulus are idolaters, and the spirits of their friends, not images, are the objects of their worship. They maintain that the body goes to corruption at death, and that the spirit is changed into a snake. According to their creed, the souls of all their ancestors are now on the earth; and to them they make frequent supplications, and offer sheep, goats and oxen. Prosperity and adversity are both attributed to the agency of ancestral spirits.

The priests of this false and corrupt religion are a few of the most crafty among the people; and they pretend to hold intimate communion with the spirits, and obtain secrets unrevealed to others. If a man dies, for instance, they can ascertain the cause of his death by consultation with the spirits; and if he was poisoned, they can detect the poisoner. With such a belief, it is not strange that multitudes of innocent beings, falsely accused by the priests, fall victims to the vengeance of the relatives of the deceased. The priests are well paid for their services, but not so highly in Natal as they were previous to the establishment of English authority. At present they stand in great fear of the magistrates; who have no scruples in stripping them of all their property, in case they are detected in bringing misery upon others by their impostures.

I have been surprised at the unbounded influence of these priests. A few years ago, several church members suddenly abandoned Umsunduzi, destroyed their clothing, and returned to heathenism, because a priest who hated the gospel, had affirmed that they would all die immediately, unless they returned to the worship and customs of their forefathers. These natives had been for years under sound religious instruction, were able to read, had built comfortable dwellings, had clothed themselves, and appeared to be true Christians; but a few words from the priest of their tribe suddenly drove them from the sphere of religious influence, and converted them into idolatrous and filthy heathen. It is supposed that in this case, however, the priest and his accomplices were guilty of administering secret poison, and of persuading the people that their pains were caused by enraged evil spirits.

Let those who are expecting immediate results from missionary efforts among the Zulus, contemplate this most serious hinderance. Ignorance, licentiousness, polygamy are giant obstacles; but their idolatry lies at the foundation of their opposition to the truth. When urged to worship God, the language of their hearts is, "We have loved idols, and after idols we will go." "Our fathers worshiped in this mountain, and ye say that in Jerusalem is the place where men ought to worship."

My heart overflows with sadness when I think of these poor heathen, descending to the grave benighted and determined idolaters; and were it not for the pledged assistance of the almighty Spirit,

I should despair of a single conversion to Christianity. How blessed and full of encouragement those words: "Be still and know that I am God. I will be exalted among the heathen!"

### *A Sturdy Beggar.*

On the 8th of March, Mr. Tyler wrote again, mentioning an incident which illustrates Zulu character.

A man came to my door this morning, apparently in great trouble, and began, as usual, to beg a blanket, needle, handkerchief, or whatever he thought he might obtain. He was unusually importunate, and his supplications were interspersed with such remarks as these: "You are a great king, most merciful, and a teacher of good news. I am a dog. I know nothing, and am only fit to be trampled under your feet." Had I given this man one thing, he would have asked for two, then for three; and the cry, "Give," "Give," would have soon become intolerable; so, to save myself from appearing ungenerous in his estimation, I inquired into his circumstances, and the following dialogue ensued:

*Question.* How many houses have you?

*Answer.* Six.

*Ques.* Have you six wives?

*Ans.* No. I have but five. The sixth house is for my mother.

*Ques.* How many children have you?

*Ans.* Thirteen.

*Ques.* Have any of them clothing?

*Ans.* No. They are all destitute, and suffer day and night from the cold.

*Ques.* Have your wives any clothing?

*Ans.* No; none of them. Give them each a blanket. You are abundantly able.

*Ques.* Have you any cows?

*Ans.* No; and my children are suffering with famine. It is a long time since we had any milk. Send me a cow. Help me, great teacher, most merciful teacher, great king!

*Ques.* Have you not just made a contract for another wife?

*Ans.* Yes.

*Ques.* How many cattle are you to pay for her?

*Ans.* Twelve.

*Ques.* How many cows did you send the father of your intended wife when you made the contract?

*Ans.* Six.

*Ques.* And it is in this way, is it, that you are depriving yourself and family of



the comforts you are now imploring me to give you? (No reply.) Why did you not exchange those cows for clothing and food? Have you not sacrificed the comfort of all those who are dependent upon you to the gratification of your own selfish lusts? Do you not see that you are doing wrong?

*Ans.* Teacher, this is our custom. It has come down to us from our forefathers. You whites are a different race of people, and have different customs.

This is the best apology he could make for the course which he pursues. I dismissed the man with a few words of advice in regard to the great end of our being, and with the promise to assist him when I saw him inclined to help himself in the proper way.

#### *A Six Month's Mail.*

Twelve days later, this missionary brother described the joy awakened by tidings from home. The following paragraphs will introduce the reader to his feelings on such an occasion:

Our hearts have just been greatly refreshed by the arrival of American letters and publications. For six long months we had been without tidings from our friends and patrons at home; and when they came, they were, indeed, "as cold water to a thirsty soul." Living, as we do, in isolation among the heathen, fifteen miles from the residence of a white person, I cannot describe the emotions with which we received these tokens of interest and sympathy. Especially were we cheered by the accounts of the meeting of the Board at Hartford. We rejoice that one topic, in particular, received so thorough and earnest a consideration, and pray that it may ever lie deep in the hearts of all Christian parents. I refer to the "consecration of children to the missionary work." We know well the trial, to parents and children, which accompanies the separation from dear friends and the refinements of a Christian home; but we know also the reward which is promised to both. Oh, that Christian parents would train up their offspring for the holy warfare, so that when the Captain of our salvation calls for reinforcements, there may be no hesitancy, no holding back!

We rejoice that you have responded to our call for more laborers in this field; and though we would desire six or ten, instead of two or three, we will "thank God and take courage." May a kind Providence speed on their way those who are destined to this field! Our hearts

are already open to receive them; and we will supply, so far as we can, the places of the dear ones whom they leave in America. Another item of news from home that comforts and revives our hearts, is the statement that the number of those who are seriously considering the claims of foreign missions is increasing. For this we have long prayed. We hope it is true, and that there will never occur a lack of candidates for this work. If the students of our theological seminaries could look for one hour on the perishing harvests of heathendom, I feel sure that the flame of sympathy and devotion would kindle in their souls, and each would exclaim, like Gordon Hall, "No, I must not settle in any parish of Christendom. Others will be left, whose health or pre-engagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardship; God calls me to the heathen. Woe to me, if I preach not the gospel to the heathen."

#### *Appeal for Missionaries.*

The leading thought in the preceding paragraph is urged upon the attention of different classes in what follows.

Why should there be an unwillingness on the part of candidates for the ministry to enter the foreign field? Young men, Christ's disciples, ye who have dedicated yourselves to the work of saving souls, do you not hear the Macedonian cry? Are you doing all in your power to decide fairly the question of Christian duty on this point? Have you in the retirement of the closet, with God's word open, and the map of the world before you, pondered deeply the claims of the heathen, and inquired with an importunity that suffers no denial, "Lord, what wilt thou have me to do?" Have you faithfully balanced the ignorance and barbarism of heathen lands, with the knowledge and refinement of those in which the gospel shines? Should you go to the heathen, would your native land suffer from your absence? Rather, would not an impetus be imparted to the holiest enterprises of benevolence, causing a fulfillment of that heavenly law, "There is that scattereth, and yet increaseth?" Do you shrink from the trials incident to the life of foreign missionaries? The truth is not to be disguised; there are such trials. But is it the part of Christian fidelity to shrink from them? Was not our Savior "a man of sorrows?" Did not the "great

Apostle of the Gentiles" bear in his body the marks of the Lord Jesus? And have you not the promised presence and aid of our "elder Brother?" Will he cause you to shed one tear too many, or endure one needless pang? Be assured that our Lord does not forsake his servants among the heathen.

Your brethren in the field, bearing "the heat and burden of the day," unite in earnest entreaties for your assistance. Be persuaded then to take the gospel, the only efficient remedy for the salvation of a lost world, and publish it to the nations, and even the heathen shall utter the words of inspiration, "How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace."

Do I appeal in vain? Oh, that you could visit with me yonder Zulu kraal! Methinks those low and filthy huts, and their naked, ignorant and depraved inhabitants, would speak to your inmost heart. Oh, Africa! When will thy down-trodden, degraded tribes be enlightened? When will come the ambassadors of God to warn you of impending wrath? "How shall ye hear without a preacher?"

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### Constantinople.

#### LETTERS FROM MR. HAMLIN.

##### *Perverse Rulers.*

MR. HAMLIN made his fifth visit to Broosa, a short time since, in connection with the rebuilding of the church which had been destroyed by an earthquake. He found that the work of restoration was going on prosperously, but the adversaries were many. "The Greek Bishop and the governing Pasha are united in the perpetration of all sorts of oppression." "To this combination of iniquity, Protestantism is, of course, an object of special hatred and contempt." Under the former Pasha, the friends of the missionaries enjoyed equal rights with the rest of the community. But in respect to the present incumbent, Mr. Hamlin says, "Although he has been Ambassador to England, and has resided in London and Paris, he cannot be truthfully described without seeming to violate the precept not to speak evil of the ruler of the people. He uniformly treats the Protestants of this city, and of the neighboring village of Demirdesh, with a sort of raving contempt, addressing them, when they approach him to seek justice and protection, as 'pigs,' 'shameless vagabonds,' 'vile scoundrels,' 'lawless villains,' 'contemptible wretches,' &c.; and often descending from such terms to a level which

decency will not allow to be named. The Protestants here are men of intelligence, being well educated, and most of them, in all intellectual as well as moral attributes, are far superior to this vulgar and tyrannical Pasha."

### *Official Corruption.*

The following statement, written at Broosa on the 31st of July, is eminently suggestive. It shows us just what the inhabitants of Turkey need, above all things else.

The church building has one of the choicest sites in Broosa. The view from its summit is one of unrivaled magnificence and beauty. The structure, we hope, is secure against fire and earthquake. At all events, it must be a terrific convulsion which shall disturb its deep and solid foundations, or rend the internal frame-work of oak and iron which holds the masonry together. But our enemies are endeavoring to prevent us from enclosing the premises by a wall. An Armenian claims the ground on which we began to erect it, and would force us to build it so close to the church as to shut out light and air from the church and school-room. Trial after trial has been had on this point, most shamelessly conducted, entailing great expense and loss of time. At the last trial I was present, and told the court that I regarded its decision as a nullity, and would have its proceedings reviewed at the capital. The Judge afterwards gave us to understand that, for the consideration of two thousand piasters, he would reverse the decision, and give judgment in our favor, and with peculiar satisfaction, as all the world knows right and justice are wholly on our side! Let no one read this with surprise; for it is nothing in comparison with what is enacted in the Turkish courts every day, all over the country. The severest edicts are published at Constantinople, with great solemnity, against bribery, malversation, &c.; but it is only to blind the eyes of Ambassadors, and hoodwink Europe. Never were bribery, extortion, with every form of corruption, so rampant and unrebuked as now. It is, however, a very great error, though very common, to regard this as Turkish oppression of the Christian sects. On the contrary, all the influential and more wealthy part of the Christian population, as the Bishops, Vartabeds, bankers, merchants, land-holders, are combined with the Turks to uphold the system. By it they also get their gains, and oppress the poor. Should the Turks seriously

undertake to administer justice, of which there is not the slightest danger, nothing would sooner produce discontent and conspiracies among their Christian subjects. Every year's observation adds strength to my conviction, that a regenerated Christianity is the only possible reform for Turkey. It is the debased Christianity of the East which disappoints every plan for reform, and makes Mohammedanism worse than Mohammed by its unholy alliance.

After his return to Constantinople, Mr. Hamlin wrote that the "lawsuit" had come to an end, a new line having been secured by purchase. The price was extravagant; but the arrangement was thought nevertheless to be desirable.

#### *Demirdesh.*

The following extract is painfully interesting: "The Protestant school in Demirdesh has been for some time closed. The teacher cannot appear in the streets, without being assailed with stones, to the danger of his life. The Greeks there openly boast that soon 'the Emperor' will set things to rights in Turkey, and then not a vestige of Protestantism will remain. The sympathy with Russia is more undisguised and more openly avowed than I supposed possible. Both Armenians and Greeks in the interior have the general impression that Russia will ultimately triumph, and will immediately exterminate Protestantism." The latest intelligence in regard to Demirdesh is contained in the subjoined statement: "The Constantinople branch of the Evangelical Alliance has taken up the subject of the recent persecutions by local Governors. An English deputation will wait upon the Grand Vizier, to express to him the feelings of Englishmen in regard to these occurrences; and an agent will be sent to Broosa to see that justice is done to the persecuted Greek Protestants of Demirdesh, whom Nomik Pasha and the Greek Bishop think to annihilate."

#### *Prospect at Broosa.*

Mr. Hamlin regards Broosa as an important centre of missionary operations; and in presenting this point, he wrote on the 15th of August as follows: "In surrounding villages, to a great distance, there are the beginnings of a good work, which only need following up, and by the divine blessing great results would be produced. While I was at Broosa, five or six poor villagers came and purchased a Bible together, being too poor to buy one for each of their number. They meet together and read it in partnership. May it make them wise to salvation, and secure to them an eternal inheritance! This incident is illustrative of the work. It is a Bible work. No book is demanded like the Scriptures; but notwithstand-

ing all the opposition and persecution which it meets with, the impression is widely made that Protestantism and the Bible go together, and you cannot receive or reject one without receiving or rejecting the other."

#### LETTER FROM MR. DWIGHT, AUGUST 30, 1855.

MR. DWIGHT groups together, in this letter, several items of information, which the reader of the Herald will be glad to welcome in this form. He first speaks of two vacant churches, well known to the friends of missions in this country.

#### *Nicomedia and Adabazar.*

I do not know whether you have yet been informed that both Nicomedia and Adabazar are now destitute of pastors. In the former place, Pastor Harootun was once happily settled; but members of his church having become disaffected, it was thought best for him to ask a dismission. A council was convened; and he was dismissed accordingly. He is now assisting Mr. Ladd in Smyrna; and we hope he will long live to be useful in the Lord's vineyard.

Pastor Hohannes Der Sahagyan has left Adabazar, and removed to Constantinople, because the climate was unfavorable to him and also to his wife. We have thought it best that he should labor in the suburb of Scutari, where we have hitherto been able to attempt very little, although the post was becoming more and more desirable. Our good brother was quite ready to make the trial; and he is now residing in that quarter, holding a service every Sabbath day, at which from twenty-five to thirty are usually present. We confidently expect that this congregation will grow.

But, alas! the Adabazar pulpit is vacant, and we know not when it will be supplied. The teacher of our school conducts the services, it is said, in a very profitable manner; and perhaps if he could spend a year in the study of theology, he might be ordained as their pastor. They will not, however, consent that Mr. Der Sahagyan should be dismissed from them yet, though they say they will cheerfully wait months, and even years, for his health to be recruited, so that he may return to them. This speaks well both for them and for him.

#### *Dissatisfaction among the Armenians.*

The subjoined statement shows that freedom of thought is asserted and vindicated in quarters



where we should hardly have expected anything of the kind a few years ago.

A famous dispute is now going on among the Armenians of this city. It is a contest between enterprise, intelligence and liberality, on one side, and wealth and rank, coupled with ignorance and bigotry, on the other. Young Armenia is arising to assert its rights; and the graybearded bankers, whose nod has hitherto been law, are standing aghast at the impudence that pretends to pry into the affairs of "the nation." Many Armenians, within the last few years, have traveled in Europe; and many have been educated there. They have learned a great deal that their fathers never knew; and they naturally desire to impart to their own people what they have learned, and to raise them in the scale of national greatness. It cannot be doubted that the Protestant element, now so widely diffused, has had much to do with bringing the minds of men to the present state. Hitherto four or five men have arbitrarily controlled the affairs of the Armenian community; but it is the firm resolution of many that this shall be so no longer. The present quarrel is on this very point.

I have recently read a printed protest against such an arbitrary assumption of power, written in the Armenian language, and signed by thirteen responsible names, which is as new for Turkey, as it is honorable to those who put it forth. It is an exceedingly well written paper, calm, dignified, decided; and it must have its influence with all thinking men, and contribute much towards exciting thought in those who hitherto have scarcely been conscious that they possessed any minds that they had a right to call their own. The old school party are very fond of representing the others as being all Protestants, and their efforts as being secretly intended to carry the whole Armenian race over to Protestantism; and although this is undoubtedly a slander, so far as their intention is concerned, yet it is very plain that this is the tendency of the movement; and we have no doubt that many in the reforming party would be glad to have this dream, which is "not all a dream," realized.

You will understand from what I have said, that your missionaries have had nothing to do with any part of this movement directly, though we are watching it with intense interest, and praying that God may overrule it for the good of his cause and the glory of his name.

### *Christian Activity.*

More hopeful still is the following extract. The Spirit of the Lord is evidently doing his own blessed work at Constantinople.

We have a Monday morning prayer meeting, which has been well maintained during the past year. Two weeks ago, after the meeting was over, I laid before the brethren, who had been praying for the outpouring of the Spirit and the conversion of men, a bundle of tracts, and exhorted each one to put a few into his pocket, and make a special effort to distribute them during the week, where they would be likely to do good, telling them that they must work as well as pray. They very cheerfully entered upon the plan, and at our last meeting came for more. The word of God continues to be preached, not only at the stated places every Sabbath, but also in the coffee-shops, bazars and khans of the city; and many interested listeners are found.

One of our church members, a very good brother, who has always been distinguished for his quiet and unostentatious piety, and whose natural timidity of character has deterred him from putting himself forward very much in aggressive efforts, has lately received a wonderful impulse (I cannot but think from above) to go forward and take full possession of the ground that still remains to be possessed. He has called several times at my house within a week or two; and each time he has had some new plan for invading the enemy's camp; and he is evidently actuated by a tender love for the souls of men who are perishing. He says there never has been a time in Constantinople, when the door for labor was so wide open as now, and when men generally were so ready to hear. "And now, God calls upon us to work," he says, "or this golden opportunity may soon pass away." I cannot describe to you the joy of my heart at hearing such expressions fall from the lips of my people.

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### *Tocat.*

LETTER FROM MR. VAN LENNEP, JULY 31, 1855.

### *An Examination.*

THE opening of a theological school at Tocat, for the purpose of meeting the urgent demands of that part of the Armenian field, is already known

to the readers of the Herald. In the present communication, Mr. Van Lennep speaks of the "first examination." His language is as follows:

The students presented their compositions, of which four were selected and read by their authors. You will perhaps like to know some of the topics. They were as follows: "The evils of war;" "The blessings of a good education;" "The divine Providence in the spiritual history of the Armenians;" "Benevolence." A statement was read by the teacher in regard to the conduct of each student, as reported by himself every Saturday, accompanied with an explanation of the rules of the school. Prizes of useful volumes were then distributed to those who had made the greatest progress during the term in ancient Armenian, arithmetic, composition, public debate. The one who had best observed the rules of the school, also received a prize. The students were then examined in the ancient Armenian grammar, in translating from the ancient into the modern, in geography, and in arithmetic. The latter examination was very extensive and highly interesting, displaying a very encouraging degree of proficiency. On the whole, both the teacher and the pupils did themselves great credit; and this first term of our institution leads us to entertain sanguine hopes of its ultimate destiny.

The Lord has truly smiled upon us. The institution occupies a house extremely convenient for the object in view, situated high, and therefore airy and healthy. Our young teacher has succeeded, so far, beyond our best expectations. Moreover, through the generosity of the British society for aiding Turkish missions, we are enabled to clothe the students decently and comfortably. And now they are starting for tours to the neighboring towns, at the expense of the same society. Two of them, with the preacher who has labored at Sivas, started this morning for Niksar, eight hours distant, containing a large Armenian population. Two others are to leave us in a day or two, with the teacher, for Zile, ten hours distant in the opposite direction. Another labors in the city. There remain several who are not pious, to whom we give manual labor for the vacation. We have now made it a rule that no one shall be admitted into the institution, unless he is hopefully pious, and he binds himself by a written declaration to continue through the whole course, and enter the ministry,

if the trustees desire it, and think it advisable.

### *Case of a Vartabed.*

The subjoined paragraph will be read with pleasure. Should this Armenian Tetzal prove to be a genuine follower of Christ, and hereafter proclaim the doctrines of a spiritual and renovating faith, the transformation will be in the highest degree interesting and gratifying.

About a couple of months ago, a Vartabed came here and abode at a monastery, an hour's distance from the city. He was sent by the Patriarch at Echmiadzin on a begging tour, and enticed his auditories everywhere by presenting them precious relics to kiss, and offering them indulgences. He was entirely ignorant of the truth, and carried on his business wholly on principles of barter. He started for Sivas, and happened to have a Protestant for his muleteer. This man was faithful to him, preached to him salvation by the blood of Christ, and put into his hands the first copy of the Testament in the modern dialect which he had ever seen. When he reached Sivas he was another man. He refused to go to the Bishop's, at his invitation, and stayed with one of our Protestant brethren. I was written to, and asked whether I could not take him into our school. I replied, stating the rules of the school, adding that he ought to be thoroughly tried, the priesthood being found by experience to be a rather unpromising class, and skillful in the arts of deception; and I advised that, for the present, he employ himself in laboring for his daily bread. This advice he has accepted and acted upon. He has become a shepherd; and one of the former dignitaries of the Armenian church may now be seen at Sivas, leading out a flock every morning to the pastures, and bringing it home every evening.

### *The Turkish Soldiery.*

Another extract will introduce us to a sad and repulsive scene. Such are the bitter fruits of war! Other lands, unfortunately, have been obliged to chronicle similar occurrences. When shall the Prince of Peace reign supreme in all the earth!

For a week or ten days past, our city has been a scene of confusion and anarchy. Volunteers are pouring in from every quarter, preparing to proceed to the holy war at Erzroom and Kars, and, while waiting to shed the blood of their

foes, they freely drink the wine of the citizens. They go about the town, armed, and in various stages of drunkenness. They enter the shops, and help themselves to what they like ; and when resistance or remonstrance is offered, they reply with the dagger. They break into the houses, and violate the women ; fire their pistols into the open doors ; quarrel and kill each other. One of our people met three of them in the street, one of whom took aim at him with his gun, saying, "Let me kill the giaour." But his companions fell on him and prevented him. When our friend had passed on some distance, however, he heard the report of a gun ; and a ball struck the wall. He looked back, and saw that the man had fired ; but the distance and the condition of his brain had prevented the shot from taking effect. An Italian doctor of this place was set upon by some of them, and severely beaten with the back of their sword blades, they threatening all the while to kill him, because he was a Frank. He has kept his bed ever since.

To all the complaints made against these people, the Governor and Council replied, "You had better keep very still, and bear all with patience." I wrote to the Pasha of Sivas, therefore, begging him to interfere, and complaining also of some acts of injustice toward Protestants. He replied that the Governor of Tocat would at once be removed, as orders to that effect had already been given, and that a colonel would be sent at once to repress the doings of the military. I presume that my complaint had only a share in bringing about this result ; but various circumstances lead many to suppose it to arise wholly from my personal influence, which is hereby judged to be much greater with the authorities than it really is.

### CESAREA.

LETTER FROM MR. BALL, JULY 27, 1855.

#### *A new Out-station.*

MR. BALL returned from the annual meeting of the Armenian mission by Tocat and Yuzgat. In respect to the latter place, of which the friends of missions have heard occasionally through the Herald, this brother writes as follows :

We were welcomed at Yuzgat by our helpers and a few brethren. From what we had heard of the work there, we feared that wrong ideas were entertained

concerning it. In this we were happily disappointed. At the first Protestant service ever held in the city, fifteen were present. Not many men came to see us ; some of our friends were out of the city, and others were fearful. But among the women there is a great and, we trust, an effectual door opened. Almost every day Mrs. Ball was invited to read and explain the Testament to companies of women, varying from five to twenty. Some came merely from curiosity, but many seemed anxious to hear the truth. There is one praying sister there who preaches the gospel from house to house. Who can say but that she by her prayers will deliver the city ! I know of no other new place in all Asia Minor, where a female missionary can have so free access to Armenian women. They seem too intelligent to be controlled by the priests, one of whom acknowledged that their worship was all wrong.

While at Yuzgat, we called upon the Pasha, and were well received. We presented the firman of the pashalic, and he promised that it should be executed. We have taken a house, which will answer for school-room and chapel, and placed a native helper there, with strong hopes that the work will go forward. There are a thousand Armenian houses in the city, and many villages in the vicinity. A missionary and his wife are at once needed to occupy the field.

#### *Events at Cesarea.*

In due time, Mr. Ball reached Cesarea, the station occupied by Mr. Farnsworth and himself. "At four o'clock," he says, "the news reached the city that we were coming ; and in less than two hours the house was filled with our friends, and the street with spectators. It was cheering to see so many warm hearts ready to greet us." There had been decided and visible progress at this station, Mr. Ball thought, during his absence. Twelve persons presented themselves as candidates for the fellowship of the church soon after his return ; but it was deemed advisable to postpone their application for a few months. The following extract, however, shows that there are some trials.

In one way or another, we are constantly coming in contact with this people. Soon after our return, one of our sisters died in the triumphs of faith. Her relatives desired that she be buried in the Armenian burying ground. We did not think it best to oppose them, though we apprehended trouble. When our brethren commenced digging the grave,



a priest came and forbade them. We sent at once to the head man of the Armenians and to the Governor, to know what we should do. The head of the Armenians said, "It is a national matter; I cannot say how it shall be." He called the high priest, and asked what must be done. He replied, "I am willing they should bury there; but I am not the nation." The Governor told the head of the Armenians to say yes or no. He refused, and the Governor took the matter into his own hands, and told us to bury our dead. We took five or six policemen with us, and, going to the place, commenced opening a grave. The Armenians began to remonstrate, and soon came to blows. The police-men yielded to the crowd; our brethren were driven off; and the half-dug grave was soon filled up with stones. It was a feast-day, and there were more than a thousand people in sight; but our friends seemed far more numerous than our enemies. Mr. Farnsworth and myself stood by the bier; and when the excitement had abated a little, we sent to the Governor for aid. In a short time about fifteen horsemen, and the same number of policemen, came, and we were not further interrupted. Some threatened to dig up the body; and for a short time we had a watch there. More than a week has passed, however, and it has not been disturbed. Most of the Armenians talk as if they were ashamed of their doings, and try to lay all the blame upon some of the baser sort.

Mr Ball mentions another fact, which shows how little confidence can be placed in Turkish justice at Cesarea.

Not long since, one of our community in a neighboring village brought a claim against a Greek for a stone quarry, of which he had taken possession. Our brethren were a little inattentive, and the case was lost. Satisfied of the injustice of the decision, they at once prepared for a new trial. One of our brethren, who was not known to the Greek as a Protestant, invited him to his shop, and asked him, in the presence of others, how he managed the case. With all frankness, he said that he had bribed the Judge, and hired false witnesses. The next day my associate thought best to look into the matter, in the presence of the Judge. Going to the judgment-hall, he said that he wished to show that the Greek was a bad man. The Judge replied, "Very well;" but he was bold in affirming that he never took bribes. Mr.

Farnsworth called two or three witnesses to prove that the Greek had given bribes, and then proved that the quarry had belonged to our friend seventeen years. In such circumstances, the Judge was obliged to decide in favor of our friend.

Soon afterward, a Turk laid claim to the same quarry; but when he heard what had been done, he did not bring the case to trial. We hope that this is the end of the war in that direction.

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### Erzroom.

LETTERS FROM MR. PEABODY, JUNE 4, 1855.

#### *Instance of Persecution.*

On the 4th of June, Mr. Peabody wrote a letter in which he described the trials of a Protestant of Khanoos. The narrative will doubtless excite the sympathy of Christians in the United States.

Our Protestant Armenian pastor at Khanoos wrote a letter to the primates of Van, which one of his people, who serves the post-man between the two places, carried and delivered. The receiver was one of five brothers. After reading the letter he affirmed that it contained nothing contrary to the Scriptures, and began to talk Protestantism. As such discussions naturally produced much excitement, the affair soon reached the Bishop's ears. He immediately commenced an investigation; and ascertaining the cause of the trouble, and who brought the letter, he ordered the Protestant to appear before him. Upon his refusing, the Bishop commanded that he should be brought by force. The question proposed was, "For whom was that letter written?" The man replied that he could not read, and did not know a Protestant in Van; and this assertion was true. But the Bishop, suspecting that there was some particular heretic to whom the letter was directed, determined to find him out; but failing to do so by threats, he proposed to try what virtue there was in blows. He accordingly ordered the man to be severely whipped; and as this did not secure his object, he committed him to prison, ordering that bread once a day, and a jug of water once in three days, should be given him.

The Turkish post-man, having lost his servant, complained to the Lieutenant Governor of the city, who ordered him to go to the Bishop, and beg him to release the man; but he refused, alleging that

the Protestant was a man-stealer. The post-man, returning to Khanoos, informed the Protestants what had occurred. One of their number was forthwith dispatched to Erzroom, that measures might be adopted for the release of the suffering prisoner. The British Consul very kindly and efficiently interfered. He laid the case before the Pasha in person, requesting him to write a letter to the Pasha of Van, and demand one of his subjects, who had been most cruelly treated and unjustly imprisoned. The Pasha was also requested to compel the Bishop to pay three thousand piastres to the Protestant, for imprisoning and otherwise maltreating him, and to send him to Khanoos in company with two kavasses, the Bishop to defray all the expenses. The Pasha promised Mr. Brant that his request should be promptly complied with.

In the mean time the Protestant, not yielding to the demands made upon him, was again taken to the Bishop, bastinadoed, and thrust into a worse prison. This dignitary next determined to try the effect of another punishment. At the time of public worship, the Protestant was stationed at the church door, in charge of a Vartabed; and when the people came out, he proclaimed in the most solemn tones the horrible crime of which the man had been guilty, in having come to the holy and peaceful city of Van to defile it, and sow the seeds of discord. "Wherefore, spare ye not, ye orthodox people, to spit in his face!" And they did spit in his face; but all to no purpose; he would betray no one.

These gross indignities, especially the last, were too much for the better part of the Armenian community. Loud complaints becoming rife against the Bishop, he came out in his justification, asserting that as he was their guardian, guide, protector, and "holy father," and having maturely considered every thing pertaining to the interests of their religion, and having observed how rapidly the seeds of the Protestant heresy germinate, bud, and blossom, and what pestiferous fruit they produce, he would be allowed by them, were they not such short-sighted mortals, to adopt the most stringent measures to nip this great and infectious evil in the bud. If he did not, soon the whole pashalic would come under the pernicious influence of this contagion, as is the case with Khanoos. It is not probable that this explanation conducted much to excuse the conduct of this poor deluded man, in the eyes of the more

enlightened and liberal of his people; but it was undoubtedly satisfactory to the great mass of them.

### *The Release.*

The reader will not fail to notice the agency employed in effecting the deliverance of our native brother. What a spectacle! The Mohammedan protecting a Christian from those who profess to be of the same faith!

The poor Protestant, smarting under the terrible blows that had been inflicted upon him, compelled to breathe the noxious air of a horribly filthy place, with no nutriment save a little dry bread, with nothing to quench his thirst but a small quantity of bad water, and with no place to lay his aching head, besought the sexton who had the charge of him, by the love of Christ, to have pity upon him and his suffering wife and children, and exert himself for his deliverance. But he was unmoved. An Armenian fellow prisoner having been released, however, took compassion upon him, and stated his case to a friendly Turk, who acted the part of the good Samaritan. He went directly to the Bishop, and told him that if he did not immediately release this Protestant, he would complain to the Pasha. The Bishop, afraid of getting into trouble, complied with this request. The Mohammedan took the prisoner to his own house, and cared for him during three days, bound up his wounds, set him on his own beast, and sent him to his home, distant nine days. Upon hearing of this worthy deed, the British Consul inquired, "What is the name of this good Samaritan? Ascertain, that we may show him, if possible, that there are those who know how to appreciate such a deed of kindness."

Of course, every effort will be made to hush up this matter. Whatever bribes and falsehood can effect, will be attempted to keep it from coming to the light, and save the Bishop from paying the fine, &c. The English Consul intends to see what the new Pasha (who has arrived since he preferred the charges against the Bishop) will do. If nothing can be accomplished here, he will carry the case to Constantinople.

### *Danger from the Russians.*

A letter from Mr. Peabody, dated August 7, gives a melancholy picture of Erzroom at the present time. Though it has not actually fallen into the hands of the Russians, it has suffered innumerable evils from the unsettled state of

affairs in that part of the world. This will appear more fully from the following narrative.

When the news reached this city, that the Russians were on their way hither, our civil and military authorities wrote to the Pasha of Trebizond to collect an army, and come on with all speed. Upon his arrival with fifteen thousand soldiers, consisting of Turks, Greeks, Armenians, &c. &c., the people laughed at him, saying, "We need you not; we have no fears. The Russians have gone back to Kars." But soon their laughter was turned to weeping. The next day our city was in a perfect flame of excitement. Traders in great crowds were to be seen rushing from their shops to their houses, with their goods on their shoulders; multitudes were digging holes in their cellars, to conceal their valuables. The hills around us were covered with soldiers, rushing to the fortifications; parents were running about the streets in search of their children, to get them into their houses, the doors of which, with the least possible delay, were strongly barricaded; and numerous couriers were dashing through the streets from the palace to the consulates and fortifications.

But why was all this agitation? A Russian force, numbering from eight to twelve thousand, with from ten to sixteen cannon, from Baiazid, had approached Erzroom, having first attacked a Turkish army, distant twenty-seven miles from us, which had at least seven thousand regulars, thirty-six cannon, and seven thousand irregulars, but which fled nevertheless, almost without firing a gun, leaving all their provisions, and surrendering the large plain of Pasin, containing nearly two hundred villages, to the Russians. About four thousand of the dispersed soldiers stopped at the fortifications on the road to this place, and three thousand fled, nobody knows whither. The Russians approached to within a few miles of these fortifications; and an attack was expected for a day or two; but day before yesterday they retreated. Why they did so, it is quite impossible to say. They had a force sufficient to enter the town, (though the fortifications they would be obliged to pass, are very good, and mount fifty cannon,) such is the state of the army there, as to numbers and quality. All is confusion in the camp. No soldier seems to know who his commander is, or where to go, or what to do. The officers, among whom is prominent Mehemet Pasha, our

city Governor, but who was last of Van, the persecutor of poor Deacon Tamo, are either carousing or sleeping. In consequence of this state of the camp, it is the universal opinion here, that the Russians might have had possession of this city and pashalik before this, perhaps without the slightest resistance. It seems, however, that they thought differently, as they are sending here a large detachment from the army near Kars under the commander in chief. This force, with the one from Baiazid, will make about thirty thousand men, with thirty-six cannon.

### *Internal Disorder.*

Let us look for a moment at the relations of the city to its defenders. Mr. Peabody says:

We expect soon to be under Russian control; and the sooner the better, perhaps, so far as the safety of the city is concerned, however much we otherwise may deprecate such an event. There is now no safety in our Bashalic or city. Both are filled with soldiers, who fear neither God nor man, let him be Pasha, or Consul, or General. Almost no rayah, and but few Turks, dare open their shops, lest they should be plundered. These men go from house to house, demanding food and other articles. As soon as Pasin fell into the hands of the enemy, our principal resort for grain and fuel was closed; and scarcity, particularly as to flour, began to prevail. It has already gone so far that police officers stand, sword in hand, over every bakery in the city, to prevent the taking of bread away by the citizens, as it is all needed for the soldiers, who are now but scantily provided with the staff of life; and every hour the matter is growing worse. Soon, I have no doubt, the citizens will be called upon to give up a large part of the flour which they have on hand; and should the present state of things continue long, we have the greatest reason to fear that these wild mountaineers, infuriated by the gnawings of hunger, and stimulated by their insatiable thirst for gain without the slow process and toil of labor, will give themselves to plunder. Ever since they have been here, they have appeared quite reckless, frequently discharging their muskets in the streets. Only a day or two since, our physician was sitting in a room near the palace, when a ball came whistling by his ear. Indeed, it is quite unsafe to be in the midst of any of this people, when provided with loaded arms; they use them



in such a perfectly careless manner. Of course, we cannot even step into the streets with any feeling of safety. We know, too, that our houses, however strong, are vain places of safety, when violent men rise up against us. But we do not forget that the Lord reigneth, and that the hearts of all men are in his hands.

### *Plan of the Missionaries.*

The friends of these brethren and sisters will naturally wish to know what they propose to do in this emergency. The following extract will answer the question.

While the shepherds feel it to be their duty to stay here for the present, their little flock will flee. Even the man who has been with us ten years, and is one of our brethren, will go; he dare not stay. We shall be left quite alone, as we do not expect that any Armenian will be allowed by his people to serve us after the Russians come. To-morrow the English Consul's family, our physician and his family, with a large company of others, will leave for Trebizond under an escort of sixty soldiers. The British and French Consuls will remain to the last minute of safety. Finally, however, we shall be left in the midst of enemies, without a human protector, without a physician, without a helper or attendant, without one open friend. Still, as by staying we are most evidently in the path of duty, the Lord will be our protector.

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### *Kharpoot.*

LETTER FROM MR. DUNMORE, JUNE 20, 1855.

THE removal of Mr. and Mrs. Dunmore to Kharpoot is already known to the readers of the Herald; and some account of this new station was given in the September number. The present communication relates more particularly to the progress of the missionary work in other places.

### *Formation of a Church at Divrik.*

It is known already that a church was formed at Divrik, on the 15th of April, by Messrs. Clark and Dunmore. This letter speaks of the interesting event more in detail. Having described the journey, especially the last day's ride of ten hours, part of the time in a cold rain, our missionary brother proceeds as follows:

We were greeted by smiling faces, and soon found ourselves in very com-

fortable quarters, seated about an oriental fireplace, well filled with blazing pine and oak. It was the house of our native helper, and had been specially prepared for our accommodation at not a little inconvenience to the family. The few Protestants of Divrik soon gathered about us, with warm and grateful hearts, and with kind words and cordial welcomes. Saturday was mostly spent in the examination of persons who wished to be received into the church. Five young men gave satisfactory evidence, as we thought, of a saving knowledge of the truth.

We were particularly interested in a man from a village six hours from Divrik, on the road to Sivas. He was preparing for the priestly office, when the light of the gospel found its way to his dark mind; and a year ago, as he hopes, he became a true disciple of Jesus. I have not met with a more interesting case in this land; he is so meek, so sincere, and so rich in the knowledge of Christ's love. He is a plain farmer, about thirty years of age, with a clear mind, and a heart full of the spirit of the blessed gospel. It is rare that in America we hear more clear, correct, definite, intelligent answers to questions, than this simple and illiterate Armenian, but just emerging from more than Egyptian darkness, gave during his examination. It was manifest that he had had a divine Teacher. In relating his experience, he spoke of his "heavy load of sin," of the "fullness of a vicarious atonement," of being "bought by the blood of Christ," and "of the sweetness of Christ's love." I felt more like sitting at his feet, than appearing as his teacher; and more than once I was obliged to pause, that I might control the swelling emotions of my own heart. Would that every American Christian could have been present to witness the fruit of their prayers, and the wonderful power of the simple gospel, accompanied by the Spirit, in moulding a soul into the divine image, so far out of the reach of the living preacher's voice!

The Sabbath was a bright day in Divrik. A discourse was preached by Margos, who accompanied us to Divrik, for the purpose of remaining with the brethren there a few weeks. After the church was duly organized, the articles of faith and the covenant having been read by Mr. Clark, two infants were baptized; and we sat down to a delightful communion at the table of our Lord. The room was crowded, more than one hun-

dred persons being present. One of their number, and the head of the Protestant community, was absent at Sivas on important business.

Mr. Dunmore regards Divrik as a "hard field," but "promising." It has a "bright light," which must make, with the divine blessing, a palpable impression upon the surrounding darkness.

### *Reception at Chimishgezek.*

Mr. Dunmore returned to Kharpoot by Egin and Chimishgesek. The route which he chose, lay through a wild Koordish region, and had never been traveled by a missionary. At Pingan, a rich Armenian village of one hundred houses, he was told that it would not be safe to proceed without a guard; but he replied that he was a friend of the Koords, and in all his travels among them had not suffered the least annoyance; so that he needed no guard. During his journey through Egin and Mashkir to Chemishgezek, nothing occurred worthy of a special notice. Of his visit to the last named place, he writes as follows:

Garabed, our native helper, made provision for us, as well as his circumstances would allow. The poor man was so overjoyed to see us, that he could neither eat nor sleep the night after our arrival. Saturday morning, the Moodir sent his head servant and a horse, with salams, saying that I must come and be his guest while I remained in the city. Of course, I could not refuse; though it would have been much more pleasant to remain where I was. The enemies of the truth were not a little awed and humbled by such marked attentions to us from the Governor, who has, indeed, always shown himself friendly to us and our persecuted brother. We had a favorable opportunity also to become acquainted with most of the Koordish Chiefs of the region, who happened to be in the city just at that time. We found some of them interesting men, and quite disposed to be our friends; while others are the basest of men, spending their days in committing petty thefts and highway robberies.

Of course I had a great desire to see Ali Gako, the well-known Protestant Chief. He is a man of about forty years, tall and manly in his bearing, mild and meek, with no gorgeous display of dress like the other chiefs. There is nothing marked in his features, or in his personal appearance; still there is something noble and attractive in his manners, and he would be singled out from among his fellows as a man of mind and worth; and he is acknowledged to be such by

them. He seems to be the only one among them, who cares enough about his soul's interests to examine the word of God, and seek for the right way. He is evidently an honest and earnest seeker after the truth and the way of God.

### *A tried Workman.*

In speaking of the prospects of the mission in this place, Mr. Dunmore expresses himself as follows:

We found a few at Chimishgezek inquiring for the right way; but there are adverse influences from every quarter. Garabed is employing his time in preaching the Word, whenever opportunity offers; and his labors are not in vain. He is now employed as a native helper; and his past trials have fitted him, by God's grace, for the work in that dreadfully wicked and benighted place.

Nine years ago he went to Smyrna, where he came in contact with American missionaries, attended their religious services, and soon became enlightened. After two years, he returned to Chimishgezek a decided Protestant. Having a debt of eight hundred piasters, he fell an easy prey to the duplicity of Armenians, who did not scruple to increase this debt at once to twenty-five hundred piasters, and to demand that he should be sent to prison and put in chains and the stocks, until it should be paid, unless he would renounce his Protestantism. The result was, that the poor man lay chained in a filthy hole, without bed or bedding, eighteen days; and no member of his family was allowed to see him, or to bring him a piece of bread. All the food which he had was what the keeper pleased to give him; and that was but little better than the dogs were wont to find in the street.

At length his debt was paid by making a sacrifice of property; and he was released, only to be thrust back again, however, at the caprice of his enemies. But they finally despaired of converting him, and betook themselves to a fiendish device for ridding themselves of him, offering bribes to the lawless Koords, if they would dispatch him without implicating any of them. But God careth for his own. Garabed received the friendship and protection of Ali Gako, and has ever since had the Koords for his friends, and the Turks also. His remaining property consists of a house, with the lot on which it stands; and this he has made over to the American Board, and put the paper in my hands. This is an example of

consecration to God, worthy of imitation by those who have enjoyed higher privileges.

### *Encouragement at Kharpoot.*

Mr. Dunmore returned to Kharpoot, after spending four days at Chimishgezek. The state of things at his station he regards as highly encouraging; and not without reason, as the following extract will show.

A few weeks since, the agent of the Patriarch for this region sent for two of the leading men, who have attended our services, and were known as Protestants, that he might persuade them to forsake us. After a fruitless attempt to turn them back from the way of truth, addressing the more honorable of the two, he said, "Hadji Baba, I will kiss your hand and foot, if you will not attend the Protestant meetings any more." But all his entreaties availed nothing. "Tell me then," said he; "what can be done to prevent all our people from becoming Protestants." Hadji Baba replied that there was but one thing that they could do to prevent the people from attending our meetings, and that was to have the gospel preached in their own church in a language that they could all understand. "And now that you ask me to point out the remedy," he continued, "I will tell you what you must do. The Protestants have two preaching services on the Sabbath, and read the gospel in the modern language. We have a school teacher who can preach; (a young man well known to us as a secret Protestant;) let him read and explain a portion of the gospel every Sabbath, in the large school-room at the church, at the same hour that the Protestants hold their services; and I will promise to attend, and others who now go to the Protestant meetings will also go there, and we will no longer go after them." This was agreed to; and the last four Sabbaths the young teacher has preached good Protestant doctrine, as well as he knew how to preach it, to attentive audiences assembled in their own church. He is anxious to take lessons of me; but he finds his time wholly occupied. Parents were dissatisfied with the instruction, or rather want of instruction in the Armenian schools; and, to keep the children away from us, it has been necessary to introduce into their school the New Testament in modern Armenian, and our Catechism, as text-books for some of the larger boys. One of the most prominent and wealthy of the Armenians recently came and bought a catechism of us

for his boys to learn in their school. Thus they are, in part, taking our work out of our hands, and doing it for us at their own expense, to prevent the people from becoming Protestants. Some of the more shrewd men of Arabkir, learning what had been done here, remarked that the stupid people of Kharpoot were all becoming Protestants, without being aware of it.

### *Visit from Ali Gako.*

Reference has been made to this Koordish Chief in the present letter; and the reader will doubtless be interested in knowing more of him. After Mr. Dunmore's return to Kharpoot, he received a visit from this remarkable man, respecting which the following account is given.

Ali Gako and another chief have been my guests the past week; and they are still with us. We have had some very interesting conversations; and I find him always ready and anxious for such conversation and for the reading of the Word. We often sit up hours after the others have fallen asleep, searching the Scriptures. I have never known him to get weary, or propose to lay aside the Bible, however late the hour might be; and he seems to enjoy the closing prayer, and always indicates his satisfaction by an audible Amen. When we sit down to the table, if the others commence eating, Ali Gako is always sure to call them to order, and request that the blessing first be asked. He is not able to read himself, but has employed a mollah to read to him, and to teach him and his family. He assures me that when he returns to his tents, he shall commence in earnest, and learn to read the Bible for himself. Last Sabbath he brought his mollah, and attended my Bible class and the preaching service in the morning at my study, evidently enjoying it quite as much as any one present. As it was the first regular Protestant service that he had ever beheld, it was, of course, the more interesting to him; and I cannot but hope that it will prove of lasting benefit, not only to himself but to many of his people whom he intends to train up in the gospel, so far as he shall be able. I have been particularly interested in watching the operation of his clear and active mind, and in seeing with what care and exactness he examines every point, and every truth before he receives it. He is quick to perceive and appreciate a reason, but slow to receive any thing without a good reason. Such a man cannot but be useful, and an instrument in the hand of God for good.



## Diarbekir.

LETTER FROM MR. WALKER, AUGUST 1,  
1855.

### *Retreat for the Summer.*

It is well known that the heat of summer is very oppressive at Diarbekir; and it has been considered doubtful whether missionaries could continue at their posts during the entire year. Our brethren resolved last spring to make the experiment, however; and to this end they obtained for their retreat a kiosk, or summer house, near the Tigris, about half an hour from the south gate of the city. The present letter, written when half the hot season was supposed to be spent, contains the first intimation in regard to the probable issue. "To me," Mr. Walker says, "thus far it has been a delightful summer. We have not suffered at all from the heat. On the whole, I see no reason as yet why, if we can secure a lease of one of the kiosks, Diarbekir may not be permanently occupied, during the summer as well as the winter."

Should the result be unfavorable, it may be found expedient to repair to Hainee during the warm season. A recent visit to that place, Mr. Walker says, has satisfied Dr. Nutting and himself that they may find there a pleasant and healthful retreat, the distance from Diarbekir being only twelve or fourteen hours. The situation of this out-station, at the foot of a range of mountains, overlooking a beautiful village, is represented as "delightful."

### *Prospect at Hainee.*

Two Sabbaths were spent at this village, on the occasion just referred to; and the impression made upon Mr. Walker will appear from the following extract: "The appearance of the little band of Protestants at Hainee pleased me much. They seemed to be bound together as one band of brethren, and engaged in a cause of which they were not ashamed. I hope that some of them are born again, and that there is material for the formation of a church. With a request to this end, they met me in a body on the first Sabbath evening, and we talked over the matter freely. Although their desire was very great that a church should be organized among them, they accepted with a good spirit the reasons which operated with me for a postponement. I shrink from the responsibility of judging alone of Armenian character; and I desired that there should be some other of the brethren with me to aid in such a matter."

That there are obstacles to the progress of the gospel in such a place, will be presumed by all. The subjoined statement, however, cannot be read without a feeling of sadness: "To the utter astonishment of the timid Protestants, we suc-

ceeded in getting one of the most bitter enemies of Protestantism, who had recently burned the Bible to show his hatred of it, to attend our religious services twice. In private conversation, he owned the truth of our doctrines, and confessed his belief that they would eventually triumph; yet he is still willing to set himself against the work of God, and persecute those who would embrace the truth. The same confession was made to me by the one whose influence is chief in Hainee, in deterring men from embracing Protestantism; yet, for a little worldly advantage, he is willing knowingly to take upon him the blood of souls. What but the Spirit of God can avail to turn such men from their madness?"

### *The Koords.*

Another portion of Mr. Walker's letter is valuable, inasmuch as it throws some light upon the prospect in regard to the evangelization of the Koords. It is as follows:

The inherent weakness of the Turkish government is manifested in the fact, that in the region about Hainee, mostly occupied by Koords, a good part refuse all allegiance to the Sultan, and pay no tax. Whoever flees to their villages for debt or crime, is sure of an asylum and protection. With one of their own number as an attendant, a person can go freely and without molestation through their territory; but a company without such attendance, however strong and well armed, would not remain an hour without being thoroughly stripped. We rode out one day to one of these villages, two hours from Hainee, by invitation of the father of one of our Protestants, who had taken refuge there from his creditors. We had scarcely alighted from our horses, when we were surrounded by a multitude of Koordish men and boys, with eager curiosity to see the Franks. It was painful to behold such a group of immortals, utterly forgetful of God, careless of duty, and ignorant of eternity.

You are aware that Stepan, our native helper at Hainee, has commenced the translation of the New Testament into Koordish. Unfortunately this translation will be of little or no profit to the majority of the people about Hainee, as the Zaza dialect, which they use, is almost entirely distinct from the regular Koordish. After many delays, Stepan has prepared the four Gospels for the press; and since my return from Hainee, July 5, I have had the pleasure of mailing it for Stamboul, where I hope it is now being put in type.

### *Disappointment in Cutterbul.*

In a village near Diarbekir, across the Tigris, a few Protestants reside, as heretofore stated in the Herald. But our brethren are grieved by an instance of defection, which has occurred recently. Mr. Walker's account of it is subjoined.

The principal deacon in the Syrian church in Cutterbul, a man of considerable intelligence and great influence among his fellow-villagers, but of unbounded love of popularity and power, after long resistance to his convictions, mainly through the influence of Mr. Williams when here in the spring, at length openly espoused Protestantism, with the hope evidently that he would carry most of the village with him. He did bring twelve or fifteen men with him; and for two or three months he was loud in his exposure of the corruptions of the old church. None could declaim more strongly against, or expose more ably, the errors of the Jacobite church. A Protestant must, of course, be honest; and so he was forced by conscience and consistency to acknowledge, and make reparation for, a fraud of six thousand five hundred piastres. At length the Jacobite Bishop of Diarbekir returned from the tour of his diocese; and dealing with this man very cunningly, with promises, concessions, &c., appealing to his love of place and power, he succeeded in turning him back to the church, with the idea at first of his retaining his Protestant opinions, if he wished.

But the man has gone farther back than he at first intended; and in the service of his master he has become loud in the denunciation of that which he is fully convinced to be the truth. But, poor man! he is ill at ease, although courted and flattered and rejoiced over by his former church. I believe he knows that he is selling his spiritual birthright for a mess of pottage; and it would not be strange, if he should again forsake the Jacobites through the goadings of conscience.

He did not, however, fulfill his boast of carrying back all who came with him to the Protestants. Some remain firm, prizing the truth; and the little band of twelve or fifteen men, to whom it is a privilege still to preach, give us access to many more, whom curiosity or real conviction bring as occasional hearers.

Mr. Walker also says: "Our school in Cutterbul is doing well, showing much progress;

while the opposition school of the Jacobites, teaching the dead Syriac for church service, has died out."

### *The Home Work.*

Mr. Walker presents a cheerful view of the operations of the Assyrian mission in the city of Diarbekir. "Owing to the heats of summer," he says, "and the absence of many at the villages, our Sabbath congregations are not so large as they were in early spring; but the attendance is still good, and there is no lack of interest in the services. Our native preacher, Tomas, wears well; and although much disappointed in not returning to Bebek this autumn to prosecute his studies, he is quite contented to labor here. At our last communion, July 1, one young man, a Syrian Jacobite of much promise as a Christian, was admitted to the church."

In respect to another point, of special interest to the brethren at Diarbekir, Mr. Walker says: "Our new Pasha appears to be an improvement upon his predecessor, possessing more energy of character and, as we hope, more regard for truth and justice, although a more strict Mussulman. To us personally thus far he appears very cordial and friendly; and as we have just received from the Porte a new and strong vizierial letter, we hope that with the present Pasha we may at least secure that for which we have been so long striving, namely, the final separation of the Protestant from the Armenian and Jacobite communities, and the establishment of a just rate of taxation."

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## Ceylon.

### THE OODOOVILLE BOARDING SCHOOL.

MR. SPAULDING has sent the following descriptive catalogue of the boarding-school under his care to the Missionary House. The catalogue preceding this may be found in the Herald for June, 1853.

The patrons of beneficiaries in this institution have been apprised of a vote of the Ceylon mission, whereby it was resolved, "That the names sent from America to be given to lads in the Batticotta seminary, and to the girls in the Oodooville boarding-school, be embodied with the name of the child, if of Christian descent, so as to secure the baptized name of the child and the surname of the father in all cases where he has a Christian name, using the name from America as a middle name; and in case of heathen descent, the name from America alone to be given." In accordance with this resolution, it will be seen that the names published in 1853, in a few instances, have since received an addition thereto. This will appear more clearly from a comparison of the two catalogues.

Names.	Residence.	Born.	Admitted.	Parentage.	Religious Character.
<b>FIRST CLASS.</b>					
Emma Hart Brewster,	Mallagam,	1833	1840	Heathen,	Church member.
Jane Elizabeth Coe,	Manepy,	1838	1846	Heathen,	Church member.
Harriet Colton,	Oodooville,	1835	1844	Father Christian,	Church member.
Mary A. Sheldon Dwight,	Oodooville,	1838	1846	Christian,	
Susan Jane Hillyer Gautier,	Panditeripo,	1837	1846	Christian,	
Anne Gilmore,	Mallagam,	1834	1840	Heathen,	Church member.
Mary Graydon,	Oodooville,	1833	1840	Father Christian,	
Anne Haldeman,	Mallagam,	1831	1840	Heathen,	Church member.
Frances A. Kellogg,	Manepy,	1837	1846	Heathen,	Church member.
Betsy King,	Oodooville,	1832	1840	Mother Christian,	Church member.
Mary McClelland Mann,	Oodooville,	1836	1846	Christian,	Church member.
Julia Maria Ridgely,	Batticotta,	1841	1848	Heathen,	
Margaretta A. P. Robins,	Batticotta,	1836	1846	Heathen,	Church member.
Elizabeth Hale Thaxter,	Sangany,	1838	1845	Heathen,	Church member.
Mary B. Austin Tappan,	Panditeripo,	1835	1841	Christian,	Church member.
Catharine Hurd Walley,	Oodooville,	1838	1846	Heathen,	Church member.
<b>SECOND CLASS.*</b>					
Abby M. Whiton Adams,	Achevaly,	1840	1848	Christian,	
Mary Letitia Backus,	Batticotta,	1842	1850	Christian,	
Margaretta A. Baker,	Panditeripo,	1837	1848	Christian,	
Hannah Maria Blodgett,	Sangany,	1839	1848	Father Christian,	Church member.
Anna T. J. Bullard,	Oodooville,	1839	1846	Heathen,	
Maria Newton Clay,	Manepy,	1839	1848	Christian,	
Martha T. Conner,	Oodooville,	1838	1845	Heathen,	
Maria Douchev,	Batticotta,	1840	1848	Heathen,	Church member.
Sarah Louisa Dodd,	Oodooville,	1838	1848	Father Christian,	Church member.
Hannah Ford,	Batticotta,	1839	1846	Heathen,	
Sarah Hare,	Manepy,	1841	1848	Heathen,	
Rebecca Howard,	Tillipally,	1839	1848	Heathen,	Church member.
Elizabeth Gilbert King,	Manepy,	1839	1848	Father Christian,	
Susan B. Kittridge,	Oodooville,	1839	1848	Heathen,	Church member.
Catharine A. D. Lawrence,	Varany,	1839	1848	Christian,	
Mary D. Mather,	Batticotta,	1841	1848	Father Christian,	
Edna Shaw Newell,	Oodooville,	1838	1848	Heathen,	
Harriet W. Dutton Payson,	Manepy,	1839	1848	Christian,	
Mary Morrill Raymond,	Manepy,	1840	1848	Christian,	
Emily M. Jones Rockwood,	Mallagam,	1841	1848	Christian,	
Mary Todd,†	Mallagam,	1831	1837	Heathen,	Church member.
Ann Young,	Batticotta,	1839	1846	Heathen,	
<b>THIRD CLASS.‡</b>					
Mary Wilson Adams,	Manepy,	1844	1850	Christian,	
Anna D. Lake Cornelius,	Batticotta,	1842	1852	Christian,	
Amelia Frances Dyer,	Batticotta,	1843	1852	Heathen,	
Phileas Fobes,	Batticotta,	1844	1849	Father Christian,	
Mary S. Cleaves Lattimer,	Panditeripo,	1842	1850	Christian,	
Lucy A. Divoll Lawrence,	Varany,	1843	1852	Christian,	
Margaretta E. A. Levins,	Tillipally,	1840	1850	Christian,	
Sarah D. Lockwood,	Manepy,	1842	1850	Father Christian,	
Mary H. Severance Lovell,	Panditeripo,	1841	1850	Christian,	
Mary Ann Odiome,	Karadive,	1841	1850	Heathen,	
Elizabeth W. Osgood,	Tillipally,	1842	1850	Christian,	
Isabella H. Borland Ripley,	Mallagam,	1842	1850	Christian,	
Jane Lake Wadsworth,	Oodooville,	1841	1850	Father Christian,	
<b>FOURTH CLASS.§</b>					
Jane E. Black Danverse,	Panditeripo,	1843	1852	Christian,	
Mary Davis,	Manepy,	1843	1852	Father Christian,	
Ann Augusta Duffield,	Oodooville,	1843	1852	Heathen,	
Mary Smith Emerson,	Chavagacherry,	1844	1854	Christian,	
Sarah Johnson,	Chavagacherry,	1840	1852	Heathen,	
Amelia D. Lockwood,	Jaffnapattam,	1841	1853	Heathen,	
Elizabeth Clemm Lord,	Tillipally,	1843	1852	Christian,	
Anna Ross,	Kaits,	1843	1852	Roman Catholic,	
Mary Armstrong White,	Madura,	1844	1853	Christian,	
Emily Cope White,	Tillipally,	1844	1853	Christian,	
<b>FIFTH CLASS.  </b>					
Emily Cope Backus,	Batticotta,	1844	1855	Christian,	
Maria H. Cooke Dwight,	Oodooville,	1842	1852	Christian,	
Rebecca M. Fiske,	Batticotta,	1843	1853	Heathen,	
Elvira Christiana Homer,	Manepy,	1845	1854	Christian,	
Eunice S. Payson,	Manepy,	1843	1855	Christian,	
Abigail Purviance,	Manepy,	1845	1853	Heathen,	
Margaretta Purviance,	Poongoodootive,	1843	1852	Heathen,	
Eliza T. Drew White,	Cattivally,	1845	1854	Christian,	

\* Taken in April, 1848, on condition that no dower money should be given.

† Though allowed to be in this class, she is employed as a cook.

‡ Taken in October, 1850, to be kept six years, and then sent home.

§ Taken July 1, 1852, like the second class. Four on clarity, five give thirty cents a month, and the rest sixty cents a month.

|| Taken like the two previous classes.



## Summary.

Classes.	No. of Pupils.	No. of Church Members.
First class, . . . . .	16	12
Second class, . . . . .	22	6
Third class, . . . . .	13	
Fourth class, . . . . .	10	
Fifth class, . . . . .	8	
	<hr/> 69	<hr/> 18

## Changes.

Various changes have occurred since the last Catalogue was published. These Mr. Spaulding has duly reported.

## Married.

Mary Brashur	married June 15, 1853 to	Nicholas Saravannamuttâ.
Frances L. Clark	" Aug. 22, 1853 "	Solomon Nicholas.
Delia S. Wright	" Oct. 28, 1853 "	Thomas L. Hamner.
Mary L. Nevins	" May 31, 1854 "	Samuel Buell.
Harriet Newell Adams	" June 28, 1854 "	Payson Eliot.
Sarah L. Maltby	" Sept. 1, 1854 "	Conden Hopper.
Sarah Maria Steele	" Oct. 13, 1854 "	Thomas Knowles.
Ellen Bagby	" Nov. 3, 1854 "	Daniel Peter.
Margaretta Smith	" Nov. 3, 1854 "	Elisha D. Whittlesey.
Anna Rice	" Nov. 3, 1854 "	Erasmus D. Moore.
Eunice I. Smith	" Nov. 15, 1854 "	Christian Davis.
Eliza Tyler Niles	" June 1, 1855 "	Stephen Williams.
Lynthi A. Hanson	" June 6, 1855 "	Solomon L. Gillet.

## Died.

Phebe Whittemore, after a short illness of fever, died Nov. 21, 1853.  
 Mary Seymore, after a long illness of consumption, died May 1, 1854.  
 Eliza Hubbell, died of cholera suddenly, Feb. 2, 1855.

## Left.

Adaline Lamberson, taken away by her parents, May, 1854.  
 Mary L. Deming, taken away by her father, August, 1854.  
 Phebe Cummings, dismissed for misconduct, March, 1855.  
 Mary Rexford, went home on account of illness, 1855.

## Ahmednuggur.

LETTER FROM MR. BALLANTINE, JUNE 22, 1855.

MR. BALLANTINE has devoted the whole of this letter to a biographical sketch of one of the native assistants connected with the Ahmednuggur mission. The narrative is valuable, as showing what transformations the gospel produces in the Hindoo character.

## Death of Lakhiram.

The decease of this fellow-laborer in a common work is thus noticed :

Lakhiram, once a Hindoo gooroo, but for ten years past a servant of Jesus Christ and a preacher of the truth to his countrymen, died last Sabbath, after an illness of two weeks. This is the first native assistant whom we have lost for a number of years ; and there are many reasons why we feel this affliction to be severe. But we are happy in the thought that the good man has gone to his rest above ; and, therefore, we rejoice on his account. His disease was such as to cause great

distress ; he bore it all, however, with great patience. He did not murmur, but seemed very cheerful and resolute amid all his pain. One of his former disciples, who came to visit him during his sickness, observed to him that he appeared to be in great distress. He replied that he cared little for this. All his anxiety was to escape eternal pain and to obtain the joys of heaven. He wished only to be assured of this.

To Yesooba, a Christian brother who did all he could for him in his sickness, he manifested the deepest gratitude, frequently kissing him when he came near his bed-side ; and once, when he had been laboring more than usual to make him comfortable, and was considerably wearied in consequence, Lakhiram remarked, with tears streaming from his eyes, that nothing but the warmest love could have led him to do so much. He had a very warm and affectionate heart.

For the last two or three days, he spoke but little, owing to the difficulty under which he labored. What he did say, however, gave us cheering evidence that he was prepared to die, and happy in the thought of death. On the morning of the last day, when they were trying

to give him medicine which he was unable to swallow, he said, "I am going to my Father." The English physician who was standing by, asked me what he said, as he did not understand the language which Lakhiram used. I told him, and he appeared greatly surprised to hear such an expression from the mouth of a native. The same day Lakhiram said to his wife, in reply to her when she inquired what she should do, now he was about to leave her, "God is my Father, and he is yours; he will take care of you." About an hour before he died he was brought home from the hospital, the doctor having given up all hope of his recovery; and I sat by him, with a number of Christian brethren, till he breathed his last. A few minutes before he died, a little water was put in his mouth, which revived him. He made signs, asking for more; and, finding that he was sensible, I told one of the native brethren to speak to him of heaven. As he spoke a few words, telling him that he was going home, Lakhiram looked at me and smiled. I shall never forget the impression which that pleasant smile gave me. It spoke of peace and joy within, of an assured hope of heaven, and of happiness in the thought that he was so near to his Father's house. In a few minutes he gently breathed out his life, and appeared with as calm and placid a countenance, as though he had just laid down to sleep. One or two of us remarked that it did not seem possible that Lakhiram was dead, he looked so natural and life-like. He was buried the same evening.

I preached his funeral sermon from 2 Tim. iv. 6-8, both of our congregations being present. A large number of his former disciples came to see his corpse; and when he was carried to the grave, they bowed down before it, and remarked that if he had not become a Christian, they would have given him great honors, and made vows at his grave, with the assurance that they should receive favors from his hands as from a god.

### *His Character.*

Some of the characteristics of this native brother are set forth in the following language.

Lakhiram was a man of commanding appearance, being large and stout; and he was accustomed to control the minds of those around him by his addresses. He was very effective, therefore, as a native assistant. For many years he was a religious teacher among the Hin-

doos, and changed from one sect to another several times, as suited his views or his conscience. But after once finding the truth as it is in Jesus, and putting his confidence in him for salvation, he never wished to change again. One of his Christian brethren asked him in his last sickness what he thought of all those different systems which he had adopted in times past. He said that Jesus was now his only hope, and he thought now only of going to dwell with him. He had a very great number of disciples; and he gave up large gains on embracing Christianity. But, though always accustomed to live well, he appeared to care little for money. He was remarkably generous, probably the most benevolent and kind to the poor of any of our church members. He gave so freely and so constantly that he laid up nothing. All spoke very highly of him in this respect.

The converts of highest and of lowest caste shared alike his hospitality. Often has he entertained in his house the converted brahmin and the Christian of the mang caste, a class which the mahars look down upon with unaccountable abhorrence. In regard to this matter, Lakhiram always set a noble example. But he had his faults. He was of a very hasty temper, as might be expected of one who had so long held such a commanding position in the native community; it was interesting to us, however, to see how he labored to control himself, and how well he succeeded towards the close of his life. Whenever he did give way to anger in his intercourse with his brethren, he would soon repent of it, and humbly ask forgiveness; and reconciliation was always sealed with prayer. His influence as a peace-maker between his brethren was always great.

His last mission work was a tour in the vicinity of Dedgaum, in the months of April and May, during the hottest part of the hot season just closed. He was absent for more than a month, and came back feeling greatly interested. He brought me a list of the villages which he had visited, and told me of the interesting conversations he had held. In one large place, in particular, the people had desired him to come and be their teacher; and they promised to furnish him a house for his residence. He was intending to go there soon.

### *Previous Notices.*

Some account of Lakhiram was published soon after his conversion. In that

paper his previous life as a Hindoo gooroo was described. This will be found in the Herald for March, 1845. Another account was published in the Journal of Missions for January, 1854. This was from the pen of E. H. Townsend, Esq., who was formerly a civil officer of government in this country, and high in the service. While engaged in his official duties in this vicinity, in 1851, he met Lakhiram, as he was making a tour in company with Harripunt, and one or two other native Christians, in the northern part of this district. From that account it is plain that Mr. Townsend had formed a high opinion of the Christian character of our deceased brother. It is interesting now to read the closing sentence of Mr. Townsend's notice. Describing the close of his interview with Lakhiram and the other native Christians, he says, "My friends rose to depart. I parted from them with much regret. 'When next we meet,' I said, 'we shall all be of one color, all of one nation.' 'Amen,' said Lakhiram. 'Amen,' said they all; and we separated till we all shall meet in that company which no man can number, who have washed their robes in the blood of the Lamb."

### Canton.

#### LETTER FROM THE MISSION JUNE 1, 1855.

THE brethren composing the Canton mission embrace, in the present letter, a review of their labors for the previous eight months; and they also refer to some of those eventful changes which are taking place among the Chinese. What the future is to unfold, no one can safely predict; the suggestions and conjectures, however, of men who are so well acquainted with this singular people, must be of some value.

#### *Routine of Labor.*

Religious services have been held almost daily in Mr. Vrooman's chapel, the number of persons in attendance having been greater or less according to circumstances. "On some days two hundred will enter the room; at other times fifty will comprise the whole audience." "They are easily kept still," the mission say, "and the habitual decorum of the Chinese renders even the lowest persons, whom example or curiosity may induce to enter, ready to listen to what they hear, or else peaceably to retire." But the following statement should be read in this connection: "Few enter into discussions or make inquiries;

and captious or sneering remarks, calculated to excite ridicule, are rarely heard. It would be a pleasing change to hear a question or objection on the part of the hearers, inasmuch as it would indicate inquiry and thought in minds which now, we suppose, stolid indifference sways."

Mr. Williams assists in the services on the Sabbath, on which day the doors are open nearly three hours; and Mr. Vrooman has begun to speak on other days. As soon as Mr. Macy has become more familiar with the language, another room will be opened. "There has been no opposition to the chapels or preaching-places, in the neighborhoods where dwellings have been obtained. The people seem to regard the opening of a room for making known the gospel of Jesus as likely to follow the renting of a house, and in some cases this stipulation has been inserted in the lease."

Before leaving this topic, the following extract should be perused: "The assistant Chin, who has taken the place of Laisun, has attained great fluency in expounding the easiest truths of the gospel, and urges them upon the acceptance of his countrymen in a manner that evinces his own conviction of their importance, and the need his hearers have of believing them. He preaches nearly every day, explaining a portion of Scripture, or commenting on a tract; and, so far as we know, he leads a regular and upright life. But he declines hitherto to join himself publicly to the people of God. Whether he is afraid of the sneers and opposition of his countrymen, or not altogether prepared to give up his ideas in regard to ancestral worship, or is conscious that he is not truly a converted man, we are not able to learn definitely. The truth has great effect on him; and his daily converse with it must lead him forward still further in the knowledge of the law and gospel."

#### *Density of the Population.*

The missionaries often make excursions to the cities and villages around Canton, for the purpose of distributing books and tracts. In this way they are enabled to form a more reliable opinion as to the immense number of the people. The subjoined extract is valuable.

We are more and more convinced that the Chinese government has acted honestly in taking the census. Judging from the density of the population in the prefecture of which Canton is the capital, we are ready to believe that the highest estimate is not beyond the truth. It is not easy to convey to you an adequate idea of the multitudes of people living in the most fertile parts of China, judging the wants and feelings of men by what you see in the United States.



This prefecture, for instance, covers an area of about twenty thousand square miles, divided into fourteen districts, each of them under the control of a district magistrate and his assistant, with other subordinates, all holding their authority with reference to the Governor. The villages, whether mere hamlets or towns, containing five, ten, or even a hundred thousand inhabitants, are all ruled by the people themselves, acting through their headmen, in co-operation with the district and township authorities. We have no list of the villages in a district or township; but we think we are within the truth when we estimate the number in the two districts of Nanhái and Pwányú, in which Canton itself is situated, at two thousand. One of them, Fuhshán, is the great manufacturing place for foreign markets, and has suffered much during the last year, while it was held by one of the insurgent chiefs, who set it on fire when compelled to evacuate it.

There are several other important towns in the prefecture, containing from one hundred thousand to three hundred thousand people; but the Chinese prefer to dwell in smaller villages, containing from five thousand to twenty-five thousand inhabitants; for they can have a better government than when crowded into large cities. In a former letter, the entire population of the prefecture was reckoned at two and a half millions; but later investigations incline us to double it, even if that is enough.

Truly, this land is full of people; and it is also full of idols and wickedness. The faint knowledge which we have of the abominations here committed, has given us a higher idea of the infinite long-suffering and patience of God towards them, than we could ever have obtained in a land like our own. The dreadful exhibitions of cruelty and malice, seen during the past year, have proved more conclusively than ever, if that were needed, how utterly impotent are the teachings of Confucius, the chantings of Buddhists, or the mystical mummeries of Rationalists, to restrain the passions and purify the hearts of this people.

### *The Insurrection.*

In reference to the revolutionary movements in the region of Canton, the mission express the following opinions:

The insurrection was caused primarily by, and derived its chief prestige from,

the oppressions of the government, especially the underlings and lower grades of officials, who have less to lose than their superiors in rank and pay, practice more cruelty upon those who fall into their hands, and extort from the rich to the utmost. The grudges felt against the authorities and their lictors for these acts, joined to the desire for change among many restless spirits, only waited for a good opportunity to break out. The leaders of the rising were all of them members of the Triad Society; and every one who joined their standard, was made to swear opposition to the Manchu sway; but we mistake, if we infer from this that a patriotic dislike of the Manchus stimulated these leaders or their adherents to rise in arms. There are not, probably, twenty-five thousand Manchus in the province; and during the last year, it is not likely that a hundred of this number personally came into action; for this force of about fifty-five hundred men is exclusively confined to the city of Canton. The troops and volunteers are all Chinese.

The example of Tái-ping-wáng, and the inability of the government thus far to dispossess him of Nanking, encouraged the disaffected to arrange their plans; and an emeute at the town of Tungkwán, east of Canton, which the troops were unable to repress, served as a signal for a general rising. Hopes of redress, desire for plunder, love of change, and schemes for revenging personal feuds, all actuated these seditious men far more than the need they felt of reforming and remodeling the government. They proclaimed their wrongs, and held out hopes of a sort of improvement; but their lawlessness proved their real motives. Within two months, the whole prefecture was in commotion, commerce of every kind interrupted, and many large towns and cities seized, and Canton beleaguered. There was no simultaneous action among the leaders, nor any acknowledged head over them; no regard for private rights and property, nor discipline in their ranks. The authorities beyond the capital succumbed to the storm; many of them were killed; and anarchy followed their defeat. The insurgents levied on all the rich inhabitants as soon as they took a place, and made a show of leniency; but soon their demands exhausted the supply; and then everything was taken, and the place burned, if it was not too large. The conduct of the imperialists was nearly as bad towards such villages as they re-

took; and rapine, violence, licentiousness, slaughter and destruction had full swing. Many villages informed the authorities that they had combined their volunteers, and placed guards to keep their limits; and these guards were ordered to kill every man, from either camp, who entered without permission. Every prisoner was put to death by both parties; every village suspected of harboring the enemy was sacked; and no boats were allowed to pass by the insurgents.

It were needless to detail the horrors of such a civil strife, and the sufferings it has involved, until the present time, when Shánking-fú, the last stronghold of the insurgents has been taken, and their union destroyed. Our object is to show that no expectations of permanent good to China could be founded on such elements. The provincial authorities have depended entirely on their own resources to suppress the insurrection; and nearly every one is a Chinese. All their efficient troops have been volunteers, raised and paid by the villagers and townsfolk, who felt that the pest of such banditti must be removed at any sacrifice.

On Tai ping-wang, and the kingdom which he has set up at Nanking, the mission look with distrust. However correct his own intentions may be, the people are not prepared for a government that is much in advance of what they now have.

### *Change in respect to Foreigners.*

The extracts which follow, have an important bearing on the missionary work in China.

During the past year, the Chinese in these parts have been brought into increased contact with foreigners. The imminent danger in which Canton was for a few weeks, led the Governor-general to apply for aid in defending it from the insurgents; but the application failed by reason of his unwillingness to allow foreign officials to be within the city walls. It is well that it did fail; for the commencement of foreign intervention in the affairs of China, by force, will endanger the stability of any government which its people may adopt. They readily admit, however, that the measures taken by foreigners to defend themselves in their factories, mainly contributed to preserve the city from capture. The insurgents invited foreigners to come to their quarters near Whampoa; and foreign vessels have gone to many places which they held, as native boats were pillaged. Many towns were visited,

whose importance and position were previously little known, and their inhabitants received the strangers kindly. The visits of missionaries have been pleasant in most places; and their books were taken; and we hope that this species of labor may be continued, until it assumes the importance which it justly possesses.

Besides the assistance rendered in defending their city, the Cantonese feel that they owe as much to foreigners in supplying them with food during the past few months. Last year the insurgents seized all the breadstuffs which they could find; and they have prevented labor in the fields near them this spring; so that there was danger of a dearth. Rice rose from two and a quarter cents a pound to six and seven cents; and thousands of the poor have died of starvation within twenty miles of the city. Native merchants could not introduce a single cargo, and confessed that their sole reliance was on foreign shipping, which did actually import over fifty-five millions of pounds in less than three months, and proved to the Chinese that they cannot do without help in such an emergency. Thus one thing works with another, the love of money against national pride, the fear of famine and riot against the conceit of ignorance, to break up the fallow ground, and smooth the way for the gospel.

The mission are quite confident that the obstacles to the preaching of the Word in China will be removed faster than the church of Christ is prepared to occupy the ground; and they are doubtless justified in giving utterance to such an opinion. In this case, as in others, God will keep far in advance of his people.

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### Shanghai.

#### MR. AITCHISON'S VISIT TO TIEN-MUH-SHAN.

On the 15th of May, Mr. Aitchison made an excursion, in company with a missionary brother, to Tien-muh-shan, or Heaven's-eye Mountain, which lies about two hundred miles south-west from Shanghai. A large number of books were distributed during their twenty days' tour, many of which were eagerly and thankfully received; and there is abundant evidence that this mode of reaching the Chinese mind is often effective. But little was done in the way of direct preaching, however, for want of a ready command of the language.

### *The Outward Journey.*

On the 21st of May, Mr. Aitchison arrived at Mé-k'i, where he and Mr. Points left their boat, and proceeded on foot toward their destination. Under date of May 23, the following testimony is borne to the beauty of the scenery through which they passed: "The country has been charming, hills, valleys, groves and streams being found in pleasing variety. The sides of the mountains are sometimes terraced very neatly, each ascending step a cultivated field. Some of the trees were very large. The mountains have a naked appearance, though many of them were covered with the universal bamboo. The streams were all rapid and clear, flowing over a pebbly or rocky bed. On their banks were numerous small paper manufactories. The principal machinery consists of an over-shot water-wheel, with a huge trip-hammer, which pulverizes the material (chiefly bamboo) of which the paper is made."

Next day the scenery became "grand in the highest degree," and for much of the time the way of our travelers was "up and down stairs, so steep were the ascents and descents." They were often in the clouds; and occasionally they found themselves above. One minute they had sunshine; and the next they were in a storm. From mid-day till six o'clock, when they halted for the night, they saw no person whatever, except a party of three who were clearing a hill-side. "At last," Mr. Aitchison says, "I have found solitude in China!"

An hour's walk, on the 25th of May, brought our friends to the top of Heaven's-eye Mountain, which is nearly a mile above the level of the sea. "The view," he says, "surpassed all that we had previously seen. As far as our vision extended, in all directions, there were mountains. The intervening valleys were cultivated, many of them ornamented by a streamlet, which glittered in the rays of the morning sun, like a thread of silver."

### *The Return.*

At the foot of the hill Messrs Aitchison and Points visited a temple, "which is truly a magnificent structure," and which has, it is said, more than two hundred priests attached to it, with about the same number of lay brothers. "The inmates," writes our missionary brother, "from the highest to the lowest were exceedingly polite and hospitable. In fact, we have been so often presented with tea these three days past that it has become nauseous. Many of the priests had beads in hand, counting their prayers after the fashion of the Romanists. There were some interesting and attractive faces among these poor devotees. But, alas! for their blindness. We left more than a hundred volumes with them, all

of which were received with thanks. On leaving, many accompanied us to the outer gate, seeming loth to have us depart."

At mid-day, on the 28th of May, our tourists reached Tsung-tsong, where they secured a passage to Mé-k'i on a bamboo raft. "The river was full of rapids," Mr. Aitchison says, "down which we glided with amazing velocity, but with perfect safety." The morning of May 30, brought them to Mé-k'i, where they embarked for Shanghai in their boat, grateful for the care of their heavenly Father during their journey. They reached their respective homes on the 4th of June.

The benefit accruing from these excursions is set forth in the following extract: "Such expeditions, I am fully persuaded, have a bearing on the future triumph of the gospel in China. Contact with missionaries disabuses the native mind of many prejudices. A foreigner, by simply exhibiting himself in the interior, is clearing the way for a successor who will be able to proclaim the tidings of a Savior's love. The ability to preach in remote parts is almost useless at present, so great is the hue and cry excited by the novel spectacle of a genuine 'barbarian.'"

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### *Recent Intelligence.*

**MADURA.**—Mr. Rendall writes as follows, under date of July 18: "On the second Sabbath of this month, I administered the Lord's supper at a village six and a half miles west of Madura, and had the pleasure of receiving two adults into the church. On the same Sabbath, Mr. Taylor admitted seventeen adults to the church from several of the village congregations. He had received twenty-five on the previous Sabbath, in another part of his field. I have heard of accessions at other stations; but I cannot tell the number."

**MARASH.**—From a letter of Mr. Beebe, dated June 25, the following extract is taken.

We appear to be in general esteem with the principal Turks of the place, who treat us with marked kindness and respect. A few days since we received a nice lamb from one as a present; and two of them last week very kindly sent us their noble chargers, that we might ride out of the city to meet the "English Pasha," as the people of the country call him. His presence, just at this time, has doubtless done much to give us a position in the minds of this people. We are identified with the English, and the present relations between this country and England give us a large place in the minds of the more influential. Mr. Barker, the English agent now here purchasing horses and mules, and enlisting men for the army, has treated us with great kindness, and, in case of need, would doubtless exert his whole influence in our behalf.



**CHEROKEES.**—From the annual report of the mission, dated September 14, the following paragraphs are taken.

As a whole we regard the aspect of the field as somewhat brighter than when our last report was made; although we have nowhere witnessed great displays of the power of grace, and although our hemisphere is still in a measure overcast with clouds. The whole number received to our churches on profession within the year, so far as we know, has been nine; namely, four at Park Hill, two at Lee's Creek, two at Dwight, and one at Fairfield. From Honey Creek we have no recent report. At Park Hill, five stand propounded for admission; and several at Lee's Creek desire the fellowship of the church, who have not yet been examined. Three of those received at Park Hill, and one received at Dwight, as well as four of those now waiting for admission at Park Hill, were members of the female seminary; some of the pupils in which have recently united with the Methodist church.

At Dwight, Mr. Willey states that the congregation has considerably increased, as also the interest manifested in spiritual things, and that a weekly female prayer meeting is sustained with much interest. Mr. Ranney informs us that there is more desire manifested for the hearing of the Word, not only at his station, but extensively around him, than he has ever witnessed before. At Fairfield, the aspect is still gloomy; yet we cannot despair of seeing the church flourishing anew, even there.

The cause of temperance, we believe, is not retrograde; though it is not so flourishing as we would gladly see it. Throughout the nation much less of intemperance and of its consequent evils has been apparent, than in former years; but we cannot tell how much to impute to the prevalence of the principles of temperance, and how much to the difficulty of obtaining the means of intoxication, which has been comparatively great. This has been one good effect of the recent scarcity of provisions, and of the long continued interruption of river navigation. The better execution of the anti-liquor law has also done much to suppress the evil. Another good effect of the scarcity of food has been the stirring up of the people to industry. Very much more of agricultural labor has been performed during the year past, than we have witnessed in any former year.

### Home Proceedings.

#### EMBARKATION OF MISSIONARIES.

On the 13th of October, Rev. Ezekiel C. Scudder, of India, and Mrs. Sarah T. Scudder, of Hudson, Ohio, Rev. Jared W. Scudder, of India, and Mrs. Julia C. Scudder, of New Brunswick, New Jersey, with Miss Louisa Scudder, of India, sailed for Madras in the Sabine, Capt. Hendee, in the expectation of joining the Arcot mission.

## DONATIONS,

### RECEIVED IN SEPTEMBER.

#### MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Gorham, m. c.	43 00
Portland, 2d cong. ch.	143 50—186 50
Kennebec co. Conf. of chs. B. Nason, Tr.	
Hallowell, Mr. Skeele's so.	48 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Auburn, Cong. ch. and so. 55; juv. miss. so. 10;	65 00
York co. conf. of chs. Rev. G. W. Cressey, Tr.	
Biddeford, 2d cong. ch. and so.	100 00
	399 50
Waterford, W. W. Greene,	15 00
	414 50

#### NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Bristol, m. c. 5; Mrs. L. P. M. 5;	10 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Manchester, 1st cong. ch. to cons. NAHUM BALDWIN an H. M. 155,75; Franklin st. ch. A. W. Sanborn, wh. and prev. dona. cons. Mrs. ELIZABETH H. SANBORN an H. M. 50;	205 75
Merrimack co. Aux. So. G. Hutchins, Tr.	
Chichester, Cong. ch. and so.	14 48
Dunbarton, do.	30 00
Pittsfield, A mem. of cong. ch.	25 00—69 48
	285 23

#### VERMONT.

Franklin co. Aux. So. C. F. Safford, Tr.	
Georgiam, m. c. 7,07; a friend, 2,50;	9 57
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Cong. ch. and so. m. c.	36 61
Fayetteville, Cong. ch. and so.	10 00
Grafton, do. 59,57; m. c. 15;	74 57
So. Wardsboro', Cong. ch. and so.	20 00
West Halifax, do.	11 00—152 18
	161 75
Alburgh, s. s.	8 00
	169 75
Legacies.—Middlebury, Ethan Andrus, by Peter Starr, (prev. rec'd 457;)	281 86
	451 61

#### MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Monument, Cong. ch.	10 00
North Falmouth, m. c.	12 00—22 00
Berkshire co. Aux. So. H. G. Davis, Tr.	
Pittsfield, Young ladies' Ins.	16 40
Stockbridge, Cong. church and so. 85; m. c. 50; wh. cons. EDWARD BRADLEY an H. M.	135 00—151 40
Boston, S. A. Danforth, Agent,	163 25
Essex co. North, Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, Mills Village, cong. so.	20 00
Ipswich, Mr. Fitz's so.	147 00
Newbury, Mr. Tenney's so.	18 05
Newburyport, Mr. Fiske's so. m. c. 22; Miss C.'s sch. for Chinese Tes. 38c.; for Mrs. Bridgman's sch. 79c.	23 17
Rowley, Mr. Pike's so. wh. cons. Mrs. RUTH ANN LAMBERT an H. M.	115 00—323 22
Essex co.	
Marblehead, A friend for debt,	6 00
Franklin co. Aux. So. L. Merriam, Tr.	
Ashfield, Cong. ch. and so. m. c.	21 92
Bernardston, Ortho. so.	17 50
Coleraine, Cong. so.	9 00
Gill, do.	24 26

Orange, 1st do. wh. cons. Rev.	
DAVID PECK an H. M.	50 00
Shutesbury, Cong. so.	3 50
Sunderland, do.	33 10
W. Hawley, Children,	1 00—160 28
Hampden co. Aux. So. O. O. Chapin, Tr.	
Agawam, Mr. Perry's so.	31 29
Blandford, Gent. benev. asso. 43,87;	
la. do. 53; m. c. 15;	111 87
Chester, 1st cong. so. m. c.	34 80
Chicopee, 4th cong. so. 55; Chico-	
pee st. 1st ch. 53,49; m. c. 22;	130 49
Chicopee Falls, Cong. so.	91 93
Feeding Hills, do. 34,92; m. c.	
10,89;	45 81
Holyoke, 1st cong. so.	16 18
Huntington, Cong. so.	25 00
Longmeadow, Gen. benev. asso.	
148,50; E. B. 2; m. c. 41,28;	236 69
fem. benev. asso. 44,91;	80 09
Ludlow, Mr. Tuck's so.	19 45
Monson, m. c.	
North Wilbraham, 35,16; m. c.	
23,08;	58 24
South Wilbraham, 37,50; m. c.	
20,50;	58 00
Springfield, 1st ch. 224,76; James	
Chapin, dec'd, 25; Delia Chapin,	
dec'd, 25; South ch. 694,89;	969 65
Tolland, m. c.	11 07
West Granville, Cong. ch.	19 00
West Springfield, 1st do.	118 07-2,057 63
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Belchertown, Benev. so.	75 00
Cummington, 1st cong. so.	8 00
Hadley, A little girl, for B. Par-	
sons, Tocat,	1 00
North Amherst, Cong. so.	37 06
South Hadley, Mrs. E. F. H.	5 00—126 06
Middlesex South Conf. of chs.	
Natick, 1st cong. so.	60 00
Sudbury, Juv. miss. so.	7 92—67 92
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Dorchester, Village ch.	56 32
Roxbury, Eliot ch. m. c.	14 28
W. Medway, Circle of misses for	
chapel at Aintab, 3,50; other	
misses, 50c.; Mrs. S. 1;	5 00—75 60
Old Colony Aux. So. H. Coggeshall, Tr.	
Lakeville, Rev. J. A. Roberts, 10;	
Mrs. J. A. R. for Syrian m. 5;	
J. A. R. for do. 5;	20 00
Fairhaven, Cong. s. s.	10 00
New Bedford, North cong. ch.	171 27—201 27
Palestine Miss. So. E. Alden, Tr.	
Braintree, La. Palestine miss. so.	
1st ch. wh. and prev. dona. cons.	
Mrs. ANNE STORRS an H. M.	
58; Mrs. R. S. 3;	61 00
South Abington, Cong. ch. and so.	
to cons. Rev. HENRY EDWARDS	
an H. M.	50 00—111 00
Taunton and vic.	
Fall River, 1st cong. so.	73 00
Worcester co. Central Asso. W. R. Hooper,	
Tr.	
Northboro', W. Fay, D. D.	10 00
	3,548 63
East Cambridge, Evan. ch. m. c. 11;	
Lowell, two friends, 4; Nantucket, 1st	
cong. ch. 64; Newton Centre, Eliot ch.	
and so. 73,46; West Cambridge, ortho.	
so. 419; West Newton, Mrs. E. H. Bab-	
cock, 20;	591 46
	4,140 09
Legacies.—Monson, Sarah V. Norcross, by	
Albert and Loring Norcross, Ex'rs, (prev.	
rec'd, 100;)	61 10
	4,201 19

## CONNECTICUT.

Fairfield co. West, Aux. so. C. Marvin, Tr.	
Southport, Cong. ch. m. c.	49 05
Hartford co. Aux. So. A. W. Butler, Tr.	
Granby, 1st so.	10 50
Poquonock, Cong. ch. m. c.	6 00

Simsbury, m. c.	23 93
W. Hartford, m. c.	21 00—61 43
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
North Canaan, S. Beckly, 40; cong.	
s. s. 8;	48 00
South Farms, D. L. Parmelee, wh.	
cons. Rev. DANIEL E. BROWN of	
Milton, an H. M.	50 00
Winchester, Centre,	13 00
Winsted, 2d cong. ch.	80 26
	191 26
Ded. disc.	25—191 01
New Haven co. West, F. T. Jarman, Tr.	
Birmingham, Cong. ch. m. c.	13 00
Norwich and vic. P. A. Perkins, Tr.	
Lisbon, Mrs. B. A. Read,	15 00
Tolland co. Aux. So. L. A. Hunt, Tr.	
Somers, m. c.	48 37
W. Stafford, Cong. ch. 11; Mr. and	
Mrs. P. 5;	16 00
	64 37
Ded. pd. for advertising,	1 75—62 62
Windham co. Aux. So. J. B. Gay, Tr.	
Scotland, s. s.	2 00

A young man, for colporters in Aintab,	
	394 11
	5 00
	399 11

Legacies.—Litchfield, H. M. Buell, by W.	
E. Buell, Ex'r, 265; Southington, Salome	
Peck, by L. Upson, Ex'r, (prev. rec'd,	
123,13;) 53;	318 00
	717 11

## NEW YORK.

Board of Foreign Missions in Ref. Dutch ch.	
C. S. Little, New York, Tr.	
Albany, 2d R. D. ch. 50; Mrs. J.	
F. Penfold, 25;	75 00
Upper Never Sink, R. D. ch.	3 50—78 59
Buffalo and vic. J. Crocker, Agent.	
Buffalo, Westminster pres. ch.	63 00
Geneva and vic. G. P. Mowry, Agent.	
Bellona, Pres. ch.	36 00
Binghamton, Cong. ch.	40 66
Elmira, Fem. sem. 45,97; ack. in	
Sept. as fr. m. c.	
Geneva, W. H. S.	2 00
Greene, Pres. ch.	19 22
Lyons, do.	47 00
Windsor, do.	16 00—160 88
Monroe co. and vic. E. Ely, Agent.	
Rochester, 1st pres. ch. 299,73; Brick	
do. 100;	399 73
New York and Brooklyn Aux. So. A. Mer-	
win, Tr.	
(Of wh. fr. E. R. 50; H. O. Pinneo, 50;	
wh. cons. Mrs. H. O. PINNEO an H. M.)	273 47
	975 58

Albany, J. H. P. wh. and prev. dona. cons.	
AMOS PETTINGELL an H. M. 75; Amster-	
dam, A. L. C. 2; Branch Port, C. for do.	
3; Cambridge, asso. pres. cong. wh. and	
prev. dona. cons. Rev. DAVID G. BUL-	
LIONS an H. M. 41,86; Chazy, A. H. 11;	
J. C. H. 10; Chenango Forks, pres. ch.	
13; Chester, pres. ch. 65,81; Decker-	
town, Juv. miss. so. 3,25; Genoa, 1st	
cong. ch. 30; Gilbertsville, fem. miss. so.	
10,50; Hudson, young la. so. for doing	
good for Mrs. Brigham's sch. China, 10;	
Ithaca, Rev. Dr. Wisner, 5; Lyons, pres.	
ch. m. c. 5; Maine, cong. ch. m. c. 6,50;	
Mannsville, a little girl, 11c.; a little	
boy, 12c.; Meridian, pres. ch. 15; Mo-	
riches, Mrs. J. G. Floyd, 20; Mexico, E.	
B. 5; Newark, pres. ch. m. c. 26,28; New	
Rochelle, pres. ch. 58,76; Oswego, L. B.	
CROCKER, wh. cons. him an H. M. 100;	
Rensselaerville, pres. ch. m. c. 10; Rocky	
Point, m. c. 18,50; Schuylerville, E. Cor-	
liss, dec'd, 5; Julia Corliss, dec'd, 5;	
Skaneateles, pres. ch. wh. cons. Rev.	
WILLIAM S. FRANKLIN, of Genoa 5 Cor-	

ners an H. M. 54,63; Syracuse, pres. ch. juv. miss. so. 10; Texas Valley, Mrs. D. 50c.; Troy, la. benev. sew. so. 32,50; Utica, orphan asylum children, 2,54; Valatie, pres. ch. 40; ded. dona. refund- ed, 15;

680 86

*Legacies.*—Robert McFarland, wh. cons. Rev. ALLEN MCFARLAND an H. M.

50 00

1,706 44

## NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S.

Little, Tr.

Lebanon, R. D. ch.

6 00

Long Branch, do.

8 12

Middlebush, do.

25 00

Raritan, 3d do. 39; s. s. inf. class for chil. of Amoy, 1,13; 40 13—79 25

Elizabethtown, 3d pres. ch. m. c. 19,42;

Fairfield, pres. ch. s. s. 7; Hanover, 1st

pres. ch. 60; Orange, 1st pres. ch.

312,93; E. Starr, 25; 2d pres. ch. 126,84;

Wantage, 1st pres. ch. 56,50;

607 69

686 94

*Legacies.*—Orange, Amos S. Baldwin,

10 50

697 44

## PENNSYLVANIA.

Athens, Pres. ch. m. c. 11,62; Danville,

Mrs. McG. 5; Girard, pres. ch. (N. S.)

10; Harrisburg, 1st pres. ch. m. c. 55,56;

pres. ch. m. c. 11,66; Hartsville, 1st

pres. ch. 91,25; Hawley, pres. ch. 12;

Meadville, do. 10; Montrose, pres. ch.

100; Philadelphia, 1st pres. ch. a lady,

25c.; Pittsburg, pres. ch. of Minersville,

21,30; Reading, pres. ch. 10; Smithfield,

cong. ch. 18;

365 64

## VIRGINIA.

Richmond and vic. S. M. Price, Agent.

Fluvanna co. John H. Cocke, wh. cons.

Rev. ROBERT NELSON, of Shanghai,

China, and Rev. JOHN A. BROADUS,

Charlottesville, Va. H. M.

100 00

## OHIO.

By G. L. Weed, Tr.

Cincinnati, 2d pres. ch. m. c. 10,84;

3d do. 12,10; 8th do. 5;

Dick's Creek,

10 95

Oxford, 2d pres. ch.

20 59

Walnut Hills, Lane sem. ch. m. c.

9; Rev. Dr. A.'s chil. 2;

11 00—70 48

Delaware, 2d pres. ch. 30; Defiance, 1st

do. 2,75; Ellsworth, L. L. 10; Hartford,

R. Hayes, dec'd, 21; Kirtland, Ladies,

3;

66 75

137 23

*Legacies.*—Randolph, Walter Dickinson, by

Alvin Dickinson, Ex'r,

495 00

632 23

## INDIANA.

By G. L. Weed, Tr.

Danville, Pres. ch. m. c.

16 25

Floyd co. Mrs. M.

6 00

Gosport, Rev. T. S. Milligan,

avails of a calf,

10 00

Greenwood, Mrs. C.

5 00

Indianapolis, 2d pres. ch. m. c.

39 50

Monroe, Pres. ch. m. c.

10 00

Peru, 1st do. s. s. for Mr. Sanders,

Ceylon,

15 00—101 75

Evansville, Mrs. E. Holt,

10 00

111 75

## ILLINOIS.

Batavia, m. c. 4; Little girl, 1; Chandler-

ville, 1st cong. ch. 15; Rushville, Rev. J.

F. 5;

25 00

## MICHIGAN.

By Rev. O. P. Hoyt.

Allegan, J. R. K.

2 00

Concord,

16 00

Granville,

3 15

Grand Haven,

10 31

Grand Rapids,

30 01

Hastings,

8 85

Kalamazoo, Pres. ch.

109 42

Mill Point, 19,94; s. s. 1,50;

21 44

Schoolcraft,

6 22

Three Rivers,

22 05—229 45

Washtenaw Presbytery, W. C. Voorhies, Tr.

Ann Arbor, Pres. ch. 25,06; m. c.

7,26;

32 32

Saline, Pres. ch.

40 05

Webster, do. (of wh. for Microne-

sia m. 5;)

33 00

Ypsilanti, Pres. ch.

8 00—113 37

342 82

Jonesville, Pres. ch. 5; S. B. W. 3; s. s.

for ed. in Madras, 1;

9 00

351 82

## WISCONSIN.

Fon du Lac, Wm. Leith, 11; Mrs. B. B. W.

50c.; disc. 12c.; Mineral Point, 1st pres.

ch. 7,75;

19 13

## MISSOURI.

St. Louis, 1st ch. mater. asso. for *Artemas*

*Bullard*, Ceylon, 20; m. c. 7,35;

27 35

## OREGON TERRITORY.

Oregon City, Cong. ch. m. c.

2 00

## IN FOREIGN LANDS, &amp;c.

Baraka, W. Africa, Rev. H. P. Herrick,

100 00

Doaksville, Choc. na. m. c. 23,75; do. by

col'd persons for African m. 3,30;

27 05

London, Eng. Miss E. H. Watson,

10 00

Madura, India, R. D. Parker,

100 00

Mount Lebanon, Syria, A missionary and

wife, a thank off'g, for having been per-

mitted to labor for twenty-five years in

the missionary field, wh. cons. Rev.

GEORGE FISCH of Lyons, France, an H.

M.

50 00

287 05

Donations received in September,

9,179 03

Legacies,

1,216 46

10,395 49

~~20~~ TOTAL from August 1st to

September 30th,

20,837 63

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in September,

185 35

## DONATIONS IN CLOTHING, &amp;c.

Bridgeport, Ct. Communion service for In-

dian ch. Lower Cattaraugus.

Chesterville and Farmington Falls, Me. A

box, from cong. ch. for Mr. Potter,

Seneca miss.

Brooklyn, N. Y. A box from Armstrong juv.

miss. so. for Mrs. Walker, Gaboon m.

E. Boston, Mrs. Cotton prints, &c. fr. May-

erick s. s. for Mr. Hurd, Madras,

10 00

E. Hartford, Ct. A box, fr. la. of cong. ch.

for Mr. Bushnell, Gaboon m.

Fall River, Ms. A box, and cask, fr. la. of

Benef. so. of Central ch. for Mr. Pulsifer,

La Pointe,

68 22

Hamden, Ohio, Clothing,

33 00

Montreal, C. E. A box, fr. Sarah E. Foote

for Mr. Webb, Madura,

50 00

Portland, Me. A box, fr. 2d par. juv. cir.

for Mr. Tyler, Zulu m.

Springfield, Ms. 47 Life of St. Paul, fr.

George Merriam.



THE  
MISSIONARY HERALD.

VOL. LI.

DECEMBER, 1855.

No. 12.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. COAN, JULY 31, 1855.

*The Ministry prized at Kau.*

THE history of this station, on the southern end of Hawaii, must be familiar to the readers of the Herald. The death of Mr. Kinney, after having labored there for six years, was mentioned in the number for December, 1854. A letter of Mr. Paris, published in the number for August, 1855, brought the necessities of the bereaved flock distinctly before us. Hence it will be gratifying to all, doubtless, to know that the vacancy has been filled, Mr. Shipman having gone thither at the request of the brethren at the Islands, instead of proceeding to Micronesia, which was his original destination. This letter describes his introduction to the people of Kau as their pastor; and it also states some other facts which will deepen the interest of the American churches in this remote station. Mr. Coan left Oahu on the 11th of June, accompanied by Mr. and Mrs. Shipman, Mrs. Kinney and others. The arrival of the party at Kau, and the most important events which followed, are mentioned in the subjoined extract:

After a nine days' rocking and tossing in our sea-cradle, we were landed on the most southern cape of Hawaii, twenty miles from Waiohinu. This is a thirsty and sterile spot, inhabited only by three or four families of fishermen; but we had no sooner trod the shore, than we were met by numbers of people from the inland villages, with horses, pack-bullocks, &c., to help us up to the station. The

cavalcade started about two o'clock in the afternoon, and reached a comfortable native village at dark. Here we spent the night, and were most hospitably entertained by the people. Three fat turkeys, with kalo and potatoes, were cooked, on which we all supped heartily. In the morning I preached to about one hundred people in a stone meeting-house near by. This was Saturday, and we all reached Waiohinu about ten o'clock in the morning. Here we remained ten days, during which time we were all busily engaged in labors, both secular and spiritual.

The natives welcomed their new teachers joyfully; and with the desolate widow they wept tenderly at the memory of the departed. Organizing themselves into companies, they brought up Mr. Shipman's furniture from the vessel, and took down Mrs. Kinney's to go to Oahu, without charge. With a noble cheerfulness, such as would do honor to the most civilized Christians, they put their horses, their donkeys, their bullocks, their hands and their shoulders to the work.

We spent two Sabbaths in Kau. On the first of these Sabbaths, Mr. and Mrs. Shipman were introduced to the church and congregation, he giving them an appropriate address. This was followed by counsels and a charge, when all the church officers came forward, and gave and received, with mutual pledges, the right hand of fellowship. The whole scene was solemn, tender and impres-

sive. The following week was spent in a great variety of labors. Out-stations were visited for preaching; meetings for church discipline, for inquirers, for consultation, prayer, &c., were held; and preparations were made to celebrate the Lord's supper on the following Sabbath. Mrs. Kinney, with all her cares, met the females, and was in almost daily consultation with the dear people with whom she had so patiently labored for seven years. Sabbath came, and a large congregation assembled from all parts of Kau. A few, who had long been candidates, were received to the church, and the Lord's supper was administered.

By previous arrangement, a contribution was taken up, amounting to one hundred and sixty dollars. This the people designed as a donation and a last token of love to Mrs. Kinney and her fatherless children. The church officers requested my opinion on the appropriation, stating that they felt indebted to the deceased pastor; that they had reserved this gift, hoping for his return from California; that God had taken him from them; but, as they still cherished his memory, as they were indebted for his labors, as they loved the desolate widow and the bereaved children, and as they had consecrated this offering to them, they wished it thus appropriated. They were assured that their desires and decision were not only right, but highly commendable, and that the value of the donation was greatly enhanced by the occasion, the manner in which and the feelings with which it was given. After the collection was taken, and its amount announced to the congregation, a vote was taken as to its appropriation, when the whole assembly unanimously confirmed the decision of the church session, and the money was passed over to Mrs. Kinney.

"On the next day," Mr. Coan says, "bidding adieu to brother and sister Shipman, the rest of our party, nine in number, set out for Hilo, where we arrived on the 5th of July."

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### Amoy.

LETTER FROM MR. DOTY, JUNE 25, 1855.

THE brethren at Amoy are still permitted to report favorably in respect to their work. The Lord has been pleased to vouchsafe his presence to them in a very remarkable manner. Other missionaries at Amoy are participating in the blessing; and we are fairly authorized, by the

recent developments at this point, to anticipate a more rapid spread of light and truth among the Chinese, than we should have dared to expect a short time since.

### *A Blessing that burdens.*

The opening paragraphs of this letter have a significance that is very unusual. They are as follows:

The promise is, "I will open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Have any of the missions of the Board ever complained that they were overwhelmed with so great a favor? For many past months such has been our case, to so great a degree as to cause our hearts to be burdened. Not that we have not room enough in them, small as they are; for we cannot but desire, pray and labor that the blessing may be increased a thousand fold. Not that there is not room enough in our church; for we would rejoice to welcome hundreds and thousands of souls fleeing from the wrath to come. Nor is it, as regards the perishing need of this people, that there is not room enough for a manifold greater blessing; for, alas! the dense mass around us are as ignorant of God, and as far from him, and as perfect slaves of sin and Satan, as ever.

Still we are straitened. Our hands are too feeble, our strength too weak, our time too limited, as we are situated, to care for and gather in the precious fruit of the blessing which the Lord has poured out upon us. What the harvest might have been, had there been laborers according to our need, we cannot tell. We have seen and tasted the grace of God, and been made glad. Still we are constrained to indulge the humbling and sorrowful feeling that, had there been teachers and preachers adequate in some small degree to the necessity of the case, we might have witnessed much greater things than we have seen. We fear there has been a perishing of the harvest, because the laborers were so few. Some awakened souls have again gone to sleep in sin. Some, who began to feel after God, have ceased to stretch forth their hands. Some, who seemed almost clean escaped, have again been ensnared by Satan. Some, who appeared almost to enter the narrow gate, have ceased to strive. And over some, who were running well in the way of the Lord, the Tempter has gained an advantage, and we have to mourn their fall.

### *Routine of Labor.*

The Sabbath congregation in the mission church, Mr. Doty says, will probably average two hundred and fifty; the chapel connected with the dwelling of Mr. Talmage has an audience, each Lord's day, varying from sixty to one hundred. Nearly one-third of those who assemble in both places, are women. The school consists at present of twenty-one boys and eight girls as regular pupils, most of whom have been baptized. Mr. Talmage devotes special care to this little nursery of the church; and to this end it has been removed to his house.

The subjoined extract will give the reader some idea of the heavy responsibility which our brethren have been obliged to bear within the last few months.

Meeting with inquirers and candidates has been our most solemn work and most pressing duty. For about one year and a half, each Friday has been devoted to more direct and personal contact with souls, as regards their individual experience. The interview has seldom occupied less than three hours; often it has been four, and even more. Yet we have not seen the time when we could say, "We have got through this work of personal examination and instruction." Here we have been oppressed with the burdened feeling, "The blessing is greater than there is room to receive it." It is here that we have been constrained to groan, on account of our utter inability to give that time and strength, which the importance of the work demanded. Could we have devoted unitedly our whole time and energy to only this one part of our various duties and labors, we could have been wholly and profitably occupied. Inquirers, usually to the number of twenty, thirty, forty, or more have assembled on these occasions. Of such a number it is utterly impossible, at any one meeting, to speak personally with more than a small minority, so as to find out their individual circumstances, and instruct them accordingly. Again and again have the great majority had to go away, saddened with disappointment, to come again and again.

Our treating with persons just emerging from the darkness of heathenism, as to their souls' condition, and their right to church fellowship, is a different thing from what pastors and church officers do with those who have been born, and have ever lived, in the full blaze of gospel light. This deep soul-darkness can be removed only by much watchful care and diligent instruction. The weak and

timid must be strengthened and encouraged. Those who seem to be indulging a hope of salvation on insufficient ground, must have their danger pointed out. There may be those, heartily sincere and earnest, who, in their imperfect conceptions of the spirituality of the religion of Jesus, place too great a reliance upon the ordinances of the gospel. Others, again, may have advanced no further than to a mental conviction of the truth of the gospel, with little sense of sin or need of a spiritual work in the heart.

### *Accessions to the Church.*

Since the letter of Mr. Talmage, dated August, 1854, which will be found in the *Herald* for February, 1855, twenty-eight persons have been received into Christian fellowship at Amoy. In respect to those previously admitted, Mr. Doty says, "We continue to enjoy much comfort and assistance." "A disposition to be useful, and a readiness to put forth personal effort, prevail." Among those who have been received into the church within the past year, there are a few who may become efficient helpers in the missionary work.

Mr. Doty makes the following statement in regard to Chiòh-bé, a place which is destined to become familiar to the friends of missions.

The work at Chiòh-bé continues to afford us much encouragement, while it also is a source of increased care and labor. Of the fruits, seven males were admitted to baptism and the ordinance of the Lord's supper, administered for the first time in that place January 7, 1855. At our second communion season, March 4, seven more were received to church-fellowship. Of these, one was a widow aged sixty-five years. By her marriage, and by the marriage of her only daughter, she is connected with Mandarin families of considerable note. Her attention was first arrested by a visit from one of our Amoy female members, the first woman baptized here, and, so far as we know, the first Chinese female publicly baptized in China. Our old Amoy woman induced the Chiòh-bé one to come to the chapel and hear the gospel. Her attention was awakened, and she became at once a constant and earnest hearer. Soon she was not content to hear alone, but used her influence to induce others to join her in hearing the Word. She has encountered much opposition, especially from her daughter, who, priding herself on her high family connection, regarded her mother's change of religious views as a degradation. But



there has been no hesitation on the part of the mother. She seems to possess an unusual degree of mental strength and independence, and throws all her influence on the side of Christ and the gospel. Chiefly through her efforts and example, there are quite a number of females who have become regular hearers of the gospel, some of whom are professed (if not hopeful) inquirers. At our last communion in May we did not receive any accession to our number of disciples. This was not, however, because there were no hopeful candidates, but chiefly for want of time for a full and thorough examination. There are still a number concerning whom we have much encouragement. Some of these, it is probable, will be soon received.

The joy of our brethren, however, has been mingled at times with feelings of an opposite character. Three of their Amoy members have incurred the discipline of the church, one in its extremest form; and a native assistant, in addition, has been displaced for a time from his office as a helper. But in all this they can feel that no strange thing has happened unto them.

### *Appeal for Missionaries.*

It will be inferred from the foregoing statements that there is need of additional laborers in the field which is occupied by this mission. The subjoined appeal is certainly deserving of the thoughtful consideration of those who are particularly addressed.

The town of Chiòh-bé and its immediate environs doubtless contains a greater number of souls than are in all the Sandwich Islands, according to the highest recent estimates. Are we asking too much of the church of our Lord to send at least two men to occupy this field? Two men ought now to be there, with hearts burning with love for Christ and souls, and tongues unloosed and never tiring in holding forth the Word of life. At the lowest reckoning, two more men should be joined to us in Amoy, to break ground in the city and in places contiguous, where enough of the truth has been heard to awaken an interest and create a desire for instruction. Think too of partially awakened persons coming twenty, thirty, and even forty miles from different quarters, and pleading for some one to go and preach to them and their villages the everlasting gospel! For want of ability, we have been compelled to refuse a compliance with their wishes. What answer will the church of the Lord Jesus make to

such entreaties? What answer will those young men make, who are just buckling on their armor and professedly longing for the time and opportunity to enter upon the world-wide conflict for Christ and the salvation of men? Again, we need a good physician; not one so enamored of his profession as to regard everything out of the line of the healing art as beyond his province; but one who will esteem it a privilege to be the "beloved physician" to his brethren and their families, whether foreign or native; glad also to alleviate suffering humanity as he may have opportunity, and yet aiming at the higher privilege of applying the gospel balm to sin-diseased souls.

### Canton.

LETTER FROM MR. MACY, AUGUST 7, 1855.

### *Progress made in six Years.*

MR. MACY sailed for Canton in November, 1854, and joined the brethren who were stationed there in the following spring. He had had some personal knowledge of this missionary field at an earlier day; and he noticed with particular care, therefore, the changes which had taken place since his first acquaintance with it. He speaks of these changes in the following extract.

In the early part of 1849, there were services at two missionary hospitals, and possibly occasional ones at Dr. Ball's, infrequent and thinly attended. The hearers of the gospel were certainly, for the most part, the patients and their friends in these hospitals. As we passed through the streets to the residences then just secured by the missionaries, outside of the limits of the factories, we were met with constant marks of insult and ill-will. The six years have witnessed the opening of at least five chapels; religious services are not now confined to the Sabbath, but are held on every day of the week, at one place or another; and the personal bearing of the people, though not as agreeable as we could wish, is yet greatly improved. The name "foreign devil" is constantly heard; but it has ceased to be opprobrious in most cases, and is scarcely ever coupled with such words as "kill," "crush," &c., so constantly heard in previous years. At the various chapels and preaching places, eight in number, there is in general no lack of hearers. The throngs which fill the streets, are easily induced to enter and sit awhile

to listen to the preacher. The audiences are not, indeed, characterized by as much order and quietness as you see in the United States. Men thus drawn in cannot, in many cases, remain more than a few minutes, their engagements requiring them to pass on. Some, having gratified their curiosity, leave their seats to others; many see, but hear not; a few talk; and a few sleep, the stillness of the house, following a walk in the sun, overpowering in some cases an apparently strong desire to listen. But in every audience which I have seen, there have been a number of attentive hearers, whose countenances betokened their intellectual appreciation of what they heard. There are always some who sit through the entire service, perhaps a series of services, and at the close are in no haste to depart. Some seem even to drink in what they hear with eagerness. A few become regular attendants for a season, and hear the truth expounded with some fullness.

But the great body, so far as we can judge, are seen but once in the chapel. They hear more or less of the truth, and are lost in the mass of human beings about us. How much they understand and retain, we have no way of ascertaining; but we find that there is a growing acquaintance with at least the name of Jesus, and with the work which has brought us here. We are known not to be in pursuit of wealth, and to give ourselves to the distribution of books and preaching. The chapels begin to be known, as also the various preachers associated with them. Utterly unable as the natives are to conceive of the motives that sustain and direct missionary operations, we are often supposed to be merely agents of the government; but that this affects us in any way, I do not know. At all events it is useless to try to disabuse them; for our protests would, very likely, be supposed to proceed from the mere desire of concealing our real relations and designs. We have only to go forward and do our work, leaving it for time to show what our aim really is, and what our connections are. The things which I have mentioned, with the increase of laborers, from whom we may hope to have a considerable number of effective preachers in a few years, are the grounds of our encouragement and strength.

#### *The dark Side.*

To complete the picture, Mr. Macy feels bound to add the following paragraph.

On the other hand, we see a teeming population exposed to those counteracting influences necessarily found in a large commercial emporium. Every man, woman and child, to use an expression of their own, is "thinking on money." The present shuts out entirely the future. Besides this, there is the destructive influence of those temptations which abound in a city, where wealth is the most honored deity, where men live separated for the most part from their families, where strangers congregate in great numbers, and whither idlers are attracted, as elsewhere, in the pursuit of pleasure. Here, for a hundred years or more, the child has been regularly trained to despise and abhor the foreigner; and no one who has visited the other ports has failed to be struck with the very different treatment there experienced. The evil of this would be very easily borne, if it did not cause our doctrines and labors to share in a like contempt.

Mr. Macy is constrained, therefore, to regard Canton as an "unpromising" field for missionary effort. But he is not in the least discouraged. He would entreat the churches to prosecute the work with vigor, and leave the result with God.

#### Madura.

LETTER FROM MR. NOYES, JULY 16,  
1855.

#### *The Cumbum Valley.*

At the date of this letter, Mr. Noyes had just returned from a visit to the Cumbum valley; and he has devoted a few pages to a description of his tour. The impression made upon his mind, on the whole, seems to have been pleasant and encouraging. Indeed, he reports the congregations which he saw as "generally in a thriving condition."

The first place which he mentions is Bodinainkanoor, twenty miles from Periacolum, and the residence of a Zemindar, who lives in oriental splendor. "He was formerly hostile to our operations; and the congregation suffered much from him and his people. Their church was once set on fire, and they were subjected to various annoyances. Of late, however, he has shown no hostility, and the Christians have been treated with as much clemency as the other inhabitants." The congregation contains nineteen families, three of them being church members.

The second congregation which Mr. Noyes visited, was at Thavaurum. "In this village also," he says, "there lives a Zemindar, who is, and ever has been, hostile to the Christians and

to all our operations. He has done all he could to break up the congregation. A few years ago, he sent nearly all the members across the mountains to Travancore, and had them imprisoned by the Rajah; but they were soon set free, and he was severely punished. Of late, he has refused to allow the Christians to take land for cultivation, and has prevented the cultivators from hiring them and their oxen. Some of them were making a tolerable living by collecting the bark of trees for dyeing, and selling it to the traders; but even this means of support he has cut off; so that he has reduced them almost to starvation. They had selected a site for a little church, and had begun to prepare the ground, and set out a few trees; but by his instigation the trees were destroyed and their hedge was pulled down. Near the close of the last year, thirty families, living in a neighboring village, joined the congregation; but when the Zemindar heard of it, he called the principal men, about twenty in number, and made them rub the sacred ashes in his presence; and by presents, threats, and promises, he succeeded in drawing them from us." This is a sad picture; but the Lord can cause all things to work together for good. These persecuted friends of the mission are said to be "doing as well as could be expected."

At Matuputty there is a growing congregation of ten families. Koombey is a pleasant and healthy village, and "would be an excellent location for a missionary." Forty-five persons belong to the congregation, some of whom are desirous of uniting with the church. An hour was spent at Oothamapauleyam, more central, but less desirable as a residence, than the place just named. At Poothuputty "there is a very good congregation of thirteen families, four of whom are communicants." Last year they built a small church, only two dollars having been furnished from the mission funds toward the expense.

Cumbum is a most unhealthy village at certain seasons; and yet is an important post. "It is almost entirely surrounded by mountains; and the scenery is grand and imposing." Here is the oldest and largest congregation in Mr. Noyes's field; and he regards it with deep interest. In it are many young persons, who are sons and daughters of the older members, and very promising. Five young men, now employed in different villages as readers or teachers, were children of this congregation; and though their advantages for education have been limited, they are very active and useful. The number of families in the congregation is fifty; and fifteen are members of the church.

The congregation at Koodaloor, consisting of about fifty persons, are about to rebuild their old chapel, the mission defraying one half of the ex-

pense. Returning to Narayanathavanputty, Mr. Noyes found an increasing congregation, the usual number being nearly one hundred. Its prospects are encouraging. He next visited a village which has a longer name than the last, but a smaller collection of nominal Christians; there are unequivocal signs of life and progress among them.

The congregation at Aneykareyputty consists of twelve families. "I gave them last year two dollars," Mr. Noyes says, "towards erecting a prayer house; and they have just put up a small but a very decent building. I have since given them a little more for doors and windows, but in all it has not cost the mission more than two dollars. As I had no teacher or reader to send to them, I selected one from their own number, a shoemaker by trade, and a member of the church. He can read; and he seems to be a truly pious man. He receives for his services only one dollar per month; but he is very zealous in his work, and spends nearly all his time in it. I am told that he even goes into the neighboring villages to preach to the heathen."

The friends of the mission at Coilapuram have been afflicted and distracted by internal dissensions, and about thirty persons have gone out from them. It is hoped, however, that nearly all will return in the end. Others have joined; so that more than one hundred are brought directly under the influence of the gospel. There is a good field, Mr. Noyes thinks, for a native pastor. With fifteen communicants already, he might soon gather about him an efficient church.

At Koachanoor, there is the beginning of a good work, as we have reason to believe. Eight young men have just placed themselves under the care of the mission; and they will erect a house of worship, with a little assistance from the brother who has charge of them. There has been a congregation at Upucottah for several years. They lost their catechist some time since, and suffered materially in consequence. At present, however, there are signs of improvement; and better things may be hoped hereafter.

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LETTER FROM MR. TAYLOR, JULY 18,  
1855.

### *Progress at Mandahasalie.*

In the present communication, Mr. Taylor groups together some of the facts which indicate an onward movement in the district intrusted to his care. At the station there seems to have been a change for the better, "especially among the women." The catechist is both a help and a comfort to the missionary. "I have my eye on him," Mr. Taylor says, "for the pastoral office over the church in this place; and I shall be



ready, as soon as arrangements are made, to give him the right hand of fellowship."

The people of Valeenooranee still suffer persecution; and when their trials will cease, no one can predict. The village moonsiff spares no opportunity to trouble them, as far as he can do so without injury to himself. "Some who might otherwise be brought under our influence," Mr. Taylor writes, "are thus kept away; but those who are with us, appear to stand firm, and they speak encouragingly of the fact that some additions have recently been made to their number, in spite of the opposition." The catechist who is stationed at this place, has a good report.

The congregation at East Caresacoolum are gaining a strong hold upon the affections of the missionary. "The people are poor," he says, "of low caste, and in the estimation of the world do not occupy a very commanding position. But they have increased in numbers, though quite slowly, and twelve are members of the church. I have sometimes endeavored to have them attend meeting at the station on the Sabbath; but being weavers, and so accustomed to labor in the house, it is hard for them to walk four miles in the sun. They prefer to meet by themselves; and why should they not let their light shine in their own village, by their Sabbath worship, as well as in other ways?"

Within the past year, a small congregation has been gathered at Cametha, the largest town in Mr. Taylor's field; and a promising graduate of the seminary at Pasmalie has charge of it as catechist. A few influential men, Romanists and heathen, have conspired together to resist this new movement; and for a time they have been successful. But the Lord has a work to be done; and it will surely be accomplished. Eastward of Cametha there are cheering indications. "Of all the places in our whole field," says Mr. Taylor, "this is the one where I would choose to labor, did circumstances permit. And if any new missionary wished to go where he might reasonably hope, in a comparatively short time, to bring many to Christ, I would send him here."

A visit to Paraliche is next described. "In the afternoon of the Sabbath," writes our missionary brother, "the Lord's supper was administered to the members of the church, consisting of eleven previously admitted, and seventeen received upon this occasion." "With God's blessing, the prospect of growth here is good." The catechist is a man of ability; and he appears to be interested in his work.

The congregation at Sevalpetty is not large; but it has shown a degree of steadfastness that is quite hopeful. In the midst of opposition, moreover, it is increasing, the catechist having the confidence of those about him. A liberal sum has been contributed towards the building of a larger church.

Mr. H. Zilva is stationed at West Caresacoolum, an important out-station. The number of church members who assemble at this point on the Sabbath, is thirty-seven. A convenient house of worship is greatly needed; and when one shall have been secured, we may expect that the people will show still greater interest in the gospel.

Mr. Taylor describes a Sabbath at his station, which has some features of interest. The neighboring congregations were invited to be present; so that the number of his hearers was large. "During the week," he says, "I had examined a number of candidates; and on this occasion twenty-five were admitted to the church. Preaching, administering the sacrament of the Lord's supper, and admitting the new members, made the day laborious, though I was assisted by Mr. Zilva; but it was pleasant. Of those received into Christian fellowship, a few had been under instruction only about a year. Others, though instructed four and five years, had not before given satisfactory evidence of piety. It is a relief to see such persons at last yielding themselves to Christ. One of the most interesting parts of the services was the unanimous vote of the church, just before we sang the closing hymn, that those members who are accustomed to meet on the Sabbath in the villages of West Caresacoolum, East Caresacoolum, Valeenooranee, Paraliche and Sevalpetty, be allowed to form themselves into separate churches, and that their connection with the station church should cease on their being thus organized."

In connection with this last statement, this missionary brother makes the following remarks: "With God's blessing, the tendency of this movement will be to make these churches understand, and feel more fully, their obligations; increase their interest and zeal in building up Zion in these villages; and, by creating a native pastorate, place them in a position in which they will be more likely to be stable, and continue to grow, notwithstanding the death of particular missionaries, or any changes that may be necessary in our body. It will also relieve me from onerous pastoral duties, which do not belong to the missionary office, where native pastors can be ordained to the work. I believe that this movement, in which the Deputation from America have greatly quickened and helped us by their counsels, is of God's Spirit, and that he will bless his people in it."

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LETTER FROM MR. STODDARD, AUGUST  
14, 1855.

At the date of this communication, the brethren upon the plain of Oroomiah were experiencing

no special opposition from the Persian authorities. But Mr. Stoddard says that they shall not be "much surprised" to find more obstacles hereafter to their work, "at least of a political kind," than they have encountered for many years. Meantime they desire to "wait quietly on God," assured that he loves his own cause infinitely better than his people do or can.

### *Priest Abraham.*

The friends of missions will regret to see any indications of Mussulman interference with the plans of the mission, such as must be gathered from the following extract.

You will perhaps remember that Priest Abraham, our excellent helper at Ardeshai, belonged originally to Geog Tapa, where he has resided most of his life. The master of the latter village, a very influential Khan of Oroomiah, after allowing him to remain unmolested a number of years at Ardeshai, now insists that he shall return to Geog Tapa with his family, affirming that the precedent is a bad one; that other persons will also leave the village; and that the interests of its proprietors will thus greatly suffer. At our request, however, he allows our native brother to remain at his post till next spring.

The Mussulman masters of Nestorian villages, believing that the government is now opposed to us, will be likely to embarrass us in many such ways. The village of Ardeshai, being the home of Mar Gabriel, whose influence is extensive, and only evil, is quite an important place; and we should see it abandoned with the deepest regret.

### *Labors of native Assistants.*

Mr. Stoddard mentions somewhat in detail the effective aid which pious Nestorians are rendering to the mission. His language is as follows:

You will be glad to hear that within a few weeks some of our native helpers have made very interesting missionary tours, both on the plain and in the mountains. Sayad, a pious tailor who has been employed for some years past in the seminary, with Priest Weeda, has visited the districts of Mergawer and Nochea. Moshil and Agasee, two young men who graduated last year, have been through the district of Sooldooz, visiting and preaching in twenty-three villages, besides spending a day or two in the city of Ooshoo. John, our native helper at Geog Tapa, with Yonan, the teacher of our village school at Seir, have also

made a tour of three weeks in the mountains. The reports of these brethren are in a high degree encouraging, and show, on the part of many of the people, an unusual readiness to hear the word of God.

John and Yonan accompanied, as far as Gawar, the very estimable wife of Deacon Isaac, the brother of the Patriarch. Several of the Patriarch's relatives were also in the party. While in Oroomiah they had seemed to be friendly to evangelical sentiments; but they hardly had left the plain before they showed that they were unreasonable and wicked men. They attacked John and Yonan with very abusive language, and reviled them for having deserted Mar Shimon, their rightful Lord, and gone after the new ways of the "Engleese." The wife of Isaac, after listening for a time to their revilings, could endure it no longer, and reproved them with so much earnestness, and proved to them so plainly from the Bible that they were wrong, both in doctrine and in spirit, that they were ashamed, and became quite silent the rest of the journey. At every stopping place, Deacon Isaac's wife used her influence, as a near relative of the Patriarch, to assemble the people and induce them to hear the truth.

When they arrived at Gawar, John and Yonan separated from the party who were on their way to the Patriarch, and visited successively the districts of Ishtazin, Saat, Jeloo, Bass and Tekhoma. They found a good deal of commotion in the mountains; and different tribes of Koords were assembling, as was supposed, for a bloody fight; but there was no hindrance to the free and blessed proclamation of the gospel. They speak of the pupils of our seminaries, whom they met in the different districts, as exerting a very happy influence over the people, as well as those instructed by Mr. Rhea the past winter in Memikan, who have now returned to their homes.

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### Gawar.

LETTER FROM MR. RHEA, JULY 16, 1855.

IN continuing the history of the mountain Nestorian station, at present in the charge of a single missionary, Mr. Rhea speaks of the labor performed by himself and his native brethren on the Sabbath.

### *Preaching Services in Gawar.*

As we can do but little for the villages of the plain on week-days, we must

make the most of the Sabbaths. Even then we are not free from interruption, as Turks and Koords generally select that day for collecting their taxes and making demands of the Nestorians. Yesterday (Sabbath) Deacon Tamo, Khamis, David, a younger brother, and myself visited six villages, and also kept up our regular services here. In all these villages we had small but attentive audiences. In the four which Tamo and myself visited, we had about seventy-five hearers in all. The people do not go to their churches more than two or three times a year; and in the summer especially they instinctively shun them, as they are small, dark and damp, more like dungeons than houses for God's praise. Sometimes we assemble in the shade of a wall, sometimes on roofs exposed to the sun, and sometimes, as in two instances yesterday, in what had been used for sheep-folds during the winter. We see often but little fruit of our labors. It is only when we look up, that our burden is lightened.

#### *Labors in other Districts.*

The assistance rendered by other helpers is also noticed by Mr. Rhea. "Two young men," he says, "recent graduates of the seminary, have been spending a few weeks in Bass, and expect to continue there during the summer. Just before they reached there, three men had been killed, and a woman, the occasion of the murders, had committed suicide. The whole district was intensely excited; and one entire village had fled before the blood avengers. Though it seemed so unfavorable a time for preaching the gospel, our young men entered the valley, "and have been instant in preaching Christ, and entreating men to lay down their carnal weapons and make their peace with God."

Matloob and Hormezd, he continues, are proclaiming the gospel, notwithstanding the trials to which they are subjected, in Tekhoma. Yohannan of Malta is in Ishtazin. Yonadab of Kochanis, the village of Mar Shimon, can do but little in this line of things, because of the opposition of the Patriarch's family. "Deacon Tamo recently made a short but interesting visit to the papal Nestorians in Saat, two days south of Memikan. Some years ago they were driven from their homes by the Koords of that district; and they went to Mosul, where they came in contact with the papal Patriarch, and were induced to join his church, with the promise of protection. The Nestorians became papists; and then the papists ceased to interest themselves in their behalf. They have returned to their homes, but have not secured the lands of which

they were deprived. Deacon Tamo found a welcome reception among them. A large minority had not gone over to the papists. The prominent priest is nominally a papist, but apparently a candid man and quite intelligent. He gave his countenance and assent to the Protestant doctrines preached by Deacon Tamo."

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#### Mosul.

LETTER FROM MR. WILLIAMS, SEPTEMBER 7, 1855.

THE friends of the Board have special reasons for thankfulness, in that the Lord has been pleased to carry the families at Mosul through the heat of another summer in safety, and has also given them much encouragement in their work. "Our health," Mr. Williams says, "has been almost uniformly good, though an unusual amount of sickness has prevailed about us." Their prospects in other respects will appear from what follows.

#### *Increased Interest.*

Though the dispensary is closed, quite a number come to my house for medicine; and with almost all of them there is conversation on the subject of personal religion. We hope to make more impression by specially addressing each little company, than would be made by a discourse addressed to a crowd.

Of those who come to our houses, not less than one-third are Moslems; and the essential truths of salvation are pressed upon them with as much clearness as we can command, and with such earnestness as must satisfy them that we mean what we say. Many of them are Moolahs; and prolonged and rather exciting discussions occasionally occur. We know not whereto this thing may grow, nor how soon a storm of fanatical rage may burst upon us. Unless there should be some unlooked-for change in political relations, it is not likely to occur until baptisms take place, and possibly not even then; though we should look for it; and even if it should anticipate that event, it would not come unthought of. Thus far God has shut the mouth of the lion; and in the humble belief that we are doing his will, we leave him to order our future for us. We understand our commission to include "every creature;" and we aim with humility and meekness to obey it.

Six families recently joined the Protestant community, and their names have been transferred, at the tax rates



which they paid before. This is a new thing in Mosul. We thank God and take courage. The Sabbath attendance through the heat, instead of falling off, has been larger than it was during any previous months; and the number at our weekly meetings is more than double what it has been any other summer. Besides their Sunday Bible class, Mrs. Lobdell and Mrs. Marsh have from fifteen to forty women attendant on their instruction every Wednesday. Pray for us, and for this poor people; pray especially for the salvation of the Moslems. We believe the time for their redemption has come; and we listen for the sound of a going in the tops of the mulberry trees. The work may begin elsewhere first; but we beseech you, pray that Mosul may share in the harvest.

Mr Williams says, at the conclusion of his letter, "At least four of our native brethren preach to Moslems as boldly and freely as to Christians. One of them proclaimed Christ crucified as our only hope, in the Pasha's palace, to his chief men, some of whom got very much excited about it; but Jeremiah is not the man to flinch before Turkish officials, while Christ is with him."

### Erzroom.

LETTER FROM MR. RICHARDSON, AUGUST 28, 1855.

#### *Retreat of the Russians.*

THE Herald for November contains a letter from Mr. Peabody, describing the trying circumstances in which the two families at Erzroom found themselves, by reason of the war between the allied powers and Russia. Mr Richardson continues the interesting narrative in the following language.

You have probably received Mr. Peabody's letter of August 7, giving you some account of the state of things in this city and region at that time. That night the thick clouds and darkness seemed to break. It was reported that the Russians, who had approached within ten or twelve miles of us, had retreated, for some cause unknown, towards Kars. The family of the British Consul, and the only physician whom we are acquainted with and have any confidence in, had positively determined to leave for Trebizond the next day, as the continued state of uncertainty in which they had been living for several days, had become intolerable; and the report of

the retreat of the enemy might be followed by their actual descent upon the city through unexpected routes, cutting off all avenues of escape. Committing our ways to our faithful Creator, we retired to rest. In the morning God had gladdened our hearts with the gift of our first-born son. As the day advanced, confidence increased that our invaders had actually retreated; and the positive departure of our friends was deferred to a more threatening hour. Confidence has since been gradually returning. Men have again opened their shops and stalls; and wood, fruits and vegetables, begin again to be offered in the markets.

The latest intelligence from this part of the world seems to justify the hope, that Erzroom will not be again imperiled during the present war, as the Russians are to be fully occupied in defending their own possessions.

#### *New Trials.*

The deliverance vouchsafed to our brethren, as set forth in the foregoing extract, was soon followed by other trials.

Our merciful God, who does not suffer his people to be tried above what they can bear, has wisely ordered that all our afflictions should not come upon us at once. Scarcely had the Russians gone, when a threatening disease appeared in the family of our beloved associates. Mr. and Mrs. Peabody, and one or two of their children, were successively attacked with the preliminary symptoms of cholera. We had begun to hope that they were out of immediate danger, when one of their little twin boys, who had up to the hour of his attack been well, whose innocence and playfulness had been the delight of all, was suddenly smitten with cholera infantum, and, after struggling twenty-four hours, closed his eyes in death. Last Wednesday, the 22d, we laid him to rest, beside his two little brothers, in the Armenian burying-ground. The British Consul and his excellent Christian lady, whom God in his providence has still permitted to remain with us, kindly rendered assistance and sympathy.

Quite a panic is prevailing, and many are fleeing from fear. We are sorry to say that our few Protestants think of going away. Yesterday the French Consul was cut down suddenly by the cholera. A number have died about us; but we think that there is no ground for the excessive fear which prevails. Whoever else forsakes us, our trust is in God;

his promises are sure. He has protected us hitherto; and we can safely commit ourselves to him for the present and the future.

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### Trebizond.

LETTER FROM MR. POWERS, SEPTEMBER 1, 1855.

#### *Leaven in a New Place.*

MR. POWERS communicates information in the following paragraphs, which will remind the reader of certain parables of Christ. May the leaven speedily leaven the whole lump!

The event of the summer, of special importance, is the commencing of a religious service in a village, nine or ten miles from the city, where it is hoped five men, four of whom are heads of families, have been gained to our cause. Several years ago, a relative of some of our Protestant brethren in the city, residing in that village, became interested in the truths of the gospel, and with the aid of a primer and a few directions from them learned to read. He then taught his brother to do likewise. At length a neighbor commenced learning, and procured some of our books. But when this was known to the village priest, he took from him all his books, and forbade his making further attempts in that direction. This for a time cooled his zeal; but he could not give up the idea of learning to read; and he renewed his efforts with a determination not to be deterred from his purpose by the fear of man. Another neighbor was induced to make the attempt; and now the four are able to read in their own tongue the wonderful works of God.

There is one interesting fact, which I will mention in relation to their observance of the Sabbath. They had learned to abstain from labor on that day; but a singular difficulty arose. The Mohammedans and Christians, of that and other villages, are in the habit of "changing work" with each other. The Mussulman, in the time of hoeing and harvesting, will join the Christians in their fields on Friday; and the Christians return the favor to the Mussulmans on the Sabbath. Each strangely quiets his conscience, in working in another's field on his sacred day, when he would not work in his own. These Bible readers, like all others, had been in the habit of helping their Mussulman neighbors

on the Sabbath; but now they could do so no longer. This occasioned some difficulty, till the Moslems became convinced, by the readiness of the Bible readers to work for them on other days, that it was a matter of principle. Now they do not disturb them on the Sabbath; while the Armenians of an adjoining village have not been able, for two months at a time, to hold a service at their church, on account of the claims of Mohammedans on them for Sabbath labor.

Thus far these men had had no instruction, except what the two brothers acquired by intercourse with their relatives in the city, and an occasional attendance at our chapel. One of them has been known as a Protestant for years; and now that they have learned to read, and to feel an interest in divine things, they desired to have the way of God expounded unto them more perfectly. Accordingly, I have sent one of our brethren to be with them on the Sabbath and during a part of the week.

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### Platsoban.

LETTER FROM MR. E. E. BLISS, SEPTEMBER 20, 1855.

AFTER a long absence from this station, rendered necessary by protracted sickness, Mr. and Mrs. Bliss were permitted to return a few months ago. They were received with great cordiality by the Protestant community, who had almost despaired of seeing their faces again; and they entered upon their labors with courage and hope. There had been sad reverses, indeed, and there is much occasion for invoking the special blessing of Almighty God. Mr. Bliss feels this most deeply; and he wishes the friends of missions in this country to feel it also. But we may look for a brighter day; and with the divine favor it will surely come.

The subjoined extract shows that the prospect is not altogether discouraging: "During the three months we have been here," Mr. Bliss says, "the members of our congregation have been very regular in their attendance, and have appeared to listen with much interest to the Word. Every Sabbath we see some present from without; and these occasional hearers are, one by one, becoming regular attendants upon our services. The demand for copies of the Scriptures and for evangelical books, on the part of Armenians, is greater than it has been at any former period; and we hear of very frequent discussions of evangelical doctrines among them.

*The Cholera.*

The narrative which follows, cannot be read without deep emotion. We should give thanks to God for his sparing mercy, and pray that this trial may be overruled for the greater prosperity of the missionary work.

The cholera was here in the month of August. Its stay was short, but its ravages were terrific. An atmosphere of death seemed to rest upon our city. Men, women and children fell on the right hand and on the left, dying as in an hour. Four dead bodies were carried out of our house, within one week, from families dwelling with us. And in all the houses around us, it was almost literally true that there was not one where there was not one dead. The first sound that saluted our ears in the morning was the wail for the dead; and all day and all night messengers were coming and going from the sick and the dying. It was with us a time of overwhelming labor and anxiety. The poor people around us were utterly astounded by the awfulness of the work of death; and knowing nothing what to do themselves, there being no physician in the city, many came to us for advice and help. It was but little that we could do for any one; but so numerous were the calls, and so heavy the draft upon our strength, that we became utterly exhausted; and it often seemed that nothing remained for us to do but to lie down and die with the rest. Through the mercy of God, however, we were brought safely through all; and while in hundreds of dwellings around us there is mourning, our own family circle remains unbroken. God grant that our hearts may not be insensible to his goodness! From our small congregation five adults and two children were taken. Of the adults, two were members of the church; of the others also we have reason to believe that their hearts had felt the power of divine grace, and that they are now present with the Lord. The suddenness of the attack, and the rapid progress of the disease, gave hardly any opportunity for religious conversation in their last hours; but remembering what they said and did while yet in health, we sorrow for them not as those who have no hope. Among the victims of the pestilence from the Armenian community, there were those who had learned much of the truth; and it may be that some of them had exercised saving faith in Christ, and that they too have gone up to join the general assem-

bly and church of the first-born whose names are written in heaven.

The effect of this trial upon the people has not been such as we could have wished. "There seems to be, on the part of some of our hearers," Mr. Bliss says, "an increased tenderness of feeling, with a more earnest desire for religious instruction. And it may be that in a few hearts thoughts have sprung up which will bring forth the peaceable fruits of righteousness. But we look in vain for any general or marked improvement of the chastisement."

*Cesarea.*

## LETTERS FROM MR. FARNSWORTH.

MR. FARNSWORTH spent a part of the summer at Everek, eight hours from Cesarea during the warm months, and twice that distance in the winter, the route being more circuitous in cold weather. A thermometer in this village will range but little lower than one in the city, though it is much more elevated, from the fact of its being on the south side of Mount Argæus. Still it seems to be a desirable health-retreat, because of its excellent water, its purer atmosphere, and its fine scenery. Mr. Farnsworth, however, was induced to make it his residence for a few weeks from missionary considerations.

*Protestantism in Everek.*

In a letter dated September 15, this brother gives a brief account of the reformation in this village, and of his labors there.

Everek contains about ten thousand souls, five thousand of whom are Armenians, quite rude, almost barbarous, indeed, in some respects. We were astonished to find the contrast between them and the people of Cesarea so great. Still we have evidence that they are not wholly given up to blindness of mind. Six persons, three of whom are members of our church, have become Protestants. One obtained some instruction in Cesarea. Another became acquainted with the truth at Constantinople, and brought home with him "the lively oracles." Through their influence, with God's blessing, the others received the truth. This was before the missionaries arrived at Cesarea.

For a time, about a year and a half ago, the spirit of inquiry was extensive and earnest. Then came persecution. The priests by their anathemas, and the Armenian rulers by their political and moneyed influence, succeeded in smother-



ing the fires that had begun to burn. The man who has been our bookseller the past year, fled to the city; another was thrown into prison; an older brother was also imprisoned, but escaped, and fled to a place of safety. A younger brother, now about eighteen years old, was not imprisoned, but suffered much persecution. Nowhere could he find rest, and hardly could he find safety. He is now in our school; and we expect to see him an able preacher of the New Testament unto his people.

By this persecution, the spirit of inquiry was silenced, and seemingly destroyed. We came here hoping that it might be revived again. Our enemies did what they could to prevent our coming; and had not the Governor of Cesarea befriended us with much energy and decision, we could not have obtained a proper house. But he sent a horseman twice, the second time with strict orders to the governor of the village, to provide us a good house; and on our arrival we were treated with much respect. The first Sabbath, large numbers were present at our meetings; and all day the native brethren who were with us, were engaged in conversation. Mrs. Farnsworth had a meeting with a goodly number of women; read the Scriptures and conversed with a second company; and a third company called, and expressed much regret that they were late, but declared their purpose to be in season the next Sabbath. There must have been nearly or quite two hundred persons present, including several Turkish agas.

The priests knew that it would not do to let their adherents run after the gospel thus; hence that very evening anathemas were read against all who should call on us. The effect was evil; for the people drew back from us. For a time, many were afraid to receive our salutations; and it seemed as if all intercourse with them would be destroyed. This season was short, however; in a few days the people began to talk with us. Now it is evident that public sentiment is becoming more favorable to us.

Two days later, Mr. Farnsworth wrote with feelings of satisfaction. "Yesterday," he says, "was the best Sabbath we have had since the priests read their anathemas. In the morning several Armenian women called, and listened to the reading of the New Testament, seemingly with interest. One referred to the fact that she had not been in since our first Sabbath. She said she should have called often, but the priest put a load on her shoulders that she could not carry."

On the 18th of September, Mr. Farnsworth returned to Cesarea; but he left the bookseller, already mentioned, to water the good seed which had been sown in Everek. "We have no brother," he adds, "whose prayers are more refreshing than his, and perhaps we have never had a better listener. His wife is also a member of our church, and we cannot well spare her from our little circle of praying women. Still we have been constrained to give them up. May the Lord be with them and bless them."

### Smyrna.

#### LETTER FROM MR. LADD, SEPTEMBER 14, 1855.

As the Rev. A. C. Thompson, one of the Deputation to India, was detained at Smyrna for a few days on his return to this country, it was proposed that he should make a visit to Thyatira, accompanied by Messrs. Ladd and Morgan, as also by their friend, Mr. Edward Van Lennep. They set out upon the excursion on the 6th of September, taking the route by Sardis, which is sixty miles east of Smyrna. The first night was spent at Kassaba, "quite a modern place, only about three hundred years old," in which evangelical books are awakening some interest. The next night was spent on the site of ancient Sardis, where they found a small tobacco field, the river Pactolus being employed to turn a couple of flour-mills! It was not so in the olden time. By Saturday evening the party had safely reached their destination. "Our native brethren," Mr. Ladd says, "had received no intimation of our intended visit; but very soon two of them appeared, and invited us all to one of their houses. As our company was pretty large, only Mr. Thompson and myself concluded to accept the invitation; and the rest provided themselves with lodgings in the khan."

#### *The Church at Thyatira.*

Mr. Ladd speaks of the condition of the Protestant community in this ancient home of Christianity as follows:

On inquiry of our native helper in Thyatira, and also of pastor Harootun of Nicomedia, who had just gone there to spend a short time, I was glad to learn that the little church, organized almost a year ago, was still struggling on with perseverance, in the midst of much opposition from the Greeks. All have held out well thus far. H—, the Armenian whom I mentioned in my letter of last November, as having been threatened by his Armenian partner in business with a dissolution, if he became a Pro-

testant, and who has written him several letters which convinced him of the truth of Protestantism, as also a friend of his at Oudemish, seems to have made progress in the knowledge of spiritual things, and will probably unite with the church at the next communion. We have as yet been able to provide only a native helper for the instruction of this people, who conducts their meetings on the Sabbath, and teaches from house to house, as he finds opportunity; but he is not competent to supply the demands of the place for evangelical instruction and pastoral labor.

### *Sabbath Services.*

The events of the day succeeding the arrival of our friends at Thyatira are described in the following extract.

On the Sabbath, before the hour for the native congregation to assemble, our company, with pastor Harootun, who speaks English, held a religious service at the house where we lodged. It was refreshing and encouraging to our hearts to unite our prayers in this ancient city, associated as it is with the early promulgation of Christianity, and in a family that, for the love it has for the gospel and its divine Author, gladly welcomes us as his disciples and ambassadors. At the hour of public worship, we went to the house of the above-mentioned H—, who lives with his aged mother, and I there preached to a very attentive audience of seventeen persons, besides ourselves. After the sermon, Mr. Thompson addressed the congregation, pastor Harootun acting as interpreter. He gave them a brief account of the church of which he is pastor, as a specimen of a self-supporting church that also contributes liberally to the support of missions, and directed their attention and expectation to the time when their little church should, with God's blessing, become self-supporting, and also engage in the work of spreading the gospel in destitute places. The audience seemed much interested in his address.

During the service two Armenian lads, having just heard the Bishop (now on a visit from Smyrna) in their church represent the Protestants as the most execrable of men, came and threw a couple of small stones at the house, thus embodying in action the spirit of the discourse. He has frequently spoken against our friends during his present visit, probably being stirred up to do so by seeing the inclination of many to forsake their

former faith. Our native helper, happening in the afternoon to meet the Armenian priest in the street, said to him, "The Bishop's discourse in church, instead of producing kind feelings, excites the evil passions of the hearers. Does the New Testament ever produce such results?" The priest did not attempt a reply, but hurried on his way. Pastor Harootun preached the second discourse to this little congregation on repentance, and was listened to with fixed attention.

### *Moslem Favor.*

Mr. Ladd states that one of the congregation came from Selendi, where he was residing, three hours from Thyatira. He then adds:

An incident occurred recently in relation to our friend, since he went to live at this Turkish village, which illustrates the impression which pure Christianity is making on the Mohammedan mind in many places. His business is to look after his sheep, which are pastured together with those of an influential Turk, who has in his employment Greek shepherds. These were displeased with the intimate relation into which their business brought them with our Greek Protestant, and complained to the Turk, desiring him to send the Protestant away. His reply was that if they did not become Protestants themselves, he would dismiss them. He has not yet, however, executed his threat, and they all still continue in their former occupation. The Protestant told me that the Turks of the village ask him many questions about his religion, wishing to understand better what it is, thus giving him the best opportunity to make known the gospel of Christ.

In this connection another fact is mentioned, which shows that opposition has sometimes a different effect from what is expected.

Some Greeks in Thyatira, zealous opposers of the gospel, conceived the idea, that if they should put a copy of the Protestant Bible, in the Turkish language, into the hands of an influential Turk, he would undoubtedly soon find enough in it contrary to his own religion to make him an enemy of the Protestants, being quite ignorant themselves of the real contents of the sacred volume. They accordingly contributed a sufficient sum to purchase a Bible; and they gave it as a present to their Turkish friend. He commenced reading it, while they listened; and after reading

a while, he said that what he had read, was very good. They said they would come again, and hear him read more; and again, after reading, he pronounced what he read to be very good. Again and again they met in like manner, and every time with a similar result. The Turk read the Bible also by himself, and began to converse about it, reading it to other Turks; and he is continuing still in this same course.

### *An interesting Family.*

A visit was made, of which Mr. Ladd has given the subjoined account

Mr. Thompson, Mr. Morgan, and myself called on one of the Protestant families, which has suffered more persecution than any other. It consists of a widowed mother, who is a member of the church, two sons, the oldest being also a member, and one daughter, seventeen years old, who is quite serious and thoughtful. The mother was absent at Constantinople, where her oldest daughter resides. The family possess but a small amount of this world's goods; their house is old and small; but everything in it looked neat and tidy. We were seated at the covered side of the open court, on a kind of mattress, spread on a mat, with hard pillows behind us to lean on. A large grape vine, springing up in the court, spread its green branches above us.

As we were conversing with the family, one of our native brethren said, directing our attention to a pile of stones placed up under a flight of stairs, "Do you see those stones?" "Three years ago," he continued, "in a time of persecution these stones were thrown against and through that door by our enemies; and they were afterwards gathered up in this court by the family, and placed together." On my interpreting this to Mr. Thompson, he expressed much joy in having the privilege of being in that house and seeing those stones, and said, "Let them remain there, a monument of the persecution which has been endured from those wicked men who threw them" This was interpreted to the family. A rent in the door, and fractures in a window near where we sat, made by the same stones, were also pointed out to us. After a few appropriate remarks addressed to our young friends by Mr. Thompson, we took our leave of this interesting family, who will soon be found, it is hoped, within the fold of the great Shepherd.

The reader is doubtless prepared to coincide

with the following remark of Mr. Ladd: "What we saw and heard at Thyatira, much encouraged us in reference to the future prevalence of the truth there; and it is earnestly hoped, that a preacher of the gospel may soon be sent to break to the people the bread of life"

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### Syria.

LETTER FROM MR. LYONS, AUGUST 17, 1855.

AT the date of this communication, Mr. and Mrs. Lyons were residing at Ain Zehalta, an Arab village of six or seven hundred inhabitants, situated upon the high rocky ridge of Lebanon. Their object in making this place their temporary abode, was to escape the heat of the plain, and at the same time secure the best facilities for studying the Arabic tongue. They also hope to exert some influence upon the people; and they would gladly interest American Christians in their behalf. To this end, Mr. Lyons has mentioned some facts concerning them, which will introduce the reader at once to this mountain retreat.

### *Events at Ain Zehalta.*

The people of Ain Zehalta are a mixture of Druzes, Greek Catholics, and Maronites. They are exceedingly hospitable, social and polite; but they are deeply sunk in ignorance; and in matters of religion they are bigoted and superstitious. There is one native brother residing here, by the name of Khaleel, a member of the Beirût church. He is a man of good mind and exemplary Christian character. He teaches a small school in the village, and also employs a part of each day in giving us instruction in the Arabic. His leaving the Greek Catholic church subjected him to considerable persecution and pecuniary loss; but amid all his trials he stood unmoved, satisfied as to the truth of his convictions, and supported by the promises and grace of God.

He was glad to welcome us to his village; and he cheerfully gave up his own house, taking a smaller one for himself, that we might be the better accommodated. Our coming here seems to have inspired him with new strength and courage. Every evening he assembles a few of the neighbors in one of our rooms, reads a chapter in the New Testament, makes some comments thereon, and offers prayer. As soon as this movement became known to the Greek Catholic priest, his jealousy was greatly enkindled. He at once forbade his people to attend our



religious exercises; and by means of his influence many, no doubt, have been deterred from entering our house.

Not being ourselves able as yet to speak the language, except to a very limited extent, we have endeavored to thwart the devices of the priest by having recourse to the power of music. The experiment has not been altogether unsuccessful. We sing together every evening, accompanied by the melodeon, some of the sweet songs and hymns of our native land, occasionally also singing a few verses in Arabic.

The people, being exceedingly fond of music, flock in to hear us, and, seating themselves upon the floor, quietly remain until not only the singing is ended, but also until after the reading of the Scriptures and prayer. On some evenings there have been twenty-five persons present; and seldom are there less than ten. We do not think that the priest has any reason to complain of the course which we have pursued; for his people are well aware that our evening worship always follows the singing, and that they are at liberty to go or remain, as they please.

A few Sabbaths since this priest manifested some curiosity to know what doctrines the missionaries teach. Mr. Smith having come over from B'hamdun to preach for us, he concealed himself in a house adjoining our own, and through a small aperture in the wall heard the whole discourse. He afterwards told his people that he had heard one of the missionaries; that their preaching did not differ from his own; and that they held the same doctrines which he held. As though afraid of the effect which the truth might have upon the members of his flock, however, he still forbids their attending our evening exercises.

There is public worship in the house of Mr. Lyons every Sabbath, the native brother conducting the service, if no missionary takes charge of it. The truth seems to be spreading in the community, notwithstanding the opposition of the priest. Two of the villagers have recently applied for admission to the church at Abeih; and others have come out decidedly as Protestants. The efforts of Khaleel are highly commended by Mr. Lyons. "I have become much attached," he says, "to this native brother."

## Miscellanies.

### BIBLIOGRAPHICAL NOTICE.

*The Iroquois; or the bright Side of Indian Character* By MINNIE MYRTLE. New York: D. Appleton & Co. 1855. pp. 317.

THIS volume is a plea for the red man. The argument is not one of reparation for the past, but of justice for the future. The wrongs of other days we must leave to history; in time to come, however, we can "conquer by love." The words which were uttered by the President of the Board at Utica, indicate the spirit and aim of the book before us.

The writer believes that there is "a great deal of prejudice" against the Indian race; and she also believes that before it is dispelled certain facts, illustrating their character and their prospects, must be more generally known. To present these facts to the public, in a popular form, is what she undertakes to do. She has not confined her researches strictly to the Six Nations; but her investigations, for obvious reasons, have been mainly in that quarter.

The topics discussed in the successive chapters are as follows: "National Traits of Character;" "National Government, or Long House of the Iroquois League;" "Religion of the Iroquois;" "Customs and Individual Traits of Character;"

"Love, Music and Poetry;" "Legendary Literature;" "A Captive's Life among Indians;" "Eloquence among the Iroquois;" "Sarcasm and Sagacity;" "Dignity of Character;" "Indian Magnanimity;" "Refinement and Sensibility;" "The Darkest Page of Indian History;" "The Educated Indian;" "The Future of the North American Indian."

In preparing herself for the execution of her plan, the writer has read the most important works connected with her subject; and she has resided for a time on one of the Indian Reservations in the State of New York. "A teacher whom I loved in childhood," she says, "became a missionary among the Senecas in Western New York. In compliance with her wishes, we took a little Indian girl into our family, who was my pupil and companion two years, and whom we all learned to love. Her father was the step-son of Red Jacket, the most renowned chief of the Iroquois; and through our correspondence with the missionaries we continued and deepened our interest in her people. It was long a favorite idea with me to write a book concerning them; and when I had decided to do so, I went to Cataraugus and spent several months, in order to become better acquainted with the Indians myself, and to be in daily communion with those

who had been among them more than twenty years, and also to gain access to books and documents to be found nowhere else." "Mr. Wright, in whose family I remained whilst seeking new materials, understands the Seneca language, and also many others, and gave me freely the results of his long and intimate experience of Indian life; whilst his wife, who also speaks the language with fluency, was enabled, by the observation which is woman's peculiar province, and as a highly cultivated intellectual woman, to give me the aid which no man, however learned he might be, could render." Valuable assistance was also derived from "many educated Indians."

The following extract will be read with satisfaction by all the friends of the red man; and it will show, moreover, how the writer looks upon the efforts made in this direction by the missionaries of the Board.

It has become an annual custom among the Senecas to hold a national picnic, to which the people are all invited. The ceremonies are conducted as at similar festivals among other people; and I would like to have had the world, the unthinking, and still inexcusably ignorant world, look upon a scene which was represented not long since in the forest by North American Indians. Some strangers who happened along here a few months since, exclaimed, "Why, how have you created such a paradise here, and nobody ever has heard of it?" He looked abroad upon the cultivated fields and comfortable dwellings, and could not believe that the Indians had done all this. They are so entirely a distinct and peculiar people, that though living near a great city, and surrounded by an inquisitive and aggressive people, they are less known in the general community than the Chinese or the Laplanders. What has wrought this great change? The quiet labors and the small still voice of the missionary and the school-teacher. As well as I could, I have pictured the Indian as he was, and now I wish you to look upon him as he is.

Just stand with me upon this little hill, and look upon this gay concourse of people. At our feet is a beautiful grove of elms and oaks and maples, on the borders of a silver stream, so clear that it is a perfect mirror to the shining pebbles upon its bed. It bears still an Indian name, the Cattaraugus, and flows on to mingle its waters with Lake Erie. There is music in the distance. Look up, and you will see a procession. It is heralded by the Seneca National Band, in a costume of red and white, and the tune is Yankee Doodle, though the musicians are all Indians. Then comes the Marshal, who would be singled out by an observer, on any occasion, as a genuine son of a proud race, by his fine figure and noble bearing. With his rich dress, on his caparisoned steed, he is truly princely. Then follow the children of the six several schools, their soft voices joining

in a lively hymn, under the care of their teachers; all with gala dresses and distinguishing badges, and flags waving in the breeze. Another band, "The Sons of Temperance," bring up the rear, and slowly they come marching on, crossing the stream upon a temporary bridge, wheeling about in several military evolutions, and arrange themselves in groups around the platforms wreathed with evergreens, on which the president of the day and the speaker stand.

He who presides is one of the oldest and most venerable of the chiefs of his people. He is dressed in black, with a broad white silk scarf, terminating in crimson fringes, crossing his breast and falling gracefully at his side. Around him are other venerable men, whose memories easily go back to the time when there was not a Christian in the whole nation. Now the missionary pastor who has for twenty years labored among them, and can very justly look around him and call what he beholds the fruit of his labors, lifts his voice to crave the blessing of heaven upon their festal gathering. You will listen to the speaking which follows with interest, though you will not understand the language in which some of the addresses are made. It is not so musical as rich, and falls on the ear like the deep voice of the cataract, rather than the low murmuring rill. But those who think the Indian has no vein of humor and no love of pleasantry, should listen to him when he is surrounded only by his kindred, those who can appreciate him, and whom he can trust. Solemnity, enthusiasm, and mirthfulness, play alternately upon the features of the assembly; but there is in him so great a regard for decorum, that nothing like levity or untimely restlessness ever disturbs an Indian audience.

There is the most respectful attention till the orators are seated; and then they gather around the table, which is tastefully and bountifully spread, in the form of a double square. Around it circle the guests; and within stand those who dispense the good gifts prepared for all who come. Here, too, is the order which seldom characterizes so large a number among people of any other name; and happiness, a quiet but soul-appreciating happiness, is beaming upon every dusky face. When the feast is finished, the speakers again mount the rostrum, and, as usual after a good dinner, all are more disposed to merriment.

Before you are a thousand people of all ages, from the gray-haired man of ninety, to the tiniest baby that ever opened its eyes to the light. You may see there a group of laughing maidens, reclining upon the grass in the shade of a spreading oak, with their gypsy hats and bright streamers; and near by a bevy of matrons, with their raven hair braided in rich tresses, and their mantles gathered in folds about their waists. The musicians fill up the instertices between the speeches with thrilling and plaintive strains, till the daylight begins to fade; and the red gleam of the setting sun gilds the

forest tops. Then again they form in procession, and march away. The children number about two hundred; and are you realizing all this time that they are what some people still insist upon calling "savages," and maintain can never become an educated, refined and cultivated people? really believing that they are incapable of appreciating learning, the arts, Christianity, and civilization? contending that they ought to be removed far away into the western forests to roam for ever wild, that the white man may not trample them as he tramples the beast and the reptile in his path? The laborers have been few, far too few for this beautiful vineyard; yet they have accomplished a great work. The population is now on the increase, and schools and churches are multiplying. The people are improving in agriculture, and pretty farms and houses are beginning to dot their hills and valleys. They are becoming a Christian and social people.

I have attended one or two parties, or social gatherings, at the houses of the missionaries, where there were perhaps fifty or

sixty, and have seen far less comeliness and propriety of behavior among the same number of the sons and daughters of New England. Indians have remarkable tact in conforming to the customs of other people, if they choose to exercise it; and when they are fully convinced that it is best to relinquish their own peculiar habits, they adopt new ones very readily. If land speculators would let them alone, and the State would perform its whole duty, they would soon prove that the last of the Senecas is not yet, nor for a long time to come. They would become a valuable element in our political and social organization, refute the slanders and blot out the dark pictures which historians have been wont to spread abroad concerning them. May I live to see it done; for most deeply have I learned to blush for my people.

To those who wish to obtain a knowledge of the Six Nations, in the most accessible and popular form, this volume may be commended with confidence.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**GABOON.**—A letter of Mr. Bushnell, dated July 31, contains the following items of information:

The state of things around us is at present very encouraging. Within two hours' travel are more than forty towns and villages, where we have free access to the people, who welcome us at all times on the Sabbath and during the week; and they often complain that our visits are so infrequent. In several of these towns it is desirable, without delay, to establish out-stations and schools; but, alas! we have not the laborers. Seven miles below, recent changes have brought six Shékani towns together, containing some of the most independent and war-like men of the river; and they are very anxious to have at least a school among them. We have encouraged them to expect that their wishes will be gratified. The field around us is "white already to the harvest;" but where are the reapers?

I am happy to add that there is at present an unusual religious interest among the pupils in our boarding-school. We have noticed, for some time past, considerable seriousness and an increasing attention to the truth. Our daily morning and evening services have been scenes of special interest; and often as many as twenty-five have been present. Several of the boys and one of the girls seem to be seeking the Savior in earnest. Their confessions of sin and pleadings for pardon are truly affecting. Early and late, and often during the day, we hear

the voice of praise and prayer ascending from their house and from retired places near it. Our hearts are cheered by these flattering appearances.

**FUH-CHAU.**—A letter from Mr. Peet, dated June 30, represents the operations of the brethren at Fuh-chau as proceeding without any important change. There are now two schools, one in charge of Mr. Doolittle, and one under the care of Mr. Peet. The former has some twenty-five pupils, a part of whom are boarders. The latter is simply a day school, the object of which is to familiarize the pupils, and through them others also, with the Scriptures in the vernacular language, and to form the nucleus of a regular congregation. The press is still active as an assistant to the mission. The number of places for the stated preaching of the Word is seven. Some idea may be formed of the encouragement which the brethren have in this branch of their labor from the following extract. "While the hearing of some in our chapels may be characterized by extreme indifference, and at times by an appearance of supercilious contempt, there are always some who seem to listen with respect, and even seriousness. And although we can not point to any one as truly converted, there are those (and some of the cases have been mentioned in previous communications) in whom we think we see decided progress in Christian knowledge, and in the development of moral character. It is likewise encouraging to see that the subject of



Christianity is apparently treated by the people, for the most part, with increasing consideration."

**KOLAPOOR.**—A letter of Mr. Wilder, dated August 23, contains a statement which will be read with interest.

I would particularly bring to your notice the liberality and generosity of the native government of this state. We have had gratifying evidence of the friendly disposition of the government towards us and our labors for a long time; and while our application for ground has been awaiting a reference to the superintending government, the Durbar (the native government to which pertains the entire right and control of the soil) seem to have volunteered their readiness to oblige us to the utmost extent of our wishes. The political superintendent, Major Malcolm, speaking of the disposition of the native government towards us, in a recent communication, says, "The Durbar highly value your labors. They would give you twice as much ground" as you ask for. The department of our labors which they value is, of course, our vernacular schools. Three little adopted children of the Rajah's sister come daily from the palace to attend one of Mrs. Wilder's schools.

**NESTORIANS.**—On the 18th of July, Mr. Breath wrote from Oroomiah, mentioning the following incidents.

Mr. Perkins recently made a short excursion with his family, accompanied by Miss Fisk and some of our native helpers, to Tergawer, to attend a reformed wedding between Deacon Guergis, the younger mountain evangelist, and the daughter of the elder Deacon Guergis, a promising graduate of the female seminary. It was found to be a delightful trip, as it afforded abundant opportunity for preaching the gospel, in those rarely visited regions, to apparently interested hearers.

We have but one or two village schools in operation, the rest having been disbanded for the summer, as is our custom; but the Sabbath schools are kept up as usual, and with perhaps increased interest. There is just now among the pupils quite a passion for committing to memory portions of Scripture and hymns. On two recent occasions, seventeen of the latter were repeated at one time by a single individual.

We have recently made an attempt to establish a native helper at Marbeshoo, a stronghold of superstition in a neighboring mountain district, within the limits of Turkey. The occasion of the marriage into the leading family there of a niece of Mar Yohannan, an interesting and pious girl from the seminary, seemed to furnish a good opportunity. The people received our helper gladly; but the chief ecclesiastics, seeing in the doctrines he preached a prospective loss of their influence and gains by the discontinuance, to some extent at least, of presents and sacrifices to their "most holy church,"

stirred up the baser sort against him; and he was compelled to leave. When Turkish or other rule shall be re-established in Koordistan, we shall hope for more success there.

**AINTAB.**—A letter from Mr. Schneider, dated September 10, contains some statements that deserve the prayerful consideration of all, who desire the prevalence of a spiritual religion in the Turkish empire. The following extract is particularly suggestive and encouraging:

A movement has recently occurred in this city, which it is proper to note as a sign of the times. Two Mussulmans have been banished, and four or five have been bastinadoed, for denying, some of them by implication, and one or more directly, Mohammed to be a prophet, and for tendencies towards Christianity. So far as I am informed, the following are the facts in the case. A leading Moslem, one of the two banished, has for a considerable time past been drawing disciples around him, by the propagation of sentiments in many respects adverse to Mohammedanism. The ground which he first took was, that whatever was not found in the Koran, was not binding on Mussulmans. This principle would knock away, at one stroke, many things now considered important by Mohammedans. This, doubtless, was first learned from the Protestants, who always take the position, in their discussions with Armenians, that whatever is not contained in the word of God, directly or indirectly, is of no authority. Several hundreds, it is said, sympathize with the leader in the adoption and application of this principle. But having once taken this ground, he proceeded a step further. He denied that Mohammed was a prophet, declaring him to have been no more than any other man, and that men must repair to the true prophet, referring to Christ. How far he has openly advanced this doctrine, and urged it on his adherents, I cannot say; though it has been stated that he did not advance it to all, but only to some, probably to those in whom he has most confidence. When he was brought before the Turkish council, to answer for himself, he did not retract any of his sentiments. They, seeing his evident determination not to recede from the positions he had taken, did not press him with many questions; but they saw plainly that his sentiments would lead to a denial of the prophet; and, therefore, to check the matter, they banished him to Biredjik. The four or five bastinadoed ones, under the influence of that punishment, professed to abandon their opinions. The matter has occasioned considerable remark among Mussulmans; and there can be no doubt, that the measures taken to suppress thought and inquiry will only increase it.

I am not aware that any direct and special efforts have been made to bring about such results; though there is no doubt that the general influence of the preached gos-

pel has had its share of instrumentality. Mussulmans have a general idea of the doctrines of the Protestants; and universally, in regard to the points of dispute between them and the Armenians, they take sides with the former. It is also known that these men have had the New Testament in Turkish; and the leader has several times listened to our preaching, standing outside by the door or window, not venturing boldly inside and taking his seat among the hearers.

This letter contains a reference to another place, where a similar movement seems to have commenced.

In Killis, there are some Mohammedans, whom the Turks themselves call Protestant Mussulmans. They are disciples of a Turk, who became somewhat enlightened by the reading of the New Testament, and has gathered some disciples around him. I do not know very accurately what are their sentiments; but I have received the impression that with some truth there is mixed a good deal of error. They have not openly separated from the Mussulmans; and they still attend worship in their mosques; but they have meetings in private; and their teachings must have some affinity with the doctrines of the Bible, or they would not be termed Protestants by the Mohammedans.

In regard to the effect produced by the ordinary preaching of the gospel at Aintab, Mr Schneider says: "At our last communion seventeen were received into the church, of whom eight are males. Though there is nothing marked in the appearance of our congregation, it is cheering to observe that a work of grace is slowly in progress in some hearts; so that, at every communion season, there are a few who, in the judgment of charity, may be admitted to the ordinance." At Killis, also, three have been received into Christian fellowship quite recently, making the whole number of communicants fourteen. "The congregation," Mr. Schneider says, "is in a pleasant state. From time to time, additions are made to the community; and the Protestants are respected, and exert a good influence on all around them. The ordinary assembly on the Sabbath is sixty or seventy; but when a missionary preaches, it is not far from one hundred; and the attention to the Word is always encouraging. The congregation and church have been brought to the present state, so far as instrumentality is concerned, by the blessing of God on native agency."

The congregation at Biredjik is gradually increasing; and it is expected that a small church will be formed there at an early day. From two places lying in a northeasterly direction from Aintab, favorable reports have come. The intelligence from Oorfa is of the same cheering character, as the subjoined extract will show:

Two have recently joined the Protestants, one of whom seems to have been much impressed by the new truths which he has received. Some years since he had defrauded an Armenian of one hundred and forty piastres. He went to him, and, in the presence of a number of individuals, returned to him the money, saying substantially as follows: "Pray, do not be severe on me. I have committed this wickedness. The priest (his confessor) gave me absolution. But the gospel does not allow such things. Here; take this money, and forgive me."

SMYRNA.—Mr. and Mrs. Dodd arrived at Smyrna on the 28th of September, and found their associates in the enjoyment of their usual health.

SYRIA.—Mr. Benton, in a recent letter, describes a ten days' tour, during which he visited Ain Zehalta, Hasbeiya, &c. "All these mountains," he says, "we find open to the American churches." He then asks, "Will they arise and possess them?"

## Home Proceedings.

### DEPARTURE OF MISSIONARIES.

On the 25th of October, Rev. Stephen C. Pixley, of Plainfield, Massachusetts, and Mrs. Louisa Pixley, of Northampton, Massachusetts, sailed from Boston in the Springbok, Capt. Mayo, for Cape Town, in the expectation of joining the Zulu mission. Mr. Pixley received his education at Williams College and East Windsor Theological Institute.

On the same day, Rev. John S. Joralmon, of Newark, New Jersey, and Mrs. Martha Joralmon, also of Newark, sailed from New York in the Maury, Capt. Fletcher, for Shanghai, whence they are to proceed to Amoy for the purpose of laboring in connection with the mission in that place. Mrs. Susan F. R. Blodget, of Greenfield, Massachusetts, and wife of Rev. Henry Blodget, went in the same vessel, to be associated with the Shanghai mission. Mr. Joralmon pursued his academical and theological studies at New Brunswick, New Jersey.

On the 27th of October, the following persons sailed from Boston for Smyrna, in the Georgina, Capt. Crowell:—Rev. George C. Knapp, of Benson, Vermont, and Mrs. Alzina M. Knapp, of Hubbardton, Vermont, designated to Diarbekir; Rev. Orson P. Allen, of Mt. Morris, New York, and Mrs. Caroline R. Allen, of Bangor, Maine, destined to the Armenian mission; Rev. Edward Aiken, of Rutland, Vermont, and Mrs. Susan D. Aiken, of Albany, New York, destined to the Syria mission; and Henri B. Haskell, M. D., of Biddeford, Maine, designated to Mosul. Mr. Knapp is a graduate of Middlebury and Andover; Mr. Allen, of Amherst and Andover; and Mr. Aiken, of Dartmouth and Andover. Dr.

Haskell received his degree from the Maine Medical School.

The following persons have recently set out for the Choctaw mission:—Mr. Edwin Lathrop and wife, formerly of this mission, and now re-appointed and designated to Pine Ridge; Rev. Charles C. Torrey, of Burlington, Vermont, and Mrs. Adelaide L. Torrey, of Reading, Massachusetts; Miss Charity A. Gaston, of Knoxville, Illinois; and Miss Harriet Atwood Dada, of Fulton, New York. Mr. Torrey received his education at Burlington and Andover; and he is expected to occupy Yazoo Creek, a new station between Stockbridge and Wheelock. Miss Gaston is to be connected with the boarding school at Stockbridge. Miss Dada will assist Mrs. Hobbs at Lenox.

Miss Elizabeth Y. Hancock, of Champlain, New York, has also gone to Lee's Creek, one of the Cherokee stations, to take charge of the school at that place.

## DONATIONS,

### RECEIVED IN OCTOBER.

#### MAINE.

|                                                 |              |
|-------------------------------------------------|--------------|
| Kennebec co. Conf. of chs. B. Nason, Tr.        |              |
| Augusta, Mrs. E. Sewall,                        | 40 00        |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |              |
| Bath, A friend, (of wh. to cons. G.             |              |
| H. Palmer an H. M. 100 ;) 200;                  |              |
| Winter st. cong. so. m. c. 50;                  | 250 00       |
| Richmond, m. c.                                 | 10 00—260 00 |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |              |
| Bangor, Central ch. and so.                     | 134 08       |
| Kenduskeag, m. c.                               | 2 00—136 08  |
| York co. conf. of chs. Rev. G. W. Cressey, Tr.  |              |
| Biddeford, 1st ch.                              | 4 34         |
| Kennebunk, Union cong. ch.                      | 40 00—44 34  |
|                                                 | 480 42       |

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| Erro Mainensis, 25; Dennysville, Mrs. E. K. Stearns, dec'd, 12,62; East Machias, Harriet Hawes, dec'd, 5,80; Norridgewood, cong. ch. and so. (of wh. fr. J. S. Abbott, wh. and prev. dona. cons. Rev. GEORGE A. PERKINS, of Aintab, Turkey, an H. M. 25,) 40,55; Searsport, indiv. 12; | 95 97  |
|                                                                                                                                                                                                                                                                                        | 576 39 |

#### NEW HAMPSHIRE.

|                                                                                                  |               |
|--------------------------------------------------------------------------------------------------|---------------|
| Grafton co. Aux. So. W. W. Russell, Tr.                                                          |               |
| Bethlehem, Two indiv.                                                                            | 4 00          |
| Campton, Cong. ch.                                                                               | 5 00          |
| Lyme, Cong. ch. and so. 127; a friend, wh. cons. Mrs. SARAH BAKER of Elyria, Ohio, an H. M. 100; | 227 00—236 00 |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                                                         |               |
| Hollis, Cong. ch.                                                                                | 45 09         |
| Rockingham co. Conf. of chs. F. Grant, Tr.                                                       |               |
| Exeter, 1st and 2d chs. m. c.                                                                    | 22 89         |
| Strafford Conf. of chs. E. J. Lane, Tr.                                                          |               |
| Barrington, Ch. and so.                                                                          | 21 40         |
| Dover, do.                                                                                       | 25 02         |
| Durham, do.                                                                                      | 2 00          |
| Great Falls, to cons. Rev. GEORGE N. ANTHONY an H. M.                                            | 64 67         |
| Meredith Bridge, Ch. and so.                                                                     | 12 00         |
| Meredith Village, Cong. ch. and so. 32; ack. in Oct. as fr. Meredith Bridge.                     |               |
| Milton, Rev. J. D.                                                                               | 1 00          |
| Moultonboro', 2d cong. ch.                                                                       | 3 00—129 09   |

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|------------------------------------------|-------------|
| Sullivan co. Aux. So. E. L. Goddard, Tr. |             |
| Acworth, Cong. ch.                       | 16 00       |
| Plainfield, do.                          | 20 00—36 00 |
|                                          | 469 07      |

#### VERMONT.

|                                                                                                                                     |               |
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| Addison co. Aux. So. A. Wilcox, Tr.                                                                                                 |               |
| Cornwall, C. G. T.                                                                                                                  | 5 00          |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                                                                                          |               |
| Peacham, Mrs. Lydia C. Shedd, to cons. Miss SALLY WORCESTER of Brighton, Ms. an H. M. 100; Cong. ch. and so. 12; s. s. class, 3,50; | 115 50        |
| St. Johnsbury, Friends, 150; 1st cong. ch. 12; south cong. ch. and so. m. c. 38,88;                                                 | 200 88—316 38 |
| Chittenden co. Aux. So.                                                                                                             |               |
| Burlington, Cong. ch. 12; m. c. 28;                                                                                                 | 40 00         |
| Hinesburg, Cong. ch.                                                                                                                | 38 16         |
| Milton, E. H. 10; M. W. 5;                                                                                                          | 15 00         |
| Williston, E. S.                                                                                                                    | 10 00—103 16  |
| Franklin co. Aux. So. C. F. Safford, Tr.                                                                                            |               |
| Fairfield, Cong. ch. 17; three indiv. 7;                                                                                            | 24 00         |
| Montgomery, Cong. ch.                                                                                                               | 11 75         |
| Swanton, Benev. so.                                                                                                                 | 12 00—47 75   |
| Orange co. Aux. So. L. Bacon, Tr.                                                                                                   |               |
| Chelsea, Cong. ch. and so.                                                                                                          | 37 00         |
| Rutland co. Aux. So. J. Barrett, Tr.                                                                                                |               |
| Rutland, Cong. so. 5; m. c. 15,76;                                                                                                  | 20 76         |
| West Rutland,                                                                                                                       | 10 00—30 76   |
| Windor co. Aux. So. J. Steele, Tr.                                                                                                  |               |
| Norwich, South cong. ch.                                                                                                            | 50 38         |
| Royalton, Cong. ch. and so.                                                                                                         | 23 00—73 38   |
|                                                                                                                                     | 613 43        |

#### MASSACHUSETTS.

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| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                                                                                                                                          |          |
| Hinsdale, Cong. ch. and so. m. c. 10                                                                                                                                                                                             | 15       |
| Pittsfield, South do. gent.                                                                                                                                                                                                      | 61 25    |
|                                                                                                                                                                                                                                  | 71 40    |
| Ded. exps.                                                                                                                                                                                                                       | 25—71 15 |
| Boston, S. A. Danforth, Agent, (Of wh. fr. Old South ch. s. s. for Dea. Isaac, Nestorian m. 35;)                                                                                                                                 | 90 38    |
| Brookfield Asso. W. Hyde, Tr.                                                                                                                                                                                                    |          |
| Brimfield,                                                                                                                                                                                                                       | 175 00   |
| Brookfield,                                                                                                                                                                                                                      | 75 00    |
| Charlton, Gent. 18,85; la. 47,88; m. c. 19,85;                                                                                                                                                                                   | 86 58    |
| Dana, Gent. 11,42; la. 11,01; m. c. 7,57;                                                                                                                                                                                        | 30 00    |
| Hardwick,                                                                                                                                                                                                                        | 165 83   |
| Holland,                                                                                                                                                                                                                         | 19 50    |
| New Braintree, Gent. 55,63; la. 86,57; m. c. 22,39;                                                                                                                                                                              | 164 59   |
| North Brookfield,                                                                                                                                                                                                                | 306 39   |
| Oakham, Gent. 125; la. 66,80; m. c. 46; juv. so. 34;                                                                                                                                                                             | 271 80   |
| Southbridge, Gent. 170,48; la. 125,81; m. c. 64,37; (of wh. fr. Manning Leonard to cons. Rev. I. G. Bliss an H. M. 50; wh. cons. Mrs. EUNICE D. BLISS, MANNING LEONARD and JONATHAN CUTTING H. M.; a s. s. class, 1,68;          | 362 34   |
| Spencer, Gent. 134,06; la. 120,32; m. c. 25;                                                                                                                                                                                     | 279 38   |
| Ware Village, Gent. (of wh. fr. O. Sage to cons. FRANKLIN W. PEASE of Pittsfield an H. M. 100;) 406; la. 153,50; m. c. 80,55; wh. cons. SAMUEL MORSE, DANIEL C. MARSH, LEWIS N. GILBERT, WILLIAM C. EATON and NATHAN CONEY H. M. | 640 05   |
| Ware, West, Gent. 41,51; la. 42,04; m. c. 15;                                                                                                                                                                                    | 98 55    |
| Warren, Gent. 93,87; la. 43,50; m. c. 1,51; to cons. WILLIAM M. WARD an H. M.                                                                                                                                                    | 138 88   |
| West Brookfield, 95,68; Mrs. N. 5; 100 68—2,914 57                                                                                                                                                                               |          |
| Essex co. North, Aux. So. J. Caldwell, Tr.                                                                                                                                                                                       |          |
| Salisbury and Amesbury, Union Evan. ch.                                                                                                                                                                                          | 20 00    |



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|------------------------------------------------------|---------------|--|---------------------------------------------|----------------|
| Essex co. South Aux. So. C. M. Richardson, Tr.       |               |  | Bridgeport, 2d do.                          | 177 22         |
| Middleton, Cong. ch. and so.                         | 36 00         |  | Danbury, Cong. ch.                          | 143 29         |
| Essex co.                                            |               |  | Huntington, Mrs. T. P.                      | 5 00—417 56    |
| Marblehead, WILLIAM COURTIS,                         |               |  | Fairfield co. West, Aux. so. C. Marvin, Tr. |                |
| wh. cons. him and Mrs. M.                            |               |  | Fairfield, Cong. ch. and so. wh.            |                |
| APPLETON COURTIS H. M.                               | 200 00        |  | cons. CATHARINE M. BEERS an                 |                |
| Salem, Tab. ch. m. c. 35,45; a                       |               |  | H. M.                                       | 201 82         |
| dec'd friend, 10;                                    | 45 45         |  | Ridgefield, 1st cong. ch. and so.           | 189 72         |
| Topsfield, Mrs. Judith Perkins,                      |               |  | Westport, Cong. ch. and so.                 | 64 00—455 54   |
| wh. and prev. dona. cons. CALEB                      |               |  | Hartford co. Aux. So. A. W. Butler, Tr.     |                |
| K. PERKINS an H. M.                                  | 40 00         |  | Hartford, Centre ch. a friend, to           |                |
| W. Boxford, m. c.                                    | 7 00—292 45   |  | cons. Mrs. MARTHA E. TEMPLE,                |                |
| Franklin co. Aux. So. L. Merriam, Tr.                |               |  | of Boston, Miss HANNAH WHITE,               |                |
| Conway, Cong. so. m. c.                              | 40 43         |  | of Newburyport, Ms., Miss MARY              |                |
| South Deerfield, 1st cong. ch. and                   |               |  | POOR, of Newark, N. J., RICH-               |                |
| so. 16; s. s. 1,09;                                  | 17 09         |  | ARD S. STORRS and THEODORE J.               |                |
| Shelburne Falls, Cong. ch. and so.                   |               |  | HOLMES, of Hartford, H. M.                  |                |
| (of wh. to cons. Rev. WILBUR F.                      |               |  | 500; m. c. 10,45; Pearl st. ch.             |                |
| LOOMIS an H. M. 50;)                                 | 103 11—160 63 |  | (of wh. fr. John Beach, wh. and             |                |
| Hampshire co. Aux. So. S. W. Hopkins, Tr.            |               |  | prev. dona. cons. Mrs. JERUSA               |                |
| Amherst, Professors and students                     |               |  | BEACH, GEORGE S. BEACH, and                 |                |
| of Amherst college,                                  | 168 01        |  | ALFRED M. BEACH H. M. 150;                  |                |
| Chesterfield, A. P.,                                 | 5 00          |  | A. W. Butler, to cons. Rev.                 |                |
| Cummington, Village ch.                              | 26 00         |  | WILLIS G. COLTON, of New                    |                |
| Easthampton, 1st ch. m. c.                           | 69 81         |  | Haven, and P. M. HASTINGS, of               |                |
| Granby, m. c.                                        | 47 51         |  | Hartford, H. M. 150; Thomas                 |                |
| Northampton, 1st ch. m. c. 80,85;                    |               |  | Smith, which and prev. dona.                |                |
| Edwards ch. m. c. 24,10;                             | 104 95        |  | cons. NORMAND SMITH, Jr., and               |                |
| Norwich, Ch. and so.                                 | 16 14         |  | CHARLES KING H. M. 50;)                     |                |
| Plainfield, Cong. ch. m. c.                          | 10 00         |  | 955;                                        | 1,465 45       |
| Westhampton, Cong. ch. 42,65; m.                     |               |  | Avon East,                                  | 26 21          |
| c. 57,73;                                            | 100 38—547 80 |  | Canton, Centre, Gent. 46,25; la.            |                |
| Harmony Conf. of chs. W. C. Capron, Tr.              |               |  | 34,19;                                      | 80 44          |
| Northbridge, Ch.                                     | 53 00         |  | Windsor, 1st so.                            | 25 00—1,597 10 |
| Upton, Mrs. R. C. Fisk,                              | 10 00—63 00   |  | Litchfield co. Aux. So. G. C. Woodruff, Tr. |                |
| Middlesex North, C. Lawrence, Tr.                    |               |  | Anniversary coll.                           | 21 28          |
| Fitchburg, Calv. cong. so. 259,28; m. c.             |               |  | Bethlem,                                    | 100 00         |
| 19,50; James Cowdin, dec'd, 10; wh.                  |               |  | Goshen, 211,20; m. c. 33,07;                | 244 27         |
| cons. JOSEPH UPTON, SAMUEL M.                        |               |  | Harwinton,                                  | 72 75          |
| DOLE and Mrs. MARY J. WILLCOX                        |               |  | Litchfield,                                 | 240 00         |
| H. M.                                                | 288 78        |  | New Hartford, South,                        | 33 75          |
| Middlesex South.                                     |               |  | New Preston,                                | 39 00          |
| Saxonville, Edwards cong. ch. (of                    |               |  | New Preston ch. and Waramaug                |                |
| wh. fr. Rev. B. G. Northrop, wh.                     |               |  | asso. 90,94; m. c. 10;                      | 100 94         |
| and prev. dona. cons. ELLA C.                        |               |  | South Cornwall,                             | 11 75          |
| NORTHROP an H. M. 50;)                               | 134 78        |  | South Farms, 124,70; m. c. 16,87;           |                |
| West Needham, Cong. so.                              | 23 04—157 82  |  | la. benev. so. 12;                          | 153 57         |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.           |               |  | Torrington,                                 | 18 00          |
| So. Dedham, m. c.                                    | 24 15         |  | Washington, 186,62; m. c. 16,81;            | 203 43         |
| Roxbury, Eliot ch. gent. 125; m.                     |               |  | Watertown, 117,50; m. c. 28;                | 145 50         |
| c. 18,31;                                            | 143 31        |  | Wolcottville,                               | 17 19          |
| Walpole, Cong. ch. and so.                           | 1 00          |  | Woodbury, North, to cons. REUBEN            |                |
| West Roxbury, South evan. cong.                      |               |  | J. ALLEN an H. M.                           | 113 00         |
| ch. to cons. Rev. BARON STOW,                        |               |  |                                             | 1,514 43       |
| D. D., Rev. JAMES H. DWIGHT,                         |               |  | Ded. for printing, etc.                     | 6 00—1,508 43  |
| Mrs. SARAH C. HINSDALE and                           |               |  | Middlesex Asso. E. Southworth, Tr.          |                |
| Mrs. LUCY C. LOBBELL H. M.                           |               |  | Centre Brook, La. asso.                     | 25 00          |
| 315; m. c. 17,06;                                    | 332 06—500 52 |  | Millington, Cong. ch.                       | 25 00—50 00    |
| Palestine Miss. So. E. Alden, Tr.                    |               |  | New Haven City Aux. So. F. T. Jarman, Tr.   |                |
| North Weymouth, Pilgrim ch. and so.                  | 25 00         |  | New Haven, South ch. m. c. 12,40;           |                |
| Taunton and vic.                                     |               |  | united m. c. 16; Yale college, m. c.        |                |
| Attleboro', Cong. ch. m. c. 29; 2d do, la.           |               |  | 14,54; Court st. ch. m. c. 12,50; A. C.     |                |
| miss. so. wh. and prev. dona. cons.                  |               |  | Chamberlain's Bible class, for sup. of      |                |
| Miss MARY CUTTING an H. M. 54,70;                    | 83 70         |  | two chil. in Madura, 20; Southern chil.     |                |
| Worcester co. Central Asso. W. R. Hooper,            |               |  | for a sch. at Bagchejuk, Turkey, 3,25;      |                |
| Tr.                                                  |               |  | John Anketell, 20; Mrs. A. A. Anke-         |                |
| (Of wh. fr. a friend, 10;)                           | 1,010 00      |  | tell, 20; S. Noyes, 5;                      | 123 69         |
| Worcester co. North, B. Hawkes, Tr.                  |               |  | New Haven co. East, F. T. Jarman, Tr.       |                |
| Ashburnham, Rev. J. D. C. and wife,                  | 2 00          |  | Madison, La. cent so.                       | 32 00          |
|                                                      | 6,096 39      |  | Northford, Cong. ch. m. c.                  | 9 37           |
| M. H. Baldwin, 50; Auburndale, cong. ch.             |               |  | West Meriden, Cong. ch.                     | 81 63—123 00   |
| and so. (of wh. fr. m. c. 92,32; 400;                |               |  | New Haven co. West, A. Townsend, Jr., Tr.   |                |
| Chelsea, Winnisimmet ch. and so. m. c.               |               |  | Derby, 1st so. 54; m. c. 36,25;             | 90 25          |
| 134,82; Broadway ch. and so. m. c. 48,27;            |               |  | Milford, 1st so. gent. 130,34; la.          |                |
| Lowell, John st. ch. s. s. Miss Merrill's            |               |  | 92,03; coll. 66,07; m. c. and s. s.         |                |
| class, 3; Weston, Miss M. Fiske, 10;                 | 646 09        |  | 69,45;                                      | 357 89         |
|                                                      | 6,742 48      |  | Orange,                                     | 66 15          |
| Legacies.—Amesbury, Morrell Currier, by              |               |  | Seymour, Cong. ch. and so.                  | 27 00          |
| E. A. Johnson, 66; New Braintree, Wel-               |               |  | Southbury, do.                              | 72 50          |
| come Newell, by Samuel Mixter, Ex'r,                 |               |  | West Haven, Young la. sem. for              |                |
| 200;                                                 | 266 00        |  | ed. in Madura,                              | 20 00          |
|                                                      | 7,008 48      |  | Wolcott,                                    | 7 00           |
|                                                      |               |  | Woodbury, Mrs. M.                           | 1 00—641 79    |
| CONNECTICUT.                                         |               |  | New London and vic. C. Butler, Tr.          |                |
| Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr. |               |  | New London, 1st cong. ch. and so.           |                |
| Black Rock, Cong. ch. and so.                        | 92 05         |  | (of wh. to cons. ANDREW M.                  |                |
|                                                      |               |  | FRANK and ADAM F. PRENTIS,                  |                |

|                                     |                    |              |
|-------------------------------------|--------------------|--------------|
| H. M. 200;)                         | 397; m. c. 111,57; | 508 57       |
| Stonington, 2d cong. ch.            |                    | 75 00—583 57 |
| Windham co. Aux. So. J. B. Gay, Tr. |                    |              |
| Voluntown and Sterling, La. asso.   | 15 00              |              |
| Willimantic, Cong. ch. and so. 43;  |                    |              |
| m. c. 24; wh. and prev. dona.       |                    |              |
| cons. Mrs. DELIA TRACY an           |                    |              |
| H M.                                | 67 00—82 00        |              |

5,582 68

|                                                 |          |  |
|-------------------------------------------------|----------|--|
| <i>Legacies.</i> —Bridgeport, Dorcas Worden, by |          |  |
| Levi Worden and Daniel Sherwood,                |          |  |
| Ex'rs,                                          | 50 00    |  |
|                                                 | 5,632 68 |  |

## RHODE ISLAND.

|                                              |       |  |
|----------------------------------------------|-------|--|
| Tiverton Corners, Cong. so. m. c. 15; Provi- |       |  |
| dence, central cong. ch. m. c. 56,83;        | 71 83 |  |

## NEW YORK.

|                                             |              |  |
|---------------------------------------------|--------------|--|
| Board of Foreign Missions in Ref. Dutch ch. |              |  |
| C. S. Little, New York, Tr.                 |              |  |
| Glenville, 1st R. D. ch. fem. miss.         |              |  |
| so.                                         | 25 00        |  |
| Ithaca, R. D. ch. s. s. class of            |              |  |
| young la. for chil. of China,               | 3 00         |  |
| Kinderhook, R. D. ch. m. c.                 | 24 98        |  |
| Owasco, do. do.                             | 17 00        |  |
| Port Richmond, R. D. ch.                    | 40 00        |  |
| Schaghticoke, do. m. c.                     | 38 23        |  |
| Tiostock, R. D. ch.                         | 11 35        |  |
| W. Pohlman,                                 | 3 00         |  |
|                                             | 162 56       |  |
| Ded. countf. note,                          | 1 25—161 31  |  |
| Auburn and vic. I. F. Terrill, Agent.       |              |  |
| Auburn, 1st pres. ch. wh. cons.             |              |  |
| DANIEL HEWSON an H. M.                      |              |  |
| 139,73; 2d do. 28,88;                       | 168 61       |  |
| Summer Hills, Pres. ch.                     | 12 00        |  |
|                                             | 180 61       |  |
| Ded. disc.                                  | 88—179 73    |  |
| Geneva and vic. G. P. Mowry, Agent.         |              |  |
| Bath, Pres. ch.                             | 10 00        |  |
| Borodina, do.                               | 2 00         |  |
| Fredonia, do.                               | 12 94        |  |
| Geneva, do. J. B. 20; G. M. 15;             |              |  |
| W. F. S. 10; Rev. J. R. B. 10;              |              |  |
| indiv. 63,79;                               | 118 79       |  |
| Gorham, 1st do.                             | 20 37        |  |
| Havana, Pres. ch.                           | 16 26        |  |
| Manlius, do.                                | 62 33        |  |
| Mead's Creek, do.                           | 2 00         |  |
| Oaks Corners, do.                           | 12 92        |  |
| Reeds Corners, Cong. ch.                    | 1 70         |  |
| The Square, T. H. P. and wife,              | 10 00—269 31 |  |
| Greene co. Aux. So. J. Doane, Tr.           |              |  |
| Durham, Fem. cent so.                       | 18 50        |  |
| Monroe co. and vic. E. Ely, Agent.          |              |  |
| Rochester, 1st pres. ch. 613,12; Ply-       |              |  |
| mouth, do. 40;                              | 653 12       |  |
| New York and Brooklyn Aux. So. A. Mer-      |              |  |
| win, Tr.                                    |              |  |
| (Of wh. fr. chil. of Mr. Brown, for sch.    |              |  |
| in Arcot, India, 10; Miss Wickam for        |              |  |
| Martha Ann Mather, Ceylon, 5; Brook-        |              |  |
| lyn, South pres. ch. miss. so. s. s. for    |              |  |
| the Spear and Cobb sch. Madura, 50;)        | 316 98       |  |
| Oneida co. Aux. So. J. Dana, Tr.            |              |  |
| Marcy, Welch pres. ch.                      | 10 75        |  |
| Utica, 1st pres. ch. m. c. 16,40;           |              |  |
| Mrs. SUSAN BAGG, wh. and prev.              |              |  |
| dona. cons. her an H. M. 25;                | 41 14—51 89  |  |
| St. Lawrence co. Aux. So. H. D. Smith, Tr.  |              |  |
| Brasher Falls, s. s. for sch. at Kolapur,   | 10 00        |  |
| Syracuse and vic. E. H. Babcock, Agent.     |              |  |
| Amboy, Pres. ch.                            | 14 00        |  |
| Liverpool, do.                              | 10 00        |  |
| Marcellus, do.                              | 41 06        |  |
| Pompey, do.                                 | 54 00        |  |
| Salina, do.                                 | 79 28        |  |
| Syracuse, do.                               | 21 27—219 61 |  |
|                                             | 1,880 45     |  |

|                                         |  |  |
|-----------------------------------------|--|--|
| Albany, William H. Ross, wh. cons. Mrs. |  |  |
| HARRIET P. ROSS, Miss HARRIET ROSS,     |  |  |
| Miss CHARLOTTE ROSS, HOWARD P.          |  |  |

|                                              |          |  |
|----------------------------------------------|----------|--|
| Ross and EDWARD A. ROSS H. M. 500;           |          |  |
| Rev. D. Dyer, 10; 4th pres. ch. wh. cons.    |          |  |
| AMOS DEAN an H. M. 100; Berkshire,           |          |  |
| indiv. 10,10; Buffalo, a thank off'g, 5;     |          |  |
| Champlain, P. Moore, 50; disc. 25c.;         |          |  |
| Clinton, young la. sew. so. for Daniel Poor, |          |  |
| Ceylon, 5; Cornwall, a friend, 5; Fish-      |          |  |
| kill, Rev. L. Van Vechten, 5; Hudson,        |          |  |
| pres. s. s. for John Hermedz, Orooniah,      |          |  |
| 40; Jamaica, pres. ch. 31; Keeseville,       |          |  |
| Mrs. B. 1; Kinderhook, Sarah H. Beach,       |          |  |
| dec'd, 20; Malden, G. Isham, 50; C.          |          |  |
| Isham, 25; E. Bigelow, 20; D. Bigelow,       |          |  |
| 20; Mr. K. 10; Mr. P. 1; Malone, Rev.        |          |  |
| A. D. Hayford, 5; S. S. 2; a friend, 10;     |          |  |
| do. 1; Middletown, Miss M. E. Boak,          |          |  |
| 15; Mrs. D. S. 10; Naples, m. c. 2,69;       |          |  |
| Northport, pres. ch. and cong. 20; North-    |          |  |
| ville, fem. miss. so. 19; for bibles in      |          |  |
| Ceylon, 2,50; Palmyra, 1st pres. ch.         |          |  |
| 47,59; Rev. H. Eaton wh. and prev. dona.     |          |  |
| cons. Mrs. BETSEY WEBSTER an H. M.           |          |  |
| 20; Parishville, B. B. 5; Ridgebury, J.      |          |  |
| C. Stewart, 25; Sand Lake, pres. ch. 10;     |          |  |
| Schenectady, pres. ch. 200; Scotchtown,      |          |  |
| Mrs. W. H. C. 6; Somers, pres. s. s.         |          |  |
| 4,47; Troy, 1st pres. ch. m. c. 40; 2d       |          |  |
| pres. ch. 65,18; Tyrone, pres. ch. 6,06;     |          |  |
| Union Centre, a friend, 25c.; Yonkers,       |          |  |
| pres. s. s. for Chinese testaments, 12;      | 1,436 59 |  |
|                                              | 3,317 04 |  |

|                                                  |          |  |
|--------------------------------------------------|----------|--|
| <i>Legacies.</i> —Catskill, Henry Whittelsey, by |          |  |
| J. M. Donnelly, Ex'r, (prev. rec'd, 500;)        |          |  |
| 357,15; Rochester, Henry Lyon, by C. A.          |          |  |
| Burr, Ex'r, 500;                                 | 857 15   |  |
|                                                  | 4,174 19 |  |

## NEW JERSEY.

|                                             |             |  |
|---------------------------------------------|-------------|--|
| Board of For. Miss. in Ref. Dutch ch. C. S. |             |  |
| Little, Tr.                                 |             |  |
| Two little girls,                           | 1 00        |  |
| Blawenburgh, R. D. ch. coll. and            |             |  |
| m. c.                                       | 50 00       |  |
| Hackensack, R. D. ch.                       | 46 00—97 00 |  |
| Bloomfield, Pres. ch. 207; Deckertown, s.   |             |  |
| s. for Gaboon m. 8,45; New Brunswick,       |             |  |
| a friend, 50; Parsippany, Miss M. for       |             |  |
| debt, 10; Priakness, S. P. 10; South        |             |  |
| Orange, pres. ch. 75,37; s. s. 3,78;        | 364 60      |  |
|                                             | 461 60      |  |

## PENNSYLVANIA.

|                                            |        |  |
|--------------------------------------------|--------|--|
| Allentown, Pres. ch. m. c. 3,62; Montrose, |        |  |
| pres. ch. 1,73; Kensington, 1st pres. ch.  |        |  |
| 51,63; Mr. Cloud's and Miss Pitcher's      |        |  |
| bible class, 10; s. s. 20,50; G. W. Gray,  |        |  |
| wh. and prev. dona. cons. ROBERT E.        |        |  |
| GRAY an H. M. 50; Philadelphia, Coates     |        |  |
| st. pres. ch. D. B. Stewart, to cons. MARY |        |  |
| STEWART an H. M. 100; 1st Ref. Dutch       |        |  |
| ch. 50; Pittsburgh, Isaiah Dickey, 40;     |        |  |
| 3d pres. ch. S. R. Livingston, 50; A. P.   |        |  |
| Child, 40; Southwark, 1st pres. ch. 16,55; |        |  |
| Springfield X Roads, pres. ch. 20;         | 454 03 |  |

## VIRGINIA.

|                                  |       |  |
|----------------------------------|-------|--|
| Draper's Valley, Miss E. Graham, | 10 00 |  |
|----------------------------------|-------|--|

## GEORGIA.

|                      |       |  |
|----------------------|-------|--|
| Bryan co. Mrs. Clay, | 10 00 |  |
|----------------------|-------|--|

## OHIO.

|                                     |              |  |
|-------------------------------------|--------------|--|
| By G. L. Weed, Tr.                  |              |  |
| Berlin, Pres. ch.                   | 12 00        |  |
| Cincinnati, 1st ortho. cong. ch. m. |              |  |
| c.                                  | 17 10        |  |
| Circleville, Pres. ch.              | 46 22        |  |
| Columbus, 2d do. m. c.              | 14 20        |  |
| Mount Healthy, Rev. E. S.           | 1 00         |  |
| New Richmond, Mrs. G.               | 2 00         |  |
| Oxford, 2d pres. ch.                | 15 00        |  |
| Troy, 2d do. (of wh. to cons. Rev.  |              |  |
| ISRAEL S. TWOMBLEY an H. M.         |              |  |
| 50;)                                | 131 00       |  |
| Walnut Hills, Lane sem. ch. m. c.   | 13 00—251 52 |  |

## By Rev. S. G. Clark.

|                                     |        |
|-------------------------------------|--------|
| Akron,                              | 13 69  |
| Bath,                               | 10 16  |
| Brooklyn,                           | 22 50  |
| Brownhelm,                          | 14 00  |
| Burton,                             | 30 03  |
| Claridon,                           | 4 50   |
| Chatham, 9; La. benev. so. 11,12;   | 20 12  |
| Conneaught,                         | 11 81  |
| Chester,                            | 11 00  |
| Cleveland, 1st pres. ch. 27; 2d do. |        |
| 244; Euclid st. pres. ch. D. H.     |        |
| L. 10;                              | 281 00 |
| Euclid,                             | 17 00  |
| Franklin, Bal. wh. and prev. dona.  |        |
| cons. Rev. JOHN A. SEYMOUR          |        |
| H. M.                               | 8 00   |
| Florence,                           | 11 97  |
| Freedom,                            | 21 00  |
| Gustavus,                           | 2 77   |
| Hambden,                            | 4 84   |
| Hudson,                             | 30 00  |
| Huntington, Rev. A. R. Clark, 50;   |        |
| Spencer Clark, 50; to cons. ORIS    |        |
| Boise, of Lyme, an H. M.            | 100 00 |
| Lyme, 30; J. S. 10;                 | 40 00  |
| Mantua,                             | 25 48  |
| Mesopotamia,                        | 25 00  |
| Middlebury,                         | 4 44   |
| Milan,                              | 50 00  |
| Newburg,                            | 1 00   |
| Oberlin, H. V. and wife, 4; S. and  |        |
| H. V. 1;                            | 5 00   |
| Olena,                              | 4 00   |
| Perrysburg,                         | 30 50  |
| Peru,                               | 11 00  |
| Randolph,                           | 2 00   |
| Republic,                           | 1 60   |
| Rome,                               | 3 00   |
| Rootstown, 6; G. Case, 10;          | 16 00  |
| Ruggles,                            | 17 13  |
| Richfield, J. Newton,               | 25 00  |
| Streetsborough,                     | 11 75  |
| Solon, 7; Rev. J. S. 5;             | 12 00  |
| Sullivan,                           | 3 00   |
| Twinsburg, 20; m. c. 6,40;          | 26 40  |
| Vienna,                             | 2 25   |
| Wakeman, 1st cong. ch.              | 50 00  |
| Wellington,                         | 14 00  |
| Windham, 51; S. Scott, 10; J.       |        |
| Angel, 10;                          | 71 00  |
| Woodville, Children,                | 55     |

Ded. disc.

1,066 51  
8 45-1,058 06

1,309 58

Belpre, Mrs. L. P. G. 5; Putnam, Union s.  
s. 16; Strongsville, Rev. Seth Williston,  
D. D. dec'd, by Rev. T. Williston, 67,38;  
Tallmadge, Guy Wolcott wh. cons. JAMES  
WOLCOTT an H. M. 100;

188 38

1,497 96

## INDIANA.

Perrysville, A friend, 5; Salem, pres. ch.  
32;

37 00

## ILLINOIS.

## By Rev. I. M. Weed.

|                                    |       |
|------------------------------------|-------|
| Friends,                           | 13 50 |
| Crystal Lake, Cong. ch.            | 5 00  |
| Elgin, Friends, to cons. Rev. WIL- |       |
| LIAM E. HOLYOKE an H. M.           | 50 00 |
| Elysum, Virginia pres. ch.         | 12 00 |
| Freeport, J. R.                    | 10 00 |
| Granville, Pres. ch.               | 15 00 |
| Kankaku City, do.                  | 9 60  |
| Sycamore, Cong. ch.                | 20 95 |
| Warsaw, Pres. ch.                  | 15 00 |
| Wilmington, do.                    | 25 56 |

176 61

Ded. disc.

61-176 00

Augusta, Pres. ch. m. c. 15; Farmington,  
M. Simpson, 10;

25 00

201 00

## WISCONSIN.

## By Rev. I. M. Weed.

|                       |       |
|-----------------------|-------|
| Beloit, Pres. ch.     | 33 00 |
| Fairplay, do.         | 10 00 |
| Lancaster, Cong. ch.  | 8 00  |
| Pike Grove, Pres. ch. | 20 25 |
| Racine, Cong. ch.     | 5 00  |
| Waumata, do.          | 32 00 |

108 25

Ded. disc.

65-107 60

Jamestown, B. K.

3 00

110 60

## IOWA.

Burlington, 1st cong. ch. 54,78; disc. 66c.;  
Dubuque, cong. ch. to cons. ASA HERR  
an H. M. 132,75; disc. 62c.; Le Claire, 4;

190 25

## KENTUCKY.

Louisville, T. Tracy,

25 00

## TENNESSEE.

Jonesboro', Pres. ch. 123; m. c. 18,50;  
Kingsport, chil. 1,36; Mt. Lebanon, ch.  
8,50;

151 36

## ALABAMA.

Gainesville, M. Russell,

50 00

## LOUISIANA.

New Orleans, H. T. Bartlett,

25 00

## TEXAS.

San Antonio, A friend,

2 50

## IN FOREIGN LANDS, &amp;c.

Constantinople, An aged missionary and  
wife, 5 00  
Hilo, Sandw. Islands, Ch. 100 00  
Lower Cattaraugus, m. c. 6 78  
Park Hill, m. c. 13 00  
Stockbridge, Choc. na. Miss M. Whitcomb, 25 00  
Tuscarora, 4; m. c. 5,92;

9 92

159 70

Donations received in October, 20,926 93

Legacies, 1,173 15

22,100 08

TOTAL from August 1st to  
October 31st,

22,100 08

\$42,937 71

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in October, \$340 98

## DONATIONS IN CLOTHING, &amp;c.

Bath, O. Socks, for La Pointe.  
Brooklyn, N. Y. A box, fr. Armstrong juv.  
miss. so. for Miss Fisk, Oroomiah.  
Chatham, O. A box, fr. S. B. so. for Mr.  
Wheeler, La Pointe, 40 20  
Hambden, O. Socks, &c. for do. 1 00  
Holden, Ms. A box, fr. la. sew. so. for Mr.  
Riggs, Dakota m.  
Lyndon, Vt. A box, fr. la. sew. cir. of cong.  
ch. for Mr. Knapp, Assyrian m. 50 00  
Mantua, O. Shoes, fr. E. Converse for La  
Pointe, 3 00  
New York City, A box, fr. la. of Ref. D.  
ch. Washington Square, for Rev. Wm.  
Scudder, Arcot.  
Sullivan, N. H. A bed quilt, fr. juv. benev.  
so.  
Schuylerville, N. Y. A box, fr. Miss E.  
Coreless for Miss L. Scudder.  
Thetford, Vt. A box, for La Pointe.  
Worthington, Ms. A box, fr. fem. benev. so.











# Date Due

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